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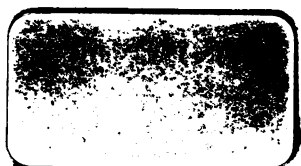
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THE
CHRISTIAN WITNESS

AND
Congregational Magazine,
1869.

"Thy kingdom come. Thy will be done on earth, as it is in heaven."

THE PROFITS OF THIS WORK ARE DEVOTED TO THE BENEFIT OF
AGED MINISTERS.

NEW SERIES—VOLUME V.



LONDON:
PUBLISHED BY JOHN SNOW & CO., 2, IVY LANE,
PATERNOSTER ROW.

1869.



PREFACE.

THE year eighteen hundred and sixty-nine will be memorable as the first of a new era in British Church history. It is the consummation of a fifty years' protest, earnest though intermittent, against a great national wrong. And it is the commencement of a peaceable revolution, which will be completed when all the Churches in these realms shall be free alike from State patronage and from State control. This issue is contemplated as near at hand by many who mourn, but are not alarmed by, the prospect. Dr. C. J. Vaughan, late of Doncaster, now Master of the Temple, preaching in the Chapel of his old school at Harrow, as lately as the 14th of October, said—"I look forward to a day when an immense change may have passed over this our Church of England. I foresee a time when the Church of England may have become a sect. God forgive the misnomer; the Church of England shall never become a sect, in the sense of narrowness, of bigotry, of exclusiveness. Nevertheless, the Church of England may cease—many wise men think it will cease—to be (in the present sense of the word) an Establishment. I think that will be an evil day, when it comes, for the laity, an evil day for the villager, an evil day for the poor. Yet I myself expect, and half foresee it." The good man whose words we quote addresses himself, and summons his fellow Churchmen, to preparation for the evil day. We, Congregationalists, are summoned by the events of God's providence to preparation for what *we* deem the "good day" that is coming. With a clear conscience we can disclaim being a "sect" according to Dr. Vaughan's definition, "in the sense of narrowness, of bigotry, of exclusiveness." If we hope for disestablishment, it is not for sectarian advantage or for sectarian ends, but in the interest of catholicity and truth. And how *we* may best prepare for the great change, which those who dread it and those who desire it alike believe to be inevitable, is a question of the deepest moment to the community which it is our honour to serve. If we can render any help towards its solution—and it will be our endeavour to do so—we shall feel that we are not labouring in vain.

"By the good hand of the Lord our God upon us," we now complete the fifth year of our editorship. As to the future, we shall not indulge in vague promises. We intend to persevere in the course which has already obtained the cordial approval of men, to whose judgment we attach the highest value. As during the past year, but more fully, we propose to discuss subjects which bear directly on both the spiritual and the organic improvement of the Congregational body. The Congregational histories, which have been suspended during the past year, will be resumed. Provision will continue to be made for our Young Friends, and for general readers. We hope to have still more than heretofore from the pens of lady contributors. The Quarterly Supplement, containing histories of foreign Christian work, will be continued. It would be an easy thing to append the names of not a few brethren, both old and young, known and unknown, who are prepared to use their pens in the service of our readers. But we forbear. We think we are justified in raising the expectations of our friends. But we prefer that they should judge us by the fulfilments of the past, rather than by the promises of the future. We ask the prayers and the practical aid of all who value the *Christian Witness*. And we commend our work to the benediction of Him, without whom nothing is strong, and nothing holy.

JOHN KENNEDY.

STEPNEY,

November 20th, 1869.

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THE
CHRISTIAN WITNESS,
AND
CONGREGATIONAL MAGAZINE.

JANUARY, 1869.

CONCERNING THE OLD AND THE NEW.

WE have just left behind us another of the waymarks of life. With all its sins, with all its sorrows, with all its disappointments and failures, the year of 1868 has now gone. To myself there is something peculiarly solemn in the period through which many of us only lately watched in prayer. And I cannot doubt that it is so with almost everyone else. It is a turning-point in life—a transition from a past which is departing for ever, to a future that is all unknown. In the past there is much to mourn over and to deplore; in the future, nothing can avail us but the presence of God. And between these is a moment wherein we can turn in thought from despondency to hope—from the old to the new. Let no season be passed through indifferently which may be made the means of moral impression and moral profit.

The beginning of a thing, whatever it may be, is impressive and influential on the mind. We have been so made by God that this cannot but be the case. The beginning of life—the beginning of religious, of spiritual life—the beginning of some serious and some arduous task—the beginning of a campaign, or a voyage, or a battle, these are, all of them, deeply suggestive. And among many illustrations, is it not especially so in the opening out and dawning upon us of a new year? It was only the other day that we were carried out of the past into the present. Old associations, old memories, old ideas seemed to vanish at the striking of the midnight bell; and a voice was heard proclaiming, “Behold, I make all things new.” Not one of us but is in some sense a Noah between the new world and the old. As Churches, as pastors, as citizens, as men, we have entered into new relations and responsibilities in contrast with those we were

connected with before. Certainly it is of the highest moment that we should take our leave of the old and enter into relation with the new, in the right spirit and for the right ends. We reach another Ararat to-day, finding our resting-place between the years, and celebrating our deliverance by a sacrifice of thankfulness for the past, and of consecration in the time yet to come. Everything about us is new—our pathway, our prospects, our work, all is new. And while the receding waters have left *debris* and disorganisation behind, we see the grass beginning to grow green again on the mountain side, whilst the rainbow girdles the mountain summit, emblem of a God in covenant with men, and of men at peace and in union with Him.

The old and the new ! Let us remind ourselves of the two-fold duty of an unwavering attachment to the old verities of the faith, and yet of preparation for and adaptation to the new and ever-varying conditions of the future. These are thoughts for the season, for we enter now upon a fresh campaign of work and fighting in the world.

One feature of the day we live in, and to which none of us can be insensible, is the presence of inquiry—of questioning—of doubt, if you will, that seems abroad in the air. Whether for good or evil, one cannot read a book, or take up a newspaper, or glance into a serial, without seeing that men are less dependent—shall we say less tractable—must we add, less reverent and more self-reliant than they ever were ? Now-a-days men are not so much unquestioning recipients of dogma as diligent searchers for truth. Now-a-days men will not take their opinions at second hand, but will find them or fashion them for themselves. Now-a-days men will not doff the hat to aristocracies quite so obsequiously as once they did, nor believe in “the divine right of kings.” Take commerce, take science, take theology and religion, and it is everywhere the same; and perhaps there is some danger lest “the good old paths” should be forsaken for others that are less safe, and lest “the scribes” of our time should be so anxious to bring out of the treasury “things new,” as to forget, if not utterly to despise, those that are “old.” Certain it is that many things are ready to vanish away, in most cases, doubtless, because they decay and wax old; nor can we, as yet, tell what new things will arise. This emphatically is a time of transition.

Now ought we not, amid these changes, to betake ourselves to the sure standards of the faith ? For although we no longer keep the feast with the old leaven, and although for us “old things are past away, all things are become new,” we have to bear in memory the injunction, “Remove not the ancient landmark which thy fathers have set.” We have to hold fast that which remains, and to contend earnestly, if needs be, for the faith once delivered to the saints. Not but that we should treat, in a generous way, the spirit of honest questioning, wherever it may be found. Christianity fears nothing from inquiry, from patient and candid research. Let the scalpel be used ever so skilfully, or even remorselessly, and we know it will be proved sound to the core. It may be, too, that God has some wise purpose in per-

mitting this jostling between the old and the new—perhaps the removing of those things that are shaken, that the things which cannot be shaken may remain; and it may bring consolation to our hearts to know that, though to our ears the earth's voices are full of discord, yet as God bends toward the sound, He can detect the music—a music that is ever swelling into a louder and more general anthem as the old years and the young roll on.

But while we hold fast our attachment to the ancient landmarks of the faith, we must also cultivate a spirit of preparedness for the ever-widening and ever-altering circumstances of the future. At this season we enter upon a new chapter in our lives and in our work. We are, as it were, outward-bound emigrants, thrown upon a strange land, among strange circumstances and strange peoples, and we are compelled to gird ourselves right manfully to grapple with the new conditions of our existence. Everything about us is new. There are new forms of thought, new modes of evil, new combinations of circumstance, new fields of usefulness and self-forgetting service for God and men. Here we are, all of us, in new conditions, and we must work if we would be faithful. Error has so many strongholds that we must be ever up and doing; assailing it with pen and tongue, and deed; with the sword of the Spirit, by the Word of truth on the right hand and the left. Truth has so many relations that we must dress it in no Hebrew robe, or classic raiment, or middle-age costume—it must wear the clothing, and speak the language of to-day. We want, indeed, no new Gospel; we need seek for no new light; but while believing that the “one blood” still runs in the veins of humanity, and that Jesus is the alone and ever-unchanging Saviour, we must accept, intelligently and courageously, the position we are found in, and we must go forward to the “mark of the prize of our high calling of God in Christ Jesus.” The voice of the new year to all is “onward and upward.” May we hear it, and in a wise Christian oblivion of the past, “forget the things that are behind, and press forward to those that are before.”

There is one application of the subject more. If we are reminded of anything at this season, it is of the uncertainty—of the mystery that hangs over the untrodden future, on the very frontiers of which we now stand. Of the past we know too much. In the past there have been inconsistencies and failures—feebleness of effort—infirmities of tongue and temper—neglect of prayer, and consequent unwisdom and sad imperfectness in spirit and speech. But over the future there rests a veil, and we cannot rend it or draw it aside. What adventures we shall meet with in the year, what new features it will show, what hidden currents will rush along its bed, whither it will bear the ark of humanity, we do not know. That God is in the year we do know. This is all. And surely this is enough. There are things that grow old, and there are things that never can, over which time has no possible power. The years get old; not so the foundation-facts of our faith. National customs and usages get old; but not the practice or the efficacy

of prayer. And scientific and philosophic theories ; the Scriptures of truth never. And political arrangements too ; but faith, and hope, and purity, and brotherly kindness do not. These are the true evergreens, and everything else, just like the holly-leaves and the holly-berries, must fade. Anyway, if the past is full of mercy, there is hope and urgent work in the future ; and "the wild bells," the echoes of whose music are lingering yet in the "wild sky," "ring out the old, ring in the new." We cannot but believe that a better age is coming. From a thousand directions come the signs of the approach of "the new heavens and the new earth"—of the generation that bear the "new name," and sing "the new song." Let us go out and invite that time in ; let us, at all events, make this year a happier one for the world and for ourselves than the last has been, and thus we shall translate into actual fact the prophecy our Laureate has shaped into noble words :—

"Ring out false pride in place and blood,
The civic slander and the spite ;
Ring in the love of truth and right,
Ring in the common love of good.

Ring in the valiant man and free,
The larger heart, the kindlier hand ;
Ring out the darkness of the land,
Ring in the Christ that is to be."

J. W. B.

MINISTERIAL SUPPORT.—AN AUGMENTATION FUND: AND HOW TO RAISE IT.

We pause a moment in the outset to distinguish between the word *Sustentation* and *Augmentation*. The former aims rather at providing the *full support* of the pastor ; or, at all events, supplying the larger portion of his income, so as to raise it to a certain uniform *minimum*, say of £180 or £200 a-year, from a central source. By the latter, we simply intend a fund that would supplement or augment the local gifts, yet so that these should still constitute the predominating item in the whole stipend. Augmentation would leave the same variety, the same inequality, in respect to income as now, between Church and Church, minister and minister. The distinction between the two terms is important. Sustentation will work well only on a Presbyterian basis. Inasmuch as it places the minister virtually above the control of the individual Church, there must necessarily be some other and higher Church Court for the induction and dismissal of pastors, and for discipline. Now, to make the pastorate independent of the Church to which they minister, is certainly not the system of the Congregational body, nor would it accord with the principles or feelings of our people. Hence the jealousy of and grave objections to a Sustentation Fund. Augmentation, on the other hand, leaves the self-

government of each Church completely *intact*. It does not affect the principle that the minister must live in the affections of his people, in order to live at all. Discipline, if unhappily required, would be retained within the verge of the individual fellowship, though no doubt under the supervision of the associated Churches. The advantage, whatever it may be, or disadvantage, of *variety* in the amount of stipend, according to the sphere in which a man labours, would still exist. An Augmentation Fund, whilst supplying to each minister a sum which would render him more free from pressing anxieties, makes no pretence to place all on a common level of equal emolument.

There is no place, therefore, on the principle of an Augmentation Fund, for the alarm which some nervous persons have expressed, that it is simply the thin end of the wedge to bring in Presbyterianism. Granting that the independence and self-government of the Churches is the Scriptural rule, we maintain that mutual helpfulness and aid, that the strong should support the weak, and that the Christian affection and Christian beneficence of each one toward the other should abound, is equally the Scripture rule; for, if one member suffer, all the members must necessarily suffer. In devising any organisation, we must guard against certain evils:—

1. We hold it as an axiom that no scheme will prove satisfactory which would tend to diminish or dry up the fountain of Christian liberality in the Churches. It should be the aim rather to stimulate and enhance the systematic gifts of the members; and, if possible, to open up a new vein for profitable working.

2. We hold it as an axiom that no fund, whether designated a Sustentation or an Augmentation Fund, will be acceptable, which impairs the cherished independency of our Churches, or controls important points of Church action.

3. We hold it as an axiom that no fund will either meet the requirements of the case, or be acceptable to our body, which degrades the pastor into the recipient of a charitable dole at the hands of a Committee whether of laymen or ministers; or which creates a distinction without a difference (*i.e.*, as to merit or ability, or, indeed, of claim arising from necessity), between ministers having £80 a-year income, and those having £100; or between those receiving £120, and those who reach £150; and closes the door against all whose income reaches a higher sum.

4. We hold it as a settled principle that no scheme of augmentation will work well which apportions a given sum to the several County Associations, to be distributed amongst certain members of their own circle, and denied to others, that it can ever be made practicable, or work without perpetual heart-burnings, jealousies, and dissatisfaction.

5. And, finally, we hold it as indubitable, that if we are bound to guard the grand principle of the self-action and autonomy of the Churches; we must, with equal conscientiousness, sustain and exalt the self-respect and proper independence of the pastors before the Church and the world.

Bearing these thoughts in mind, we come to the conclusion, after much anxious thought on the subject, that in order to successful operation the scheme must be characterised by two principles in gathering the fund, viz., universality and regularity; and also two in the distribution of it, viz., universality and uniformity.

Looking first at the efforts requisite to raise the desired fund, we say it must be *universal*—raised by the united contributions of the entire membership of the body. A certain *minimum* contribution from each member of each Church having been fixed and agreed on, the said member should be expected, by the mere fact of membership, to contribute to the support of the Gospel ministry—the preaching of the everlasting Gospel—at least *that* sum per day. Here comes in the principle of regularity; day by day, day after day, continuously. But if any are so poor as to be absolutely indigent, or so young that they have no ownership of money or means of earning it, they should still be expected to take their share, by collecting it from neighbours or friends better endowed, so that the law of universality and of regularity may not, in any case, be broken.

Now we are possessed with a deep and ever strengthening conviction that if religion be not worth, to any man, woman, or child, who professes it, a *farthing a-day*, it is worth nothing; his religion is worthless! On the contrary, if a *farthing* per day, at least, and as much more as can be properly and honestly afforded, were laid by for aiding the proclamation of the Gospel, with the offering up of a daily prayer that Christ's kingdom may come, and the ministry of the Word be made successful, the immovable basis would be laid of a scheme which would lift the whole body of Independency out of poverty and humiliation.

We take no account here of the gifts of the wealthy; the legacies of the dying; or even of the liberality of the congregation, as distinct from the membership. We base our calculations upon the gifts of the enrolled members; and affirm that the regular, stated, unceasing contribution of the smallest coin of the realm per member daily, would form an ample fund from which to administer help and augmentation to the extent needed. Our invariable plan (a mistake common, also, to other religious bodies), has been, when money is wanted, to seek up guinea subscriptions; but guinea subscribers are not very plentiful in our borders, and where they are found, the same few are invariably applied to on all occasions, and exhaustion or weariness not unnaturally ensues. We would say, Reverse the method: without refusing the sovereigns, *look up the mites*; and, always holding fast the two grand elements of power—regularity and universality—success is sure.

Will not such a plan diminish existing funds, and impede the working of existing institutions? We say boldly, not in the least. This fund would spring up, we believe, not only as a pure addition to all that is now customary in our Churches; but as a stimulant to all other giving. There are numbers amongst us that never contribute, who would now begin.

Those who are already liberal, would not feel the daily gift of so small a sum the slightest burden. Moreover the duty of properly sustaining the ministers of truth is one, which, at present, the pastor never refers to in his pulpit discourses. A man of delicate sensibility would suffer any amount of privation rather than exhort and persuade the Church to which he ministers to give him a more adequate support. The labourer and the artizan may be receiving thirty or fifty per cent. more wages than was usual when his ministry began a quarter-of-a-century ago; the draper's assistant and the domestic servant, in many instances, obtain fully double the amount customary at that period; every clerk and every employé in the district has obtained a yet higher rate of increase; whilst he, good man, with no one to speak on his behalf, receives uncomplainingly the same or even a diminished remuneration from year's end to year's end. His lips are sealed in silence; and no one opens his mouth for the dumb—on behalf of such as labour in the work of the ministry. You may sometimes hear the exclamation, half-contemptuous, half-pitying (the pity harder to bear than the contempt): "We wonder, poor things, how they *do* manage so well upon their limited means!" Yet how few push the inquiry far enough to ascertain that this "doing" and this "managing" is by dint of a life of stern self-abnegation, in which one, who has all the sensibility of high culture, deprives himself, and those dearer than self, for long years together, of all but the barest necessities. Privation this—such as is practised by no other class in the community, and which too often tells painfully upon the man's frame and vigour, his courage and his manhood; and, as life ebbs away, he sometimes confesses to himself, wonderingly, and scarcely knowing the cause: *I have lived as if only half-alive!*

Once, however, institute a central fund for augmentation of pastors' incomes, and you immediately unseal the lips of a thousand advocates, who will plead fearlessly and faithfully on behalf of their brethren; and whilst shedding new light on the blessedness of aiding the high service of the Master, in fulfilment of His great command, "*Go, preach the Gospel,*" will so instruct, so educate the latent liberality of our people, that, bursting forth afresh, it shall gladden every existing institution amongst us, whether for local or foreign objects. The Augmentation Fund, properly managed, will enhance, not diminish, the sum of present efforts.

A further objection is raised in this shape. Will it not prove very troublesome? To be always gathering in these *small* contributions will surely be excessively irksome and annoying; besides, how can it be done? We reply, no great results can be attained without trouble; moreover, others accomplish it, and live by it. Look, for instance, at the Methodists. Unhappily, that very allusion will furnish, with some, a further ground of objection. When we have shown that augmentation does not bring in Presbyterianism; and next, have removed scruples about its lessening current funds—then we shall be charged with a sort of furtive Methodism: "You will make Methodists of us." If that means that we are in danger

of changing our received doctrines—we say, No; or that we are about to alter our method of Church government, and set up Congress—we say, Not at all. But if it simply mean that we should be *methodical* in all our arrangements; if it mean that we should methodically and diligently turn every gift to account, and cultivate the obscurest corners of the field; if it mean that we should adopt the motto and the practice: “*All at it, and always at it*”—we not only take up the reproach, but count it praise. When others have cut down the jungle and opened a good path to some fertile region, he is guilty of unwisdom who refuses to walk therein, because the pioneers appeared to be of another clan.

Without advocating any specific plan in the present paper, we have such ample confidence in the sagacity and business tact discoverable amid the thousands of our Israel, as to feel certain that all practical difficulties would give way, and the best method be ascertained in the course of the first twelvemonths. Most givers would probably prefer a box, into which they might, morning by morning, or evening by evening, cast their daily contribution at the hour of private prayer. And as to the gathering in of the universal daily gift, at stated intervals, various plans will suggest themselves to the ingenuity of the thoughtful. One thing, only, it seems important here to state, that the fund raised in each Church should be kept strictly separate from all other collections, and entrusted to officers popularly chosen, and intent upon this one thing; keeping steadily in view the principles of universality and regularity; no one omitted or overlooked; no day without its votive offering; no young disciple admitted to the fellowship without a faithful pointing out of the duty expected of him, and a distinct enforcement of obligation; and the minister of God’s truth stirring up, on fit occasions, the zeal of all. Thus will obstacles be overcome.

Before addressing ourselves to the topic of distribution, let us just estimate the capabilities of the scheme. What sum might it be expected to realise?

The “Year Book” supplies no numerical statement of the total membership of Congregational Churches. According to the accounts rendered in the “Baptist Manual,” it appears that *they* number about 175,000 members in England and Wales. We shall probably not exaggerate our numbers if we take 250,000 as the basis of our calculations—in all likelihood they exceed 300,000. Let us assume the lower figure. One farthing each per day—even supposing that no one of us gave more—one *farthing* per day from each of our members, carried on throughout the year, would present the Treasurer of the Augmentation Fund with the noble aggregate of upwards of ninety-five thousand pounds.

Look at the matter in another aspect—in order to form a fair judgment of its practicability, as far as the resources of our members are concerned. Using round numbers, say, that one-half of the members restricted themselves to the mere farthing a-day; that one-fourth of them gave a half-penny a-day; one-tenth of them, one penny a-day—according to the

following scale—the results of universality and regularity will excite surprise. Let us place them thus:—

Say, 50 per cent. of our members give	½d. per day.....	£47,500
„ 25 „ „ „	¼d. „	47,500
„ 10 „ „ „	1d. „	38,000
„ 5 „ „ „	2d. „	38,000
„ 4 „ „ „	3d. „	45,000
„ 3 „ „ „	4d. „	45,000
„ 2 „ „ „	6d. „	45,000
„ 1 „ „ „	12d. „	45,000
		<u>£351,000</u>

Here is a grand total! Without reckoning anything given by the congregations; leaving out of account all the wealth and princely liberality outside our membership, here is a fund which would allow £120,000 for augmenting ministers' incomes—would place in the hands of the Directors of our Foreign Missions £150,000; would afford a gift of £20,000 for Home Missions; £20,000 for the Continent—just now so imperatively called for; £20,000 for Colonial work; £10,000 for a Superannuation Fund—not too large in the estimation of wise men; and still leave a surplus of upwards of £10,000 for special cases—new interests, College bursaries, &c., &c.!

Returning from this bright vision to the farthing per member per day—is it an incredible or impracticable gift from our people? Granted, that some are wretchedly poor—where do we find farthings thought less of, more uselessly expended, nay, more recklessly squandered than amongst the poor? Granted, that some are sluggish, indifferent, unwilling; they are the very people who bring dishonour upon our name, and infest the Church with grumblers and fault-finders. These will either become wiser, and improve; or grow weary of applications for the gift, and withdraw—a most desirable consummation. But, who that loves the Lord Jesus Christ with heart-love, could not commence and continue the habit of giving some small sum daily to the service of his Saviour, for the spread of truth and righteousness, by systematic frugality, by mere care to avoid waste. Of course, there will be difficulty; naturally, there will be some disappointment; and some time may elapse before it becomes universal.

Supposing that the Augmentation Fund for the year has been gathered and sent to the treasurer by a stipulated day: *On what principle shall the DISTRIBUTION be made? Who shall be the recipients? And what rule shall regulate its apportionment?*

In seeking a practical rule, the most natural thing is to ascertain the amount received from the Church, then fix a definite sum, below which all shall obtain assistance, and beyond which no augmentation shall be given. Say £150 a-year (the sum suggested, in a recent discussion, in another

Denomination); were received from the Church, the minister is supposed to be placed beyond the need of this augmentation; but that all falling short of that sum, should be eligible to share in the apportionment of aid. Is there any propriety in such a rule? Not the least; for many a pastor with £150 a-year is absolutely poorer, his resources are actually more circumscribed, and his inevitable anxieties greater than those of another, we do not say with £140, but with £70. The one may live in a town where the rental is high, local taxation exceedingly oppressive, price of provisions greatly in advance, and all outward claims more urgent. The other may live in a village, amongst plain people, where appearances are little considered, with a comfortable house and good garden for a sum less than his town brother pays for rates. With few callers and no "society"—if he has not more than heart can wish, he knows scarcely a want or a care. We are strongly inclined to believe that ministers, who feel most burdened with anxieties in these days of luxury, will be found precisely in the class that reach or just overstep £150 a-year. So little can mere monetary assessment fairly express the need of augmentation.

Others would leave the distribution to a committee in the District Association. This would lead to nothing but misery and recrimination. Intentions may be the best and the most honest, but the administrator and recipient are too closely associated for perfect impartiality; favour, or prejudice—subservience or undue independence would certainly warp the judgment.

A favourite scheme with many is to attach any new resources to some existing endowment; and that the trustees should be invested with full powers to administer aid at their discretion. We know many of our brethren, most worthy men, who deeply need aid, whose whole career has been a battle with penury, who could never be induced to apply by petition to such trustees with testimonials of standing, and the details of necessity. Anxiety and want have long been their attendants, but they still hope to go to Heaven without once having sullied their manhood by soliciting charity. Seeing then that insuperable practical difficulties lie in the way of determining the scale of distribution by the amount of present salary; or of apportioning it out through Committees of Association, or by way of testimonials and requests addressed to a Board of Trustees—after much consideration we feel convinced that the only valid scheme must make the distribution universal and the dividend equal. In other words, that all ministers in town and country, enrolled on the list of accredited Congregational ministers, should be presented with one uniform gift; the rich shall not receive less and the poor not receive more than the equal share in the fund. The amount of the gift in augmentation will be ascertained by dividing the amount of the Augmentation Fund by the number of ministers on the roll—on our calculation, rather more than £40 each.

Two objections will be raised to this plan. In the first place, it is said, you will give to many who really do not need it; either by the numbers of

the Church, or the affluence of its members, or the abundance of private resources; they are already receiving an income which is amply sufficient. Let it be so. Still, we would say, it is every way best to make an equal distribution of the fund, as constituting a rule, simple, plain, and in itself unobjectionable, rather than attempting to set up grades and limits which would only "breed dissatisfaction." Meantime, the responsibility rests upon those well-endowed ministers, not upon us, to use the addition to their income for God's glory. They may have within their knowledge cases of special necessity or special delicacy, and present the amount of their share to such; or they may think it right to hand over the sum as a donation to the next year's Augmentation Fund, or the Ministers' Superannuation Fund. Even should they retain it for their own use, why should we judge them? To his own Master each standeth or falleth.

It will be further objected that improper persons will receive it. On this principle of universality, men who are, intellectually speaking, totally unfit for the ministry will obtain a share, and it will be sheer waste. Undoubtedly mistakes may be made, and waste ensue, in some few instances. Better it were so, in a hundred cases, than that a whole denomination should suffer in reputation and in standing by the insufficient sustenance of its recognised ministers.

Again, it will be said, you will, on this universal plan, give an equal portion to men who, morally speaking, ought to have no place in the ministry at all. Granting even this, so long as their names are found upon the roll of the "Year Book," they belong to the body; and possibly two or three cases of misapplication may occur. The correction is to throw the whole onus upon the individual associations, and insist upon it that they expurgate, from time to time, their lists of names. Observing only that so long as names are retained upon the list of pastors in association, and printed as such in the list of the "Year Book," so long the course of the distributors of the Augmentation Fund will be clear to pay to each an equal share in the general dividend.

Imaginative persons have suggested as a difficulty: Will not men in some parts of the country raise a schism, branch off into a separate Church on purpose to make a separate pastorate, and claim a share in the equal distribution? We would impose wholesome restrictions here. No new Church should be formed, or call a pastor for the purposes of this fund, unless admitted into some association. The ministers of the neighbourhood cognizant of the causes of a separation, are best able to judge whether a new Church was needed, and whether it has the prospect of becoming self-sustaining. Let them determine whether it should be received into the list of associated Churches or not.

Our firm belief is, that without importing into our body any extraneous elements, or offending the most earnest spirit of Independency, the conscientious working of a fund like this would, in the course of twenty years, raise the *status* of our pastors socially, intellectually, and spiritually. They

would exert an influence in the land more potent than ever, for good. The incubus of poverty being thrown off, and with it the many evils, the depressing tendency, and the temptations of poverty, the village pastor would rise to new energy, and feel the flush of invigorated zeal under the consciousness that he was neither overlooked nor unacknowledged in his self-denying sphere. The young man filled with noble desires, but working in the midst of opposition, would be spurred on to new efforts as he realised that the strength and practical sympathy of the whole Congregational body backs him up; whilst the very feeblest would receive the impulses of a new life as he shook himself from the burden of pressing anxieties.

T. B. T.

[EDITORIAL NOTE.—We insert this article on “Ministerial Support,” not that we are prepared to accept and endorse the plan which it proposes, but because we regard it as entitled to consideration among the many plans which are now being discussed. We shall give some thoughts of our own next month, and shall be happy to make room for opinions of brethren on the scheme of T. B. T.—only requiring that they be very briefly expressed.]

THE BIBLE A HISTORY.

By the Late Rev. Alfred J. Morris.

WE have often indulged in imagination as to what shape the Bible would have taken, if men had been left to decide it. Had the Bible yet to be written, and the different sections of the Church were permitted to determine the form and mode in which Divine truth should be presented, what may we suppose would be the result? or would there be any possibility of coming to a decision at all? One large class would fill it largely with *doctrinal statements*, with logical definitions of Divine mysteries. From them we should have a technical catechism, an elaborate creed. The secrets of the Divine nature and purposes and providence would be expressed in the most precise and formal style, made to fit into a system, placed as orderly as in a catalogue, explained as clearly as in a dictionary. Another large class would have the thought of God clothed in language *highly philosophical*; would have the Bible read like a new work on ethics and metaphysics; would ignore plain matters of fact, and deal only with spiritual abstractions; would talk largely of the eternal principles of right, and the eternal fitnesses of things; would make everything general and nothing particular; would talk of Deity and not God, of humanity and not men, of law and not laws, of sin and not sins; and thus all would be very fine and free, exciting admiration without producing impression, leaving a vague notion of something uncommonly grand, but fixing no arrows in the conscience, and planting no seeds in the heart. A third class would wish the

Bible to consist largely of *rules of life and methods of devotion*. They would supply us with counsels of perfection and the "whole duty of man;" guides to the closet, the Church, and the world; a body of directions for all possible conditions and circumstances of life; a manual of spiritual worship and moral conduct; a code of all the laws that affect our relations to God, our neighbour, and ourselves. These are some of the methods in which men would have wished the truth and will of God to be communicated to the world.

But what have we? The Bible is put into a special form, but one having little in common with the forms we have mentioned. It bears a very distinct character. Written by different men, and at different times, and under different circumstances, one principle animates it throughout. It is historical. So far as it could be, it is historical; far beyond what it would have been if left to human will, perhaps far beyond what men would have thought possible, having regard to its character and object as a revelation. It is even more history than many think who possess it, and are familiar with its contents.

About three-fifths of the Bible—speaking of quantity of matter, not of number of books—consist of history properly so called, of the record of facts that actually took place. But this is a very inadequate representation of the case. History enters largely into other portions. The prophetic books contain many records of facts; and what is prophecy itself but history? what signifies it, in relation to this matter, whether a thing is stated before it happens, or after it has happened? When inspired men describe the future fortunes of individuals, or nations, or the Church, they are essentially historians of things to come. Take again the Psalms, Lamentations, Solomon's Song, and Ecclesiastes, and are they not made up, to a great extent, of either external events or internal experiences? If the heart is uttered, if the secret feelings are breathed forth in sighs and songs, if now penitence bewails sin and now gratitude gives thanks for mercy; if the various processes of the soul in depression and triumph, danger and deliverance, mourning because of guilt and rejoicing because of pardon, are disclosed—is not that history, precious history, the history of spirit and God's dealings with spirit? And if you go to the most doctrinal or practical portions of the Bible, where you might least expect to find history, the Epistles, in which religious truth is revealed with greatest directness and formality, you will find in them many statements of fact, connected with the writers, and the persons or Churches written to. And, still further, you will find that the mind and will of God are brought out to suit the occasion; the truth and the law are given because required, and as required, by particular circumstances. The writing is addressed to the solution of existing difficulties, the exposure of prevailing errors, the settlement of disputes that are disturbing Christian peace, and the rebuke of faults that are dishonouring Christian character. There is a peculiar adaptation in the letters of the Apostles to the cases before them, and, whether the strangers scattered

THE CHRISTIAN WITNESS.

abroad, or the Judaizing Galatians, or the polemical Romans, or the divided and worldly Corinthians, are addressed, we have those views of the Gospel and of the Church, which they respectively required. It is easy to see, therefore, how almost entirely the Bible is historical; how history, in one shape or other, the history of God or man, external or internal history, retrospective or prospective history, individual or national history, enters into it, or moulds and colours it throughout.

But if the Bible is history, it is not mere history; not simply a record of events that have taken place, and of actions that have been done, but of God in history. It "teaches by the hand of God." While it narrates circumstances and describes characters, it reveals truth. It is a revelation, and especially a revelation of God, and still more especially of His salvation. It is designed to make known and prove His gracious dispositions and purposes respecting the guilty and sinful, to disclose the possibility and the method of forgiveness and holiness, to charge sin home to the conscience and put righteousness into the heart. It seeks this by bringing forth truth, and God's truth; truth as God's counsel, God's law, God's promise, God's work. His holy nature and pure precepts, the riches of His grace, His government and providence, and His eternal recompenses, these are the themes on which the Bible is intended to give us light. But these are treated mainly not by way of statement and description, but as history, the history of Divine dispensations; the history of men, as moral and religious beings, in their inner and outer life; the history of Christian Churches, and, above all, the history of the works and teaching, the sufferings and death of the Son of God. In one word, the Bible is the history of God in men's hearts, men's affairs, men's lives. It is the biography of God, in relation to the conditions and experiences of the sinful and the holy, in relation to their duties and trials, their sufferings and joys, their hopes and fears, their present states and ways, and their eternal destinies.

Why is this? For what reason has God given to His book an historical character? No doubt because it is the best. And it is the best because it is the most popular. History in all its shapes has, and always has had a great charm for the human mind. And it has never had a greater than now. Our own times have displayed, perhaps more than any times, the fondness of men for this kind of literature. There has been a wonderful development of it of late years. The most popular works are historical. The greatest authors are historians. We have the highest genius and the profoundest learning put into this shape. The annals of nations, the memoirs of individuals, abound on every hand. Not satisfied with recording facts, we invent them. All sorts of fictions appeal to the imagination, many outraging all the probabilities of history, and some containing more truth, deeper and better truth than mere chronicles of events and records of actions. The novel and romance attest the demand for fact while soaring into regions beyond it. Opinions of every kind, and on every subject, are presented through the medium of history, real or imaginary. The advocates of every favourite

view and wished-for change have recourse to this means of attracting attention and producing faith. No class is too clever, too refined to employ the tale as a vehicle of instruction and of argument. The religious tale, the ecclesiastical tale, the political tale, the philanthropical tale, are evermore giving expression to the creeds and theories of different sections of the community. Men of all ages and countries receive a literary resurrection, and appear as representatives of principles. Men live in books who never lived anywhere else, or another and a greater life. The stories of men long since dead are written over and over again. Events and characters are revived and revised. Many who received their acquittal or condemnation generations and centuries ago, are called back for another trial, in not a few instances with a reversal of their sentences. Old verdicts have to be re-justified, and new verdicts have to be delivered. And every fact about the famous is shown afresh in the lights of more recent knowledge and more philosophical criticism; and made to bear on existing circumstances and requirements. And all this is done because it is liked, because it meets the craving of the times, the tastes and desires of living men. The supply is created by the demand. All classes that read at all, read biographies and histories: the youngest say, "Give us a story-book!" and those too old to be pleased with anything else, are pleased with a narrative. All feel that there is something in fact, in what has been, or might have been, that is attractive to the thought and impressive to the feelings. That this should be so, and more so now than ever, and that, to all appearance it should be more so in time to come than it is even now; that as men advance in knowledge and general culture of their faculties, they should become not less fond but more fond of history; that as books abound, this kind of books should abound more than all—is a strong testimony to the natural want of this species of mental aliment, and a striking illustration of the wisdom and goodness of God in making His book to so great an extent a book of history.

The reason of this charm of history is not far to seek. Truth is better revealed in this form than in any other. We get a clearer, fuller conception of it thus. When we think of moral qualities, it is as the attributes of persons. We can form no idea at all of truth, and justice, and love, as mere abstractions. And when they are exhibited in actual exercise they are plainer and more palpable than in the most correct and most elaborate definitions or descriptions. History gives a body to truth. It is a stereoscopic view. It does more, it clothes it with flesh. It is not painting, nor sculpture, but drama. It satisfies the natural feeling which seeks for living representations and embodiments of things; which in part leads children to dress fictitious men and women, and mimic the engagements and intercourses of actual life, and which leads men but too often to crave the evil fascinations of the theatre. History puts truth into association with human sympathies. Man is of great account to man, of greater account than any race of beings. There is a bond, strong and tender, that binds us to our

nature everywhere. We feel a deep and gentle interest in our kind. In the common but mistaken sense ascribed to Shakespeare, "one touch of nature makes the whole world kin," most naturally do we "weep with those that weep and rejoice with those that do rejoice." The acts and fortunes of an angel or a devil have not the hold on us, however they may strike us for the time, which those of a good or a bad man have; and just because he is an angel or a devil and not a man. And, furthermore, the Bible is designed to give us patterns and warnings; patterns of what we ought to be, and warnings against what we should avoid. Christ is a pattern; saints are patterns; all men, in so far as they are true and upright and merciful, are patterns. In them we see the applications and modes of working of spiritual and moral principles. We see them in our own conditions, exercising natures like ours and in circumstances like our own, contesting with our own evils, and guiding and strengthening men after the manner of our own necessities, sometimes defeated and sometimes victorious, as with ourselves. Similarity of condition is an essential element of a perfect example. Adaptation is as important as excellence; indeed, in an example, adaptation is excellence, indispensable excellence. We need to see good and holy things, not only as desirable but attainable, and to see the way in which they may be attained. To tell men not only what God is, but what men have been; to set holiness before them as having been actually acquired and displayed by their fellows and predecessors; to put forth the virtues and graces of pure and lofty principle as embodied in experience and action, and then to add, with the Apostle, "These were men of like passions with yourselves," this is the worth and force of history. We are by nature strongly imitative, and when called to imitate in the highest things those who are or have been in all chief respects like ourselves, the appeal is most likely to be effective. And so, in an opposite direction, with examples we should avoid. The misery of evil, and the danger of it, do not come home to us as when we behold them in our brethren. The sin which is in us takes advantage of every possibility of evading warnings. It is quick to detect and to employ discrepancy. It can see differences afar off. Self-deception has no more common or plausible plea in neglecting the essence of example than unlikeness of forms. Self-confidence takes refuge from the pressure of admonitory instances in the slightest dissimilarity of circumstances. Hence the importance of having deterrent as well as attractive examples in our own nature and our own life. And hence the importance of history, and of the historical character of the Bible.

I think an argument for the divinity of the Bible might be derived from our subject. At any rate, it affords one of those incidental and subsidiary confirmations, which, combined together, are of great strength and worth. To those who accept the Bible as divine it furnishes a striking illustration of the kindness and wisdom of our heavenly Father, who has not only given us truth the most glorious and most necessary, but given it in a form most adapted to interest and impress us. He has come down to us, He has

dealt with us after the manner of men, and as He has "drawn us with bands of a man," so He has taught us with lessons of a man. If the Bible so strongly appeals to our interest, it behoves the more to study it, and the greater is our blame if we neglect it. If we are alive to the charms of history elsewhere, shall we neglect it here, the oldest, most important, and most interesting of all histories? Shall the fact that it is God's book, and that it concerns our salvation, blind us to excellence we can clearly enough see in other books?

And surely we may take a lesson from God. I doubt much if preaching is sufficiently historical, and still more if teaching is. We cannot, either with old or young, improve on the Divine method. If we have not narratives, let us make them; if facts fail us, let us have recourse to fiction. We thus "catch men with guile." Christ got many an unwitting testimony by means of his parables, and Nathan did by a story what perhaps he had missed by a rebuke.

SHENKYN PENHYDD.

A STORY OF WELSH CHARACTER AND PREACHING.

SHENKYN and Shanko are the democratic forms of the more aristocratic Jenkyn. The pronunciation of the word *Penhydd* will probably puzzle you. "It is all consonants except the *e*. What an uncivilised word!" Very; and with Shenkyn in contact with it, more uncivilised still. The pronunciation, however, is neither difficult nor harsh. For "y" let us put *ee*, and for "dd" *th* soft, then we have *penheath*. So much for the word. Now for its meaning. "Pen" is the Welsh for *head*, and "hydd" for *hart*; so that "Penhydd," after all, means nothing more nor less than "the hart's head"—a name given to a small farm-house, not many miles out of Neath, in Glamorganshire. Here, on the 16th September, 1752, a little stranger made his appearance, whom it pleased his parents to call Shenkyn. I cannot say of him that he was "of noble race;" his whole history proves the contrary. But, though not noble by birth, Shenkyn, before his death, became a member of that family whose names "are written in heaven." Were it not for his connection with that family, it is not likely that we should have heard anything at all about him.

1752 to 1807. These were the years during which Shenkyn lived, and it is necessary that we should have an idea of the times in order to form a just idea of the man. The firmament of the English world was, to say the least of it, as bright with luminaries then as it is at present. Chatterton, the boy-poet, who "perished in his pride," was born in the same year as Shenkyn,—the year in which "the Rambler" died. Oliver Goldsmith published "the Vicar of Wakefield," in 1766, and ten years later, Gibbon gave the world the first volume of "The Decline and Fall." The echoes of George Whitfield's preaching were still lingering on the ears of thousands.

John Wesley was growing old, but full of strength and vigour, while Robert Hall was just beginning to arouse with his fire the learned inhabitants of Cambridge.

But the mass of ignorance which stood between the Welsh and this bright light, cast over the length and breadth of the country dark and gloomy shadows. There was, it is true, some light in Wales—just enough to make the darkness perceptible. The bulk of the people were ignorant and superstitious, as may be seen from some of the incidents which we shall recite in giving a sketch of Shenkyn Penhydd.*

In proportion to the thickness of the darkness, the first glimmerings of light are more or less perceptible. On a fine summer morning, when the days are longest, it may not be very easy to decide when the night ends and the day begins. But there is no difficulty in doing so during the long nights of winter. And thus the time and mode of some men's conversion are far more distinctly marked than those of others. Paul could say: "At mid-day, O King, I saw in the way a light from heaven, above the brightness of the sun." The contrast between the darkness of Pharisaism and the glorious light of the Gospel of Jesus was so great that Paul could not pass from the one into the other without being conscious of the fact. The case was similar with Shenkyn Penhydd.

In those days, when Methodism was young, men who had the gift of preaching, and some may be who *had not*, were in the habit of going about from place to place, sending before them their "publication" to announce their coming. Among those itinerants there was one very remarkable character called Evan Tyclai. Evan bore unmistakeable marks of the wildness inside and out. The pony on which he rode was one of the mountain breed, more accustomed to grass and hay than to oats. Its rider wore a home-made grey coat, corduroy breeches, which stopped short a little below the knee, and wooden shoes, fastened with brass buckles. His hat covered not only his head but his forehead, down to his eyebrows; and, as a preventative against cold, a red handkerchief thrown over his unshorn head covered his ears, and was fastened under his chin. He studied his non-systematic theology on horseback; and it is said that when he rode, his whole body as well as his mind was in perpetual motion. Such a strange character had, as might be expected, a style of preaching which was quite original. No text, no introduction, no heads, no "in conclusion." To be compelled to stand in a pulpit would be to Evan a great inconvenience. "*Stare loco nescit.*" Given the place where he stood when he began to speak, and you could never find out the place where he might stand when he finished. With a huge stick in his hand, he would walk about the barn or the farm-house in which he held his service and speak now to one and then to another of the one thing needful. Many went to hear him merely out of curiosity; and so

* The author of this sketch acknowledges with thanks his obligation for the facts contained therein to the very interesting Welsh Biography of Shenkyn Penhydd, by the Rev. Edward Matthews, of Cardiff.

did Shenkyn Penhydd. "I went," said he, speaking of the event, "with many others about the same age to hear the preacher, not with the object of receiving any spiritual good, but chiefly to be amused with his strange mode of speaking and conducting himself. After he had introduced the service by reading and prayer, he began to speak to us. I don't remember his text if he had one. His object was to arouse the sinner out of his spiritual sleep, and make him feel his great danger. He seemed to be speaking to some particular person among his hearers, whom he described as desperately wicked. I looked here and there, and then at the preacher, whose eyes were fixed steadfastly on me, while he went on describing the wicked man, and speaking of his doom. I believed that he referred to myself; and the sound of his fearful warnings followed me, filling my conscience with the terrors of hell. The preacher left me and I went home, but not as usual. Nothing could give me ease. For some time I made many attempts to work off the impressions, but they were all in vain."

While Shenkyn was in this *transition state*, there happened to be a raffle one night at a place called Penrhiw, in the parish of Margam. The prize to be raffled for was a couple of geese. Shenkyn, thinking that the raffle and the jollity connected with it would pacify his uneasy conscience, went to try his luck with the dice, and it fell to his lot to carry home the geese. About midnight he left the company, and placing one of the geese under each arm began his way home. The geese, never over silent, were very noisy and restless after being disturbed at that unseasonable hour. For some time Shenkyn endured their screeches, now on the left and then on the right. But the night being dark, the road very difficult, and his companions growing more and more boisterous, he at last grew tired. Had his mind been as usual, the geese would have been carried home safely enough. But, as it was, the thick darkness and the unearthly screeches worked together with a guilty conscience, and the burden became too heavy for him to bear it any longer. He threw down the geese, and fell there and then on his knees; crying aloud for mercy.

After this strange adventure with the geese, Shenkyn began to try other means to pacify his conscience. He resolved to lead a different life, and do his best to make "the wicked man" a good one. His efforts, however, were not attended with much success.

We are not told how long this struggle continued, but some time after it had commenced, Mr. David Morris, the father of the Rev. Ebenezer Morris, came into the neighbourhood to preach. Shenkyn went to hear him. The sermon did not in the least degree diminish the sense of sinfulness which had been already produced by Evan Tyelai. He still saw that *he* was "the wicked man" whom Evan had so powerfully pictured. But while Mr. Morris was preaching, the Spirit revealed to the soul of Shenkyn the glory of *another* whose brightness he had never seen before. He preached "peace by Jesus Christ," and the rough mountaineer cast himself, in all his roughness, into the arms of the Refiner :

"Jesus, the Name that charms our fears,
That bids our sorrows cease;
'Tis music in the sinner's ears,
'Tis life, and health, and peace."

And so did Shenkyn find it, though his whole life was a series of struggles. He fought "the good fight of faith"—sometimes physically as well as spiritually. He had a vivid imagination. The devil was, to his mind, a living stern reality, and his contests with his enemy are sometimes very amusing.

Near the farm-house in which he lived there was and still remains a quarry, and Shenkyn "oft-times resorted thither," as his Master to Gethsemane, to hold communion with God. When any matter of importance pressed upon his mind, he would suddenly leave the house and go alone to the quarry, so that at length whenever his friends lost him they knew where he might be found. Here he prayed, and struggled, and fought many a battle with the devil. One might hear him at times as if he were fiercely quarrelling with some one whom he called a deceiver and a thief, and, not content with Welsh names only, a rascal and scoundrel. Those who knew him at length grew accustomed to these contests; and when they heard Shenkyn indulging in bad names, and exhausting his vocabulary of non-complimentary English epithets, they concluded that the devil and he were fighting a pitched battle in the quarry. Poor Satan! He generally came off the worse for the fight.

Shenkyn did not live by the Gospel. The small farm, called the Goitre, which he held, was not sufficient to maintain him and his family without a good deal of toil. He was a very early riser, and was generally up before any of his neighbours, especially during the spring and summer months. When he required lime for farming purposes, he was at the kiln before the lime-burner himself, which was, one morning, an occasion of a severe struggle between him and the devil. The lime was bought and sold by measure, according to the size of the cart. Shenkyn, being all alone at the kiln, felt a very strong desire to pile up the lime, so as to take home more than the usual and lawful quantity. His better nature reminded him that that would be stealing. "No, no," says Satan, "you need not call it stealing—it will only be good measure." The conflict between Right and Wrong was rather hard. He piled up the cart; he filled every nook and corner with lime until at last he felt satisfied with his load. When he was about to take away his "good measure," his heart smote him. Who was it that tempted him to do this wrong? Who but his old enemy the devil? Then he would serve him out in his own coin. He jumped upon the cart, and threw down a large quantity of the lime, taking home much less than usual. When he had reached the top of the hill, between the kiln and the field, he placed a stone behind each wheel and went aside and prayed while the horses rested. In a short time he might be seen on the hill waving his hat above his head, and shouting, at the top of his voice, "Victory!

Victory! Victory over all the powers of darkness! Hallelujah! I can do all things through Christ who strengtheneth me."

Shenkyn, as a preacher, was "a law unto himself." In preaching, as in everything else, he was thoroughly Shenkynite. He could hardly help being understandable, and he was always very practical—sometimes a little too much so to please his hearers. About five miles out of Neath there is a wild, desolate spot called Craunant, which is, at present, one of the stations on the Neath and Brecon Railway. But in Shenkyn's time, neither man nor beast at Craunant had been frightened by the screech of an engine's whistle. The Methodist chapel was a very primitive structure. The preacher had to stand as well as he could on a little form, which served the purpose of a pulpit. A little above the speaker's head a piece of iron with a hole in one end had been driven into the wall, and a halfpenny candle was put into this candlestick. In this brilliant light the congregation rejoiced while the minister held forth. Shenkyn one night had chosen for his text, "I am the Light of the world," a text, perhaps, suggested by the need of light, which was greatly felt on the occasion. "What would be the good of this world," said he, "without light? What could we do with a world of darkness? And where is the light? Is it in the eye?" Shenkyn maintained that it was not. But how could he prove the subject? Without much difficulty. Turning around to the wall where the candle was fixed, he very coolly put out the little light. "There," said he, to the astonished rustics, "can you see now?" Some time elapsed before light could be again obtained. How this period of utter darkness was spent, whether Shenkyn still went on speaking of "the Light" in the dark, we are not told. But when the candle had been replaced in the iron fixture over the preacher's head, he proceeded to improve that which he had so effectually demonstrated. "There," said he, "there, will you believe *now* that the light is not in the eye? Light and life are to be found in Christ, and not in yourselves. Go for everything to where it is to be found."

Shenkyn's outspokenness and honesty of dealing suited *the Society* quite as well, if not better, than the pulpit. The Society, which is peculiar to the Principality, is a meeting of Church members for mutual improvement in the Christian life. If a member of the congregation wishes to become a member of the Church, he makes this known by going to *the Society*. When any member of the Church violates its laws by public sin, he is expelled from *the Society*. The Society is generally held once a week. The members, who are so inclined, give their experience in soul-matters; and exhortations, kindly counsels, and sometimes reproofs are freely given both by the pastor and the members. The Society is a capital meeting when it is real; but the danger is to be satisfied with the shell without the kernel. Shenkyn had very little patience with *shells*, by which he was frequently much troubled.

When one's own experience is below par, the temptation is strong to use that of another. Shenkyn was once called upon to give a word of advice to

a leading brother, whom he suspected of thus using that which did not really belong to him. "I understand," said he, addressing the leader, "that thy ale is not so good as it used to be, and what thinkest thou is the reason? In the parish of Ystradfellte an old woman lived, long ago, in a small cottage by the roadside. Aunt Bess, for such was her name, used to brew her own ale, and as it was very good, nearly everyone who passed by called in to get a drop. The good ale became, at length, a proverb, so that when anything was very good, it was said to be as good as Aunt Bess's ale. The old woman, however, either to spare trouble or to make more money, determined to buy ale ready brewed, instead of brewing it herself. Travellers called as before, but very soon found out a difference in the ale. They taste, and make an ugly face, and taste again, but at last say, 'Bah! this ale is not your own brewing, Aunt Bess, so good-bye!'" Then turning to the deacon, he said, "William, brew thine own ale, brother. Give nothing to thy brethren here but that which thou knowest to be good for thine own soul, for if once thou dost begin to deal in brewery beer, thy friends will forsake thee."

Beneath a rough exterior, Shenkyn Penhydd carried in his bosom a good and kind heart. So noted was he for making peace, that he was sometimes called "Shenkyn the peacemaker." The means which he used to attain the end were not always the same, but he very seldom failed to attain it.

The Methodist Church at Caerphilly had been for some time in a very unhappy state. Several good ministers had visited it to try to make peace between the two parties. When the case was brought before a Monthly Meeting, and when nearly all had given it up in despair, some one suggested that, as a last resource, Shenkyn should be sent thither. He reluctantly consented to go. When he arrived he found that matters were not any better than he had expected to find them. He spoke a good deal of the evil of dissensions, and the value of peace and love. But his words fell powerless. Shenkyn now got up with his huge staff in his hand, and walked up and down the chapel, with his eyes turned to heaven, exclaiming, while he struck the floor with his staff, "Lord, is this Thy spouse? Lord, is this Thy spouse?" The people's attention was now arrested by the preacher's strange question, who still went on asking, "Is this Thy spouse? Slay her!" Then came an imaginary reply: "No, I will not." "Sell her then." "No, I will not." "Renounce her then." "No, I will not." Shenkyn now lifted up his voice, saying, "She has cost me too much to give her up. I have bought her with my own blood. How can I give her up? How can I forsake her?" Afterwards he fell on his knees and prayed fervently, and while he prayed, the Spirit of the God of Peace descended upon the people. When he rose, those who before were quarrelling were now weeping. Thus was peace restored.

Shenkyn, as we have seen, had always a way of his own. Two sisters, members of the Church at the Dyffryn, had had a quarrel, and could not by any means be pacified. At one of the Society Meetings they were both

called forward, and the leading brethren did all they could to reconcile them. "Shenkyn Thomas, have you anything to say to them?" said one to Shenkyn. "Not anything that I can say publicly," answered the preacher; "but I should like to speak to them both apart for a few minutes." He then took his hat and asked them to follow him. Out they went, Shenkyn and the two sisters, each following the leader as fast as she could up a little hillock that stood near the chapel. When the prophet considered that he had gone far enough, he turned to the women and said, "There, that is your place! Go and make peace, and don't come near us again until you have made it." The two sisters being thus brought together, and left all alone in their glory to have a quiet chat, made up their quarrel, and went back to the Society, promising faithfully that they would henceforth live in peace.

Shenkyn Penhydd died on the 26th December, 1807.

EDWARD EDMUNDS.

JANET HAMILTON—THE SCOTTISH POETESS.

WE are delighted to form the acquaintance of Janet Hamilton, and are not a little surprised to find that she is old and blind before we have heard of her existence. The story of her quiet, thoughtful, noble life, as told by Mr. Giffillar and Dr. Wallace, is one which few countries but Scotland could produce, and one of which Scotland may well be proud. Janet Thomson—such was her maiden name—is connected through her maternal ancestors with the heroes of the Covenant. She is the fifth in descent from John White-law, who was executed at the Old Tolbooth in Edinburgh, 1683, four years after the battle of Bothwell Bridge, in which he had taken a part, and who was otherwise well-known as a determined supporter of Covenanting principles. Her mother's name was Mary Brownlee, and her grandfather was a very remarkable person in his day. He seems to have been in reality very nearly what David Deans was in fiction, or the "Cottar of the Saturday Night" in poetry.

Of the outward current of her own life she says: "My father, being bred

a shoemaker, found it convenient to remove to the town of Hamilton with his wife and child (myself). I would then be between two and three years of age. There we resided till I was about seven years old, when my parents, having suffered severely in their health by the close confinement, removed to the small village of Langloan, parish of Old Monkland, where they both worked as field labourers on the home farm of the estate of Drumpellier for about two years; while I kept house at home; and being early taught by my mother to spin, my daily task, in her absence, was to produce two hanks of sale yarn, in which I seldom failed. When my mother left the out-door labour I was taught to work at the tambour-frame, which was then a very remunerative employment for women and girls. My father also left the out-door labour a short time after, and commenced working at his trade on his own account. He engaged a very respectable young man to assist him in his work. This young man became my husband in 1809. I had ten children by him, seven of whom

with their father, still survive. We have lived together in the married state for 59 years. My husband will be eighty years of age in August, 1868, and I seventy-three in October of the same year."

In the preface to the second edition of her "Poems and Essays," Mrs. Hamilton has given a brief but pleasing sketch of her young studies; her early mastery of the alphabet; her reading of Bible stories and children's half-penny books—she was five years of age; her finding, when eight, upon the loom of an intellectual weaver, a copy of "Paradise Lost" and Allan Ramsay's poems; her becoming a reader in the village library, where she had access to many good and solid books, in history, geography, biography, travels, and voyages; her devouring, instead of novels, of which she met few, Rollin, Plutarch's "Lives," "Ancient Universal History," Raynal's "India," and Pitscottie's "Scotland," besides the "Spectator," "Rambler," Fergusson, Burns, and Macneill, as tidbits, while all the time she had a daily task assigned her—never neglected—first at the spinning wheel, and afterwards at the tambouring frame. Her mother, who was a very pious woman, made her read a chapter from the Bible every morning; and this practice she says was never omitted for a single day till she married and left the house; and "during all the years of childhood, every night when I laid my head on my pillow my mother's mouth was close at my ear praying for me, and teaching me to pray for myself."

Dr. Alexander Wallace describes a visit he paid to the home of Janet Hamilton's old age in Coatbridge. "Few places," he says, "could be more unfavourable for the cultivation of the poetic faculty than the smoky region in which the rapidly growing town of Coatbridge is situated, with its flaming furnaces and great mounds

of slag, turning the green fields and the blessed light of heaven into a very pandemonium, and making confusion worse confounded, both above and below the vexed earth.

"Several times," he says, "we inquired the way to her dwelling, not that it was so difficult to find, but we were curious to see how her name would be received, and on every occasion the very mention of it produced a pleasant smile on the face of every one whom we questioned. All seemed proud of 'Old Janet,' as they kindly named her. Some gave her the familiar name of 'Jenny,' and with a softer and more reverential tone than usual. Our last inquiry was addressed to a rough-looking fellow seated at a door-step, and who was doubtless employed in some department of the Iron Works in the district. He rose to his feet on hearing our question, took the cutty pipe from his mouth, told us that we had but to turn the corner, which he pointed out, and go up a back stair. His face relaxed into a smile, which was worth far more than his whole week's earnings, as he closed his instructions with the assurance that we would be certain to find Janet at home, as she never left the house, and that she was 'gey frail and blin.' Pleased at the interest manifested in the object of our visit by this rough diamond, we turned the corner as directed and got into a collier-row looking range of houses, with the usual number of ash pits. Women folk and children were squatted about the door steps. Ascending the back stair, we found the door open, and recognised Janet at once by her peculiar head dress covering her eyes, from which sight has entirely fled. Most kindly did she welcome us to her humble dwelling, which consists of two apartments, a small kitchen, and a still smaller room entering from it, —in short, a '*but and a ben*.'"

"Never," he continues, "have we heard the pathetic or the humorous in ballad poetry rendered with such happy effect as in the snatches which she repeated of her own ballads or from the old minstrel lore. She is a *gentlewoman*, in the true sense of that term, by instinct, or by a certain delicacy of feeling, and by self-culture. Her ease, self-possession, native grace, and dignity, all so thoroughly natural and simple—in short, her *true womanliness*, are qualities as remarkable, perhaps, as her poetic genius.

"When a mere girl," he tells us, "she revelled in the ballad lore of the country, and drank deeply into its spirit. Her grannie had a large collection of old-world stories and ballads, and these she repeated and sang to the highly-delighted youngsters who gathered in the winter evenings around her spinning wheel. Her aged relative was certainly as remarkable for her retentive memory, and for her large store of floating traditions in song, ballad, and story, as was the old woman who resided in Burns' family.

"Her love of nature is intense, and, notwithstanding her blindness, the wild flowers are still as near and dear to her as ever. It is remarkable that she has never seen a mountain, nor the sea, nor any river but the Clyde, the Falls of which she has never visited, and she has never been the distance of twenty miles from her humble dwelling. Her region of song, so far as scenery is concerned, has been very limited. It may be all comprised in the glen of the Calder, and the bosky dells and breckan-covered banks of her favourite stream, the Luggie, before it was polluted with the refuse of the furnaces, and its sweet 'wilding flowers' covered with slag. That was her fairy rivulet in the days of childhood, and to her youthful imagination it was peopled with everything that was bright, and beautiful, and fair. It

was there, when a lassie, she caught the minnows of which she so frequently sings, and gathered in the fairy nooks the primrose, the hyacinth, and the blue bell, her favourite flowers. Again and again, during our brief visit, did she refer with all the warmth of youthful glee to her exploits at 'mennin' fishing, which she has described in 'Luggie, Past and Present.' It is with all the bitter regret of a genuine poet that she mourns the sad changes which have passed over the streamlet of her childhood. In spite of all these changes, this 'burn' and all its sweet memories of life's young day, have been to her as a first love.

"She concludes one of her recent letters to a friend in these affecting words:—'I must confess feeling a weakness when sitting darkling in my chair, as the woods and fields are pictured in my mind's eye, clothed in their summer garb. All is for the best. James (referring to her son) keeps me pretty well supplied with wilding flowers beloved from childhood.'

"With her intense love of nature, it will not be surprising to our readers to learn that Shakspeare's description of a bank of wild thyme, in the 'Midsummer Night's Dream,' has lingered for so many years in her memory, or that it should form one of her favourite quotations:—

'I know a bank whereon the wild thyme blows,
Where ox-lips and the nodding violet grows;
Quite over-canopied with lush woodbine,
With sweet musk-roses, and with eglantine:
There sleeps Titania.'—

"It was very touching when Mirren, her daughter, read some ballads in this volume, in which there are beautiful allusions to nature, to hear the blind old mother say again and again,

as she sat bent forward, eagerly listening, in her arm chair, 'I see it! I see it a'! It's like a crystal o' licht set in my very heart.' On expressing our surprise that she could so vividly recall past scenes and speak with rapture of the wild flowers which she could see no more, she said, 'They're a' in my heart—I loved them too well ever to forget them.'

"Janet Hamilton is pre-eminently a poet of social progress. This is the thread of gold which runs through all her writings. She feels for the oppressed and suffering everywhere, and she smites, with no sparing hand, and in no measured terms, the vices and the wrongs which have wrought such misery and woe upon the earth. Elizabeth Barrett Browning never penned a more piercing 'Cry of the Human,' or a more urgent 'Cry of the Children,' than Janet has done in some of her own spirit-stirring utterances, born in the depths of her own agony, and wrung from her own bleeding heart by our national curse and disgrace—Intemperance. It is, indeed, a very touching picture to see her seated, pale and blind, in her arm chair, and lamenting, with such anguish of heart, the evils entailed upon the country by this curse. She repeated to us, with trembling emotion, the poem which appears in this volume, entitled 'The Enemy still Sits in the Gate.'

"Her Christian cheerfulness and patient submission in the midst of blindness, and other trials even more severe than this, are, after all, the true poetry of her life, and a pleasant proof to every visitor that a merciful God, who 'tempers the wind to the shorn lamb,' has given her 'songs in the night in this the house of her pilgrimage,' and a good hope, through grace, of coming glory, when in the light of God, she will see light clearly."

Mrs. Hamilton's best poems have too much of the Scottish dialect in

them to be readily understood by English readers, so that we are compelled to select, as a specimen, poems which though good are not her best—poems which belong to one class, and therefore give no idea of the variety of the products of her genius.

IMPORTANT QUERIES.

Why this hurrying to and fro,

Why all this strange commotion?

The good ship Briton rolls and sways
Upon a stormy ocean.

Oh! where the skillful pilot's hand

To steer her through the breakers?

Or must she drift till, on the strand,

She lies the prey of wreckers?

Oh! why this running to and fro:

Is knowledge true increasing?

When human knowledge leads the van

The true is oft decreasing—

The newer lights, so vaunted now,

The learning of the college,

The lights of science unbaptised—

Lead they to saving knowledge?

Oh! why this running to and fro,

The fiery demon chasing;

The Moloch spirit of the still

With deadly clasp embracing!

Dread spirit, at thy burning shrine

Are we still sacrificing

Our all on earth; our hopes in heaven—

All—all—yet not sufficing?

Ah, mothers! why this sad neglect

Of due maternal training—

Guarding the young from speech profane—

From evil deeds restraining?

Why prove yourselves unfit to use

Your true and high vocation—

To teach and train the young who form

The future generation?

Why ever running to and fro,

Eschewing the reflection

That household cares and children's woe

Demand your close inspection!

'Tis not enough they go to school

And enter through the portals—

The faithful mother caters lore

To suit her young immortals.

Oh! why so oft by vice and sloth
 Make home unclean, unholy,
 Where children pine in rage and woe—
 A sight most melancholy;
 Where boys and girls grow up untaught,
 Unreared for, and untended,
 Their future lives a dreary waste
 Of sin and misery blended?

Why ever running to and fro
 Are children shouting, playing,
 Upon the Sabbath?—mothers, why
 Your sacred trust betraying?
 Have you no thought of guilt incur'd
 While you are not restraining
 Their childish sports in field and street,
 The holy day profaning?

Oh, working mothers! list my rhymes,
 'Tis you I am addressing—
 The workman's home and hearth are
 yours
 For either bane or blessing.
 God bless and help you to fulfil
 The duties of your station;
 These duties, well performed, will raise,
 Adorn, and bless the nation.

THE DOOM OF THE PAPACY.

Blow the trumpet, sound the doom,
 Let the awful clangours boom
 Through high heaven and earth below,
 Through the gloomy realms of woe;
 Through the caverns of the dead
 Let the thunder tones be sped;
 Million voices, loud replying,
 Shout, the Papacy is dying!

Hark! in heaven the martyr throng,
 Crying, Lord, how long, how long,
 Till our blood avenged shall be,
 Till the earth Thy judgments see?
 Wait ye for a little space,
 Some who yet on earth have place,
 Brother martyrs yet shall be,
 Vengeance full ye then shall see,
 Vengeance full on Papal Rome,
 Vengeance coming, soon to come!
 Lo! the herald angel stands,
 Poising in his mighty hands
 A millstone, emblem of her doom;—
 Loud the wrathful thunders boom,
 At the mighty angel's call.
 Thus shall Rome for ever fall,

As this mighty stone is thrown
 Into ocean depths unknown;
 Fallen, sunk, for evermore,
 In a sea without a shore.

Hark! in heaven a cry again
 From the souls of martyr'd slain:
 Now the doom of Rome is fixed,
 Now the draught of vengeance mixed,
 Brimm'd the bitter, burning cup,
 She shall surely drink it up.

Loud responding to the skies
 Joyful shouts from earth arise:
 Now is come salvation, strength,
 And the weight of blood at length—
 Blood of saints and martyrs blest—
 Loads no more her groaning breast,
 From the loathed ingubus free
 Joins in Heaven's high jubilee.

From abodes of endless woe,
 Swift as lightning currents flow,
 Rolls the knell of Papal Rome.
 Ah! they cry, Art thou become
 Like to us? We greet thee well,
 Like to us thou here shalt dwell,
 Sunk for aye beneath the load
 Of martyr-blood—the doom'd of God.

From your bloody graves awake,
 Ye who have for conscience sake
 Shed your blood and spent your breath,
 Loved your lives not to the death!
 Hear, ye sleepers in the dust!
 God, the Avenger, true and just,
 Now for blood makes inquisition;
 Full and stern the requisition
 He will make on bloody Rome.
 Strike her knell!—her hour is come!

Sound again the trump of doom
 Through the dread and solemn gloom
 Here again the angel's call,
 Rome is doomed—behold her fall!

THE ENEMY IN THE GATE.

TO BRITANNIA.

Nay, all this availth thee nothing—
 Thy prestige, thy power, and estate,
 Thy glory, honour, and riches;
 An enemy sits in the gate.
 Thy place 'mong the nations is highest
 Britannia, thou sitt'st as a Queen:
 Unequalled in commerce—in warfare
 Unrival'd thy conquests have been.

The seed of the Word ever sowing,
 Thou toil'st still early and late;
 Yet all this availeth thee nothing,
 Thy enemy sits in the gate.
 Thy charities great and abundant
 Relief to the needy dispense;
 To open the portals of knowledge
 Unsparing of time and expense.

Yet all this availeth thee nothing—
 Thy commerce, thy conquests, and state,
 Thy charities, teachings, and sowings,
 Thy enemy sits in the gate.
 For in thee for ever abideth
 A demon; most potent and fell,
 The land is bestrewn with his victims;
 His slain, who their numbers may tell?

The cup of deep anguish he brimmeth,
 For parents bemoaning the fate
 Of sons in the clutch of the demon,
 Who sits evermore in the gate.
 The wife often steepeth her pillow
 With tears, as she listens by night
 The voice and the tread of the demon,
 Whose breath sheddeth cursing and blight.

He filleth the jail and the workhouse
 With numbers astounding and great
 He feedeth the hulks and the gibbet,
 And still he sits fast in the gate.
 On children pale, ragged and famish'd,
 He blows with his pestilent breath,
 They wither, and wander in darkness,
 And pine in the shadows of death.

We struggle to vanquish the démon,
 To banish him forth of the State,
 To save from perdition his victims,
 But still he sits fast in the gate.
 So all this availeth us nothing,
 While revenue coffers he fills
 With gold, from his fiery Alembics,
 Distillery coppers and stills.

Avant thee! dread Demon, avant
 thee!
 Too long we have courted our fate,
 Drunk deep of thy cup of enchantment,
 And, perishing, fell in the gate.
 Britannia, who lately deliver'd
 The captives of dark Theodore,
 Has captives by thousands in bondage,
 The captives of Drink, on her shore.

THE HUGUENOT DUBLIN BANKER.

Though late, yet not too late, have we been favoured with a memoir of one of the best of men, who ceased from his earthly labours forty years ago. And the honoured brother, Dr. Urwick, to whom we are indebted for this memoir, himself passed away to the society of the blessed before the work of his pen reached the public. The book acquires an additional interest from this circumstance.*

The following brief account of the origin of the La Touches, we take from its pages:—

The founder of the La Touche family in Dublin, was, by birth, of

noble rank in France; and in religious profession a Huguenot or Protestant. David Digges de La Touche was born in 1671. His father died about eight years afterwards. His eldest brother, Paul, conformed to the Roman Catholic Church, held a commission in the army, and was in much favour with the King, Louis the Fourteenth.

In his zeal for the Church, that weak and bigoted monarch allowed the Edict of Nantes, the Magna Charta of Protestant liberty in his realm, to be for many years outraged with impunity. At length, in 1685, he formally revoked it. This let slip the dogs of war against the Protestants. Numbers of them had previously fled the country, among whom

* Biographic sketch of the late James Digges La Touche, Banker, Dublin. By James Urwick, D.D., Dublin: John Robertson & Co.

was David's uncle, Louis Dignes Seigneur de La Brosse, who settled in Amsterdam. It was now almost impossible to remain in France professing the Huguenot faith. Bloodshed and spoliation were the order of the day. The seaports were narrowly watched to seize fugitives. Protestant properties were confiscated, and conferred upon votaries of the Church. Those of Dignes de La Brosse, with some that belonged to the La Touche branch, were given to Paul. France was impoverished by the destruction or exile of her best citizens; but the nations which gave a home to the refugees were enriched. Switzerland, Germany, Holland, England, and Ireland, were severally thus honoured and blessed.

In the memorable year 1685, the youth, David Dignes, attained the age of fourteen. From some cause, probably the death of his mother, he had been while a child under the care of an aunt, who took him with her in her wanderings to avoid danger from persecution, and whose property was by royal authority afterwards transferred to his brother Paul. By his influence at court, Paul had obtained for David a cadetship in the honourable corps of Gentlemen of Valenciennes, then under the command of Chevalier Montefrey. He promised to supply all that David required for advancement in the profession, and no doubt presumed that his young brother would follow the course he had himself taken in religion. But in this he was mistaken.

David was pondering this grave question much more calmly and earnestly than might be expected. Few youths, at his time of life and with his prospects, would think of allowing scruples as to religious matters to interfere with their secular advancement. But the year 1686 had hardly commenced before David's

reasoning and convictions had settled him in the resolve to hold by the faith of his fathers, and escape to his uncle in Amsterdam. He found means of making his intention known to his aunt, who warmly cheered him on, sent him a present of a Bible, and supplied him with a hundred crowns in gold to defray the expenses of his journey. The Bible is still preserved.

On a beautiful spring morning, the 26th of April, David left the citadel, with the Bible and some family papers in his pocket, and the gold deposited in his vest. He went forth as if for a walk, to breathe the refreshing air of the country. No one, except himself and his aunt, was aware of his purpose, but it was—never to return.

Having gone a few miles on the road, it occurred to him that his uniform might excite suspicion. He therefore exchanged dresses with a countryman he met, and again hastened on as quickly as he could. Becoming exhausted, he sat down to rest himself. To his dismay he found that, though he had the Bible and papers safe, he had, in the hurry of parting with his uniform, forgotten to take his purse containing the gold pieces out of the vest. It was, however, useless to think of recovering them, and he had only to trust Providence and obtain subsistence on his way as best he could. Of course his journey was on foot.

That the cadet had disappeared was soon known in the citadel at Valenciennes, whose commander lost no time in giving intimation of it to Captain Paul Dignes de La Touche, then with his company in garrison at Ypres. Assuming that David had taken the route for Holland, Paul at once started in pursuit, and was confident of overtaking him at Brussels. That hope proved vain. The youth had left the city before Paul reached it, and the latter gave up the chase. The King

compensated him for the loss of his brother by handing over to him his brother's property.

Meanwhile David, as he neared the frontier, grew more buoyant. He forgot privation and fatigue. The soil he trod fled from beneath his feet. With an elasticity of spirit which made him next to ariel, he cleared at a bound the line which separated the priest-ridden from the Protestant territories. He was safe!—he was free! Before him is Amsterdam—the refuge city—and its gates are open to receive him.

But, though in Amsterdam where his uncle, Louis Dignes de La Brosse, resided, David had never seen him, nor was he aware in what part of the city he was to be found. This caused delay and perplexity.

While sitting on the steps at a hall-door—or strolling across a square—humming a Huguenot tune, he was suddenly accosted by an elderly gentleman whose figure, look, and manner, struck him as peculiar. The following conversation ensued between them:

Gentleman.—"Are you a Frenchman?"

David Dignes.—"Yes, sir."

Gent.—"What is your county?"

David.—"Le Blessois."

Gent.—"Where were you born?"

David.—"At the Chateau de La Touche, near Mer le Blessois."

Gent.—"Are you a Protestant?"

David.—"Yes."

Gent.—"What are you doing here?"

David.—"Nothing yet; I am only just arrived."

Gent.—"What do you intend to do?"

David.—"Whatever my uncle wishes."

Gent.—"Who is your uncle?"

David.—"Louis Dignes de La Brosse, and I am looking for his house."

Gent.—"Come with me, my child; I will show it to you."

As they went together, the youth, being further questioned, explained his adventures. On reaching the house the gentleman said to him, "You have not presumed too much on the affection of your uncle; and if you conduct yourself as you ought, you will experience from him a father's kindness. I speak freely; I am your uncle. Remain here. I will interest myself about you."

Here was a singular concurrence of circumstances. Some will recognise the hand of God in it, as doubtless did the young man himself and his Huguenot friends.

The uncle did as he had said. He made arrangements by which the youth completed his military education. On the raising of Cailamotte's Huguenot regiment, under William Prince of Orange, who became King of England, David obtained a commission in that distinguished corps; and in three years after his flight from Franke, namely in 1689, he came over with it for service in Ireland. The regiment was engaged at the battle of the Boyne, and contributed much to the victory, first, under its own commander, Cailamotte, and, when he was killed, under the famous Duke Schomberg, who also fell. Mr. Dignes is reported to have behaved gallantly on that occasion, and in consequence acquired promotion. The issue of that battle was the flight of James and the settlement of William on England's throne.

When the war was ended, the regiment, which contained few below the rank of gentlemen, was disbanded in Dublin. No pension was allowed to the officers or men, nor had they any other reward for their services except their pay to the day of their discharge. Thus suddenly were they left to shift for themselves, strangers

in a strange land, where bad government and war of all kinds had spread distraction, poverty, and ruin wide.

Mr. Diguès La Touche was barely of age when this crisis occurred. But he proved it "good" to have "borne the yoke in his youth." The changes and struggles through which he had passed, had trained him for wisely and bravely meeting his present exigencies. He had the fear of God, some knowledge of the world, and a hearty valorous will prompt to do the right steadily and well, whatever it might be. Though born to rank and wealth, he had sacrificed both for Christ, and was prepared now to secure an honourable subsistence by honest industry. Having a little money, he and another Huguenot established a silk, poplin, and cambric manufactory, articles which were soon produced in high perfection and acquired celebrity. For the sale of them a shop was opened in High Street.

Many of his countrymen had to visit the provinces with the view of ascertaining eligible places of settlement. They left with him what money and

other valuables they had, beyond what was required for travelling expenses; that it might be in safe custody till their return. Thus a considerable amount of property came into his hands. As trade revived in Dublin; capital in cash was called for, and there being no banks to afford accommodation, Mr. Diguès La Touche was induced to make advances on good security, at a reasonable interest, out of the funds entrusted to his charge. By this means the money brought a profit to his friends, and the community at large was benefited. He also opened a correspondence for monetary transactions in London and elsewhere. By his great ability, his transparent probity and unselfish generosity; his discernment, discretion, punctuality, and courtesy, he gradually won to himself general respect and good-will. At the end of the century it was believed that he had realized *ten thousand pounds*—a sum equal in those days to six or eight times that nominal amount in the present day. So began the first permanent banking establishment in Dublin.

PROFESSOR LIGHTFOOT ON "BISHOP" AND "PRESBYTER."

THE Church of England has produced no Commentaries more satisfactory than those published recently by the Hulsean Professor of Divinity in the University of Cambridge. For high scholarship, for thorough mastery of the questions arising out of the Pauline epistles, and for a devout sympathy with the mind of Paul, Professor Lightfoot's volumes on "The Galatians" and "The Philippians," are entitled to a foremost place in our theological literature. Most devoutly do we pray that life and strength may be given to him to complete his design, and

give us similar commentaries on all the writings of the Apostle of the Gentiles. Of the candour of Professor Lightfoot our readers will find evidence in his notes on "Bishop" and "Presbyter," and in his essay on the "Christian Ministry."

"Bishop" and "Presbyter" are synonyms, according to our author. It is a fact, he says, now generally recognised by theologians of all shades of opinion, that in the language of the New Testament, the same officer in the Church is called indifferently Bishop and Elder or Presbyter. The

former of these terms he traces to a Greek origin, and the latter to a Jewish. *Episcopus*, "bishop," or "overseer," was an official title among the Greeks. In Athenian language it was used especially to designate commissioners appointed to regulate a new colony or acquisition. In the Septuagint the word is common. In some places it signifies "inspectors, superintendents, task-masters," as in 2 Kings xi. 19; 2 Chron. xxxiv. 12, 17; Isaiah lx. 17. In others it is a higher title, "captains" or "presidents," Neh. xi. 9, 14, 22. The name and office of the elder or presbyter are essentially Jewish. Illustrations indeed might be found in almost all nations, ancient and modern (for instance in the "Senatus" of Rome, or in the "Aldermen" of our own country), where the deliberative body originally took its name from the advanced age of its members. "But among the chosen people we meet at every turn with presbyters or elders in Church and State from the earliest to the latest times. In the lifetime of the lawgiver, in the days of the judges, throughout the monarchy, during the captivity, after the return, and under the Roman domination, the 'elders' appear as an integral part of the governing body of the country. But it is rather in a special religious development of the office, than in these national and civil presbyteries, that we are to look for the prototype of the Christian minister. Over every Jewish synagogue, whether at home or abroad, a council of 'elders' presided. It was not unnatural therefore that, when the Christian synagogue took its place by the side of the Jewish, a similar organisation should be adopted with such modifications as circumstances required; and thus the name familiar under the old dispensation was retained under the new.

"Of the identity of the 'bishop'

and ['presbyter' in the language of the apostolic age, the following evidence seems conclusive:—

"(1) In the opening of this epistle St. Paul salutes the 'bishops' and 'deacons.' Now it is incredible that he should recognise only the first and third order and pass over the second, though the second was absolutely essential to the existence of a Church, and formed the staple of its ministry. It seems therefore to follow of necessity that the 'bishops' are identical with the 'presbyters.' Whether or not the Philippian Church at this time possessed also a 'bishop' in the later sense of the term, is a question which must be reserved for the present.

"(2) In the Acts (xx. 17) St. Paul is represented as summoning to Miletus the 'elders' or 'presbyters' of the Church of Ephesus. Yet in addressing them immediately after, he appeals to them as 'bishops' or 'overseers' of the church (xx. 28).

"(3) Similarly St. Peter, appealing to the 'presbyters' of the Churches addressed by him, in the same breath urges them to 'fulfil the office of bishops' with disinterested zeal (1 Pet. v. 1, 2).

"(4) Again in the First Epistle to Timothy, St. Paul, after describing the qualifications for the office of a 'bishop' (iii. 1—7), goes on at once to say what is required of 'deacons' (iii. 8—13). He makes no mention of presbyters. The term 'presbyter,' however is not unknown to him; for having occasion in a later passage to speak of Christian ministers, he calls these officers no longer 'bishops,' but 'presbyters' (v. 17—19).

"(5) The same identification appears still more plainly from the Apostle's directions to Titus (i. 5—7): 'That thou shouldest set in order the things that are wanting and ordain elders in every city, as I appointed thee; if any one be blameless, the

husband of one wife, having believing children, who are not charged with riotousness or unruly; for a *bishop* must be *blameless*, etc.'

"(6) Nor is it only in the apostolic writings that this identity is found. St. Clement of Rome wrote probably in the last decade of the first century; and in his language the terms are still convertible. Speaking of the Apostles, he says that 'preaching in every country and city they appointed their first-fruits, having tested them by the Spirit, to be *bishops* and *deacons* of them that should believe.' A little later, referring to the disorganised state of the Corinthian Church, he adds, 'Our Apostles knew through our Lord Jesus Christ that there would be strife concerning the authority of the *bishopric*...' We shall incur no slight guilt if we eject those who have presented the offerings of the *bishopric* unblameably and holily. Blessed are the *presbyters* who have gone before, whose departure was crowned with fruit and perfection.'"

With the opening of the second century, Professor Lightfoot says, a new phraseology begins, and towards the close of the second century the original application of the word "*bishop*" seems to have passed not only out of use, but almost out of memory. How came this to pass? "The opinion hazarded by Theodoret, and adopted by many later writers, that the same officers in the Church who were first called apostles came afterwards to be designated bishops, is baseless. If the two offices had been identical, the substitution of the one name for the other would have required some explanation. But in fact the functions of the apostle and the bishop differed widely. The apostle, like the prophet or the evangelist, held no *local* office. He was essentially, as his name denotes, a missionary moving about from place to place,

founding and confirming new brotherhoods. The only ground on which Theodoret builds his theory is a false interpretation of a passage in St. Paul. At the opening of the Epistle to Philippi the presbyters (here called bishops) and deacons are saluted, while in the body of the letter one Epaphroditus is mentioned as an 'apostle' of the Philippians. If 'apostle' here had the meaning which is thus assigned to it, all the three orders of the ministry would be found at Philippi. But this interpretation will not stand. The true apostle like St. Peter or St. John, bears this title as the messenger, the delegate, of Christ himself: while Epaphroditus is only so styled as the messenger of the Philippian brotherhood; and in the very next clause the expression is explained by the statement that he carried their alms to St. Paul. The use of the word here has a parallel in another passage, where, messengers (or apostles) of the churches are mentioned. It is not therefore to the apostle that we must look for the prototype of the bishop. How far indeed and in what sense the bishop may be called a successor of the apostles, will be a proper subject for consideration; but the succession at least does not consist in an identity of office.

"The history of the name itself suggests a different account of the origin of the episcopate. If bishop was at first used as a synonyme for presbyter, and afterwards came to designate the higher officer under whom the presbyters served, the episcopate properly so called would seem to have been developed from the subordinate office. In other words, the episcopate was formed not out of the apostolic order by localisation, but out of the presbyteral by elevation; and the title, which originally was common to all, came at length to be appropriated to the chief among them."

HOME MISSIONARY SOCIETY.

THE YEAR OF JUBILEE.

SOME time since, Lord Napier of Magdala, in speaking about the deliverance of the captives in Abyssinia, said, "Many years ago I read in the 'Life of Hugh Miller' that on one stormy night, when his father was at sea as captain of a little ship, his mother went to the house of the parish minister and said, 'Rise, sir, and pray, there is life in danger this night.' The good man rose and prayed, and it was afterwards found that her husband, who had been in great danger, got into a place of safety, and turning to his men, said, 'Some gude (good) souls have been praying for us this night.' Now when I stood before the fortress of Magdala, and saw the captives whom we had gone to deliver cross the plain in freedom, this story came up in my mind, and I could not help lifting up my heart to God and saying, 'Some good souls have been praying for this.'"

And so may we say in this jubilee year of the Home Missionary Society. Fifty years have nearly passed away since it was established—its great aim being to deliver souls from the captivity of sin and the bondage of Satan. Millions were in chains, but, alas! many of them were willing slaves of sin. Like the troops of Lord Napier, the society has had to depend on regular and irregular forces, but animated, as the committee and the mission churches have all along been, by one heart, and aiming at one great end, the deliverance of the captives, results have attended the fifty years' labours which entitle them to take up the language of Lord Napier and say, "Some good souls have been praying for this." Year by year there have been triumphs of grace—the last, not the least, when a thousand persons professed to have been delivered from sin, as a reigning

principle in the heart, by the varied agencies of the mission.

But our work is not done. There are millions of captives yet to be released, and we must seek to deliver them. Let our Churches then give us new proof of their devotion to this great work. We seek to raise the permanent annual income of the Society to £10,000. Let us make this our jubilee offering. With one heart and mind let the Churches set to work, and God will give His blessing. We want to increase the number of our central stations, and to place *one hundred* evangelists in the field. Thanks to our heavenly Father, we have at present sixty-seven evangelists, but we *must* have the hundred before the year is up. To the Churches, then, we appeal for help to extend our operations.

The following are a few extracts from the reports of the agents:—

DECISION FOR CHRIST.

Three young men have professed Christ and joined the Church. One of them was impressed by a sermon on the final judgment, and the thought that his parents and sisters were on the Lord's side and he was not; that on the last day they might hear the "Come ye blessed," and he the "Depart ye cursed," was more than he could endure. As he was ploughing in his father's field, he often left the horses and the plough and went to a corner of the field and wrestled in prayer to God for pardon and adoption; and while thus engaged, light from heaven shone upon his soul and he received that peace which is better felt than expressed.

Another of the young men, an apprentice, aged 20 years, was distressed about his soul, but could not take up

his cross to kneel in prayer in the presence of other apprentices—godless young men—who slept in the same room. One Sunday evening I preached on the character of Daniel, and made special allusion to his constancy in prayer; that when he knew that his enemies had conspired against him, “he prayed and gave thanks to God as he did aforetime.” From that night the young man was enabled to kneel and pray in the presence of his scoffing companions, and continues, by Divine grace, to keep on in the good way.

I have recently been visiting one of the senior scholars of our Sunday-school, who left her home a happy girl to go to service at a public-house in a distant town. The poverty of the parents led to her taking such a situation. After twelve months’ absence she came home ill of a fever. I called repeatedly to see her, but she seems to have no desire for God. It has occasioned me much sorrow to see one so young so ill, and yet so unconcerned. I am thankful to say she is recovering, and hope her attendance at the means of grace will tend to awaken concern and lead to that peace she confesses to have lost.

AN EVANGELIST’S REPORT.

The following is a general account of my labours during the present year. I have made 1,234 visits, distributed about 1,000 tracts, and held 200 meetings, thirty-nine of which were in the open air. I have preached sixteen times during the summer season in the market-place, chiefly on Saturday evenings, there being at that period a great number of people in from the country. I have had from two to three hundred to hear me, chiefly of the common people, many of whom it may be said, “they heard the Word gladly.”

The Lord hath greatly blessed the Word at one of the villages. When

I first commenced my labours there, the average number of hearers did not exceed forty, but the attendance so much increased that the room became too small to accommodate those who were anxious to hear. Many who came were obliged to remain outside or go home again. The people then were anxious to have a chapel. Accordingly, ground was purchased, and a nice little chapel, calculated to seat about 120, has been reared at the sole expense of a private gentleman. The fittings have been met by the people. The average number of attendants is now ninety. Last Sunday afternoon it was comfortably full, when a collection was made to pay for lighting. Twenty-five shillings were collected—a noble sum when it is considered that all of them are poor.

LABORIOUS DUTIES AMONG THE POOR.

The scarcity of labour for the poor, owing to the over-supply of field labourers and the low wages, with the loss to the poor women of “braiding for fishing-nets,” make our poor in a more needy and destitute state than usual. We have taken a longer period, consequently, to get up the usual amount sent as “October collections.” No one but those who live in such a district can tell the difficulty of keeping up even those small contributions. It is hard work to have so much privation and rime in the parishes to help, or if help, it is to the church-goers.

I am labouring on from week to week, “in season and out of season.” By the help of God, I am always at my post in these comparatively obscure villages and lanes, teaching the poor, directing and comforting the sick, and preaching the Gospel of the ever-blessed God. Our schools are very large, and our chapels well filled. It would cheer you to see our village congregations on a Sabbath-day and

week evenings. The chapel at F— on a week evening, with from 70 to 100 persons, looks animating, and our week evening service at T—, with a house overflowing—though a long journey for me always repays for the little service I render and the sacrifice of some comfort. God appoints the place and labour for his servants; may we know what our work is, and do it earnestly and prayerfully!

SUNDAY SCHOOL EFFORTS.

Since I last wrote, our Sabbath School has been steadily increasing in numbers, and we have now on the books, I believe, over 400 children. The order is better, and would be still further improved if we had more efficient teachers. The moral condition of the neighbourhood continues to grow better. Our Sunday or week evening services are scarcely ever disturbed now. One public-house in the district, through lack of trade, has taken to selling sweets: and the landlord of another opposite called me over one day as I was passing, and told me very mournfully, "That he might shut up for the trade he was doing." I attribute these moral improvements chiefly to the influence our Sabbath School is exerting in the neighbourhood, and to the *special interest* we take in the young.

I do not get so many adults at our services as I used to do; indeed on the week evening they have nearly all dropped off, but the Sabbath School children still cling to us, and about twenty on a week evening, and from eighty to ninety on a Sunday evening, attend the service, and I believe there is a good work going on amongst them. About twenty-four, chiefly of the elder scholars, usually stay to be talked to and prayed with apart from the rest after the Sunday evening service, some of whom I believe to be children of God.

RITUALISM.

The greatest of all hindrances to the work of the evangelist in the rural districts is the ritualism of the High Church. A little book for example, called "The Manual: a book of devotion chiefly intended for the poor, by W. E. Heggate, priest of the Church of England," has reached a twelfth edition, and is circulated by thousands, especially in Dorset and Somerset. A few extracts from that Manual will best show its character, and the need of earnest and persevering effort to carry the Gospel to the poor.

The clergyman who writes the Manual, says in the preface:—

"This is not a book to sit down and read through and through like a book of sermons. . . . It is not a book to sit and read. There are psalms and hymns to stand up at, and prayers to kneel down to."

The following appears under the heading "Reading":—

"A poor man has not much time for reading, . . . neither is he the best judge of what is true or false, or what is good for him. The poor should, therefore, *never buy the tracts and cheap prints and songs which are hawked about*. The one-half of them is bad, and the other half useless. *Nor should the poor man read newspapers*, which only trouble and deceive him, unless there is some great news like a battle, or a shipwreck, or a fire. . . . The poor man's books are his Bible and Prayer Book and *this Book*, and, if he can get them, 'Nelson's Fasts and Festivals,' 'The Imitation of Christ,' and such others as the clergyman of the parish may lend or give."

As to the reading of the Bible, the poor man is to attend to the following:—

"They also read in pride who think they can find out the faith by themselves

... *The Church is the judge of the meaning of Scripture.* If men follow their *own judgments* in reading Scripture, there will be as many religions, or rather errors, as there are chapters; but if they *hear the Church.* . . . Do not perplex thyself with prophecies about *Antichrist and the end of the world.* . . . Do not read much at a time. . . . In all difficulties consult *the Parish Priest.*"—p. 183.

"The poor man" is supposed to be incapable of judging what is *sin* and what is not. In the "devotions" for self-examination he is told:—

"Now, if thou findest some things which *thou dost not know* whether they were sins or not, open thy heart to *thy Parish Priest.* And if some great and grievous sins weigh upon thy soul, and thou dost often think of them, tell him even these. *Confess to God's minister, for so thou confessest to God.* . . . Thou shalt be *absolved.* The Priest shall *lay his hand upon thee* and thou shalt be *forgiven by God himself,* who looseth men from their sins by *His Priests.*"

It is important for the "poor man" to know that—

"When the Priest *offers* for the people, he stands."—p. 16.

"The Priest *does not, or ought not,* to turn to the people when *offering or praying.*"—*ib.*

"The Priest stands to *intercede* for the people according to his office. As Christ is thy advocate in heaven, so he is thy advocate by Christ's appointment on earth."—p. 18.

"I should be . . . dutiful to . . . the *reverend the Bishops and Clergy of Christ's Church, and specially to my own Parish Priest.*"—p. 44.

"Read or pray until the Bishop enters, then *stand up and honour God in His apostle.*"—p. 55.

Submissive reverence to the clergy seems to be the predominating idea.

Is it not a sad thing to find such teaching in a Church which calls itself the Church of the Reformation? At Cambridge, mass is said for the repose of the soul of the Archbishop of Canterbury, and not even a complaint from his successor against it! Since 1845 nearly 600 clergymen have gone over from the Church of England to the Church of Rome! Our duty is to preach the simple Gospel, and seek thus to overcome the evil with good. The poor are crying for bread, and the "priests" are giving them a stone.

OBITUARY: REV. ALFRED J. MORRIS.

THE remains of this good and much-loved minister of Christ were laid in the grave in Highgate Cemetery, on the 19th November, 1868. From the funeral sermon, preached on the following Lord's day, by the Rev. Joshua C. Harrison, we extract a brief but deeply-interesting account of his life and character:—

He was born at Hampstead, in March, 1814, in a house which overlooked the Vale of Health; but when he was only three years old his parents

removed to a village in Gloucestershire. That was the first home that he could remember, and to it he ever looked back with fond recollections as the scene of his childhood. Very early in life, when quite a boy, he exhibited the marks of true religion. Probably, as in the case of many who have had pious parents, he received the grace of God with the earliest dawn of intelligence, and began to love the Saviour as soon as he heard of His name. At any rate, his mother was accustomed

to tell how she often overheard his fervent prayers, which were at once the expression and the support of his tender spiritual life; and how he wrote hymns, some of which were of sufficient merit to appear in a periodical of the day, and how delighted he and his brothers were to receive some magazines in return. Before he was nineteen years old he agreed to assist Mr. Edkins, of Nailsworth, in his school, on the condition that he should be aided in the completion of his own education. But Mr. Edkins not only set him to teach, but to preach, not unfrequently three times on the Sunday, which he did with great fervour and great acceptance.

The work was most laborious, but it trained him to habits of independent thought and ready expression. It also was a work into which he threw his whole heart, for on visiting London he went into many of the low lodging-houses, and preached Christ to the neglected and perishing inmates. Many of those sermons, carefully written, still remain and testify to the painstaking with which he did his work, as well as to his zeal. After this he went to reside at Painswick, and it was while there that a gentleman, who had become acquainted with his originality and power as a preacher, advised the Church at Warrington to seek his services. He preached first for one month, and then for a second; and then the people gave him an invitation to become their pastor. At first he was quite startled by the request. He had received no special education for the ministry, and he had by no means made up his mind to give himself up to it as his vocation. He, therefore, asked them to allow him to retire from Warrington for six months, and if at the end of that they wished him to return, he promised then to give their request his most prayerful and thoughtful consideration. The

six months passed away, the request was renewed, and he became their pastor. No sooner did he enter upon the oversight of the Church than he threw himself into his work with a zeal which quite overtasked his strength, and issued in an illness which nearly brought him to his grave. He felt that he could not do too much. He had a yearning desire to save souls. Often would he preach five times on a Sunday, and engage in some service almost every evening in the week. He sought to reanimate the Sunday-school—to awaken the slumbering population around—to enkindle new life and zeal in the Church. His desire for the salvation of men was then a consuming passion with him—it was truly the burden of the Lord. After five years of incessant toil at Warrington, where he was married to her who is now his bereaved and deeply-mourning widow, he removed to Salford, Manchester, and continued there four years. But the health of both his family and himself suffered. Commercial panic caused great distress among his people, and at length he was obliged to remove. Thence he came to Holloway, the chief scene of his ministerial labour, where he became widely known and greatly beloved, not only by his own flock, but by many thoughtful persons in different parts of London, who liked, as often as they could, to hear his terse and vigorous expositions of evangelical truth. There he took his position as one of the ablest of our ministers. His congregation increased, and built this beautiful church in which you now worship, with the school-room in the rear. For twenty years he served his Master here, loving and beloved. All his mental characteristics had full play. From the habit of his early life he looked at every subject for himself, saw it sharply and clearly before he

spoke of it to others, and then discussed it in a style equally sharp and clear, of which a dry humour often increased the point and power. His reading was not so extensive as his thinking, for he always chose to examine every doctrine with his own mind rather than learn what others thought of it. Hence, while the substance of his views was by no means original, the tone and colouring were peculiarly his own. He was a quiet but shrewd observer of human nature and social life, admired what was admirable, exposed what was defective, and wrote and spoke with a practical power which none could fail to acknowledge. He held the grand central truths of the Gospel with a tenacious grasp, and yet treated them with a freedom which imparted an air of apparent novelty. But in all he did and said it was clear that he never aimed merely at effect. None could ever doubt that he was absolutely sincere, that he spoke that which he knew, and prophesied that which he had seen. And the same qualities appeared in his social intercourse. Though often very quiet and taciturn, when he spoke he always spoke with deep conviction, shed light—the light of his own thought—on the subject, and left no doubt that he was deeply in earnest. Every one felt that he was thoroughly genuine, and that the sun would as soon swerve from its course as he be turned from principle and honour. Though strangers might suppose that his forte was the pulpit, his own conviction was that his forte was in the room of sickness. His own people would probably agree with him in that judgment, for there the deep tenderness of his heart, which was somewhat hidden in public under a veil of sharp irony or quiet drollery, came to view, and with tears of sympathy and love he sought to bind up the broken heart. His words were

then so helpful and so precious that they were often never after forgotten—they were hoarded in the memory as a special treasure gained in sickness. Little children, too, found themselves at home with him, for he had always some pleasant words to say to them; and, indeed, it was very significant that the last publication which he gave to the world was that beautiful little book, “*The Shepherd with His Lambs.*”

Something more than six years ago he left Holloway for Bowdon. That fearful malady which caused him so much bodily suffering, and finally issued in his death, had already begun to trouble him, and probably caused that general derangement of the nervous system which threw the shade of an insupportable melancholy over his spirit, and totally incapacitated him for ministerial duty. What he then suffered in body, and what in mind, none but those around him can possibly imagine, yet he never murmured. But the one burden which pressed on his spirit was, that in the thirty years of his ministry he had preached to so many who are still unconverted and unsaved. Could it be possible that he had been faithful when so large a proportion who had listened to his preaching were still undecided? “Oh,” he exclaimed, in bursts of sorrow, “they professed to admire my ministry, to prize my ministry, and yet they are unconverted by my ministry; can I have preached as I ought?” And on one occasion, when wandering amidst the lovely scenery of Dovedale, he exclaimed, in an agony of distress, “Oh, if this is so beautiful, how much more beautiful must heaven be; and yet many who have heard me will never see heaven, for they are still unconverted and unsaved.” But the cloud was gradually removed. He regained much of his wonted cheerfulness. Friends at Bowdon were

drawn to him as by a new charm, and hoped that soon he might again preach as before; but the bodily suffering was still intolerable. Something must be done. He came to London; he consulted Sir Henry Thompson; he found his own apprehensions confirmed. Nothing could relieve him but a severe and dangerous operation. He prepared to undergo it with calmness and intrepidity, yet not without a secret presentiment that it would be fatal. He had paid a visit to Gloucestershire; he had seen many of his chosen friends in London; he had walked with his son on Hampstead-heath, where he had played as a child, and discussed as a man the grandest subjects with his revered friend Caleb Morris; and he expressed his belief that he had probably only one more journey—the journey to his grave at Highgate. The operation seemed successful. For twelve days his family were sanguine as to his recovery, but on the thirteenth his strength failed; internal hæmorrhage set in; he complained of inability to breathe. His wife said, “Bear up; don’t faint.” He briefly replied, “I can’t;” and when

she added, “Cheer up, for Jesus is with us,” he looked up with an expression of ineffable serenity, the calm of heaven on his face, and sweetly fell asleep in Jesus. So lived and died your beloved friend and former pastor. He is gone to that world where there is no more death, neither sorrow nor sighing, nor any more pain; for the former things are done away. “I heard a voice from heaven saying unto me, Write, blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them.” And now to many of you he, though dead, now speaketh. His living voice pleaded with you in vain; will you resist the voice that speaks to you from his tomb? “I preached to you of Christ, but you are still without Christ: turn ye, turn ye, why will ye die? There is no other name under heaven given amongst men whereby ye can be saved. Oh, look to Him and live! Oh, let the burning wish of my heart be yet accomplished, that by all means I may save some.”

Pages for our Young Friends.

A STORY OF THE BROAD WAY AND THE NARROW WAY.

WRITTEN AFTER THE SIMILITUDE OF A DREAM.

By the Rev. Palmer Tatw.

PART I.

ONE Sunday night, wearied with the labours of the day, I retired to rest, and soon falling asleep, I dreamed a dream. I thought that I was on the King’s highway, sauntering along, looking now at a fountain, whose waters bubbled up at my feet, and then flowed onwards, ever widening as they went, dispensing gladness, and beauty,

and fertility, through their whole journey, to the far-off ocean. Then I thought, that the trees and flowers bade me welcome, whilst nature spread a carpet of living green on either side of the road.

Whilst thus musing, my attention was arrested by the galloping of a horse, which came by at a most furious rate. My alarm was increased when on turning round, I saw a lad upon its

back, I should say from fourteen to sixteen years of age. He had no bridle, and merely held on by the horse's long flowing mane. Insensible of danger, he laughed and shouted at the top of his voice, as he urged the animal forward at its utmost speed.

Now I saw that he had just come through a wide gate, that the road was very broad, and that throngs of gaily-dressed people were pressing on in eager haste.

Just outside the gate I observed two elderlier persons, a man and a woman, in tears, looking after the lad, and calling to him to come back. Also there was a young man, with a book in his hand, gazing sorrowfully. Another individual stood on a little eminence, above the rest of the crowd—he, too, cried after the youth.

Still on he went, giving no heed.

Now there was set across the road a very high fence, and I thought to myself, the horse will surely stop when it gets there, and the foolish boy will have had riding enough on so furious a creature. My surprise was unbounded, when I perceived that the horse gave a tremendous leap, with its rider on its back, and cleared the barrier. However, it came down on the other side with such a fearful fall, that I thought horse and rider too must be killed. They were not. They were much bruised and shaken, but after resting awhile they went on as madly as ever.

There were ten of these fences, and the horse and his rider leaped them every one.

Presently I noticed a sudden bend in the road, so that I could not see anything beyond. Coming up to this point, and turning round sharply to the left, my eye caught sight of a strange looking house of business. It was an establishment in which a large trade was done in exchanging apparel.

What greatly perplexed me was, that people rushed in, wearing the most costly garments, garments right royal to look upon, and foolishly bartered them for others which were moth-eaten,

full of holes, dirty, and not worth picking up. I was surprised, too, to find that they were all, for the most part, well content with the exchange. Here and there, I saw a young man looking half-ashamed—as if he considered his bargain a foolish one.

By the side of this house there were several pits, into which very many who had thronged in at the gate, fell, and I saw them no more. As they fell, I heard sometimes a sudden shriek of despair, and a loud cry for help. What became of them I could not tell—for the pits were deep, and I could not see the bottom, or learn whither they led. I tried to sound one of them, and threw in a stone, thinking that when it came to the bottom, I should hear it strike. However, I listened intently for a long, long time, and it seemed to me that the stone never reached the bottom.

Whilst a great number of travellers fell into these places, just at the bend of the road, a few, and they were comparatively very few, still journeyed on. The way soon became exceedingly rough, and it was a way that abounded with robbers.

At last, in the distance, I thought I espied a great city. It was cloudy and dense at the time. Still I could not be mistaken at the dim outline of which now and then I momentarily caught a glimpse.

I drew near to the city. It was surrounded by a wall so high that I could not see the top of it. It reached to the very heavens. The wall was moreover exceeding thick. I never saw so strong and massive a piece of work. The gate at which travellers entered was kept by a tall general and his soldiers. I noticed that it was so made that it went round and round upon a pivot—and it went round only in one direction. It would move easily, and let you in. There was no reversing its movements to let you out.

Looking through its bars, I saw some of its streets, and they were very wide. I saw, too, that they were thronged with people. Some I knew. The faces

of most I had never seen before. As I was about to go away I heard some one calling to me from within.

On turning in the direction from whence the voice came, my astonishment was great, at recognising the very youth, whom I had seen some time ago rushing by me mounted on a fierce and fiery steed.

He spoke, evidently, at the top of his voice, and made many earnest gesticulations. What he said I could not hear. Nor could I understand the meaning of the signs which were made.

With heaviness of heart I was compelled at last to go away.

What the vision all meant, I was perplexed to know. I tried to solve the mystery, and because I could not, I dreamed that I sat down and wept.

Now, at this moment, in my dream, I saw some one coming towards me. His eye beamed with loving compassion. He spake in the tenderest of tones. At the first glimpse which my eye caught of him, my confidence was won.

"My friend," said he, "I perceive that you are in trouble. Why weep you so?"

"Sir," I said, "the mystery of the things which I have seen perplexes me, and this is why I weep."

"Be of good courage," he answered, "I am an angel of God, and the Lord of Hosts hath sent me to interpret to you the dream."

"Hereupon I became glad. My heart leaped for joy, and I cried out in the greatness of my ecstasy.

"You observed," said the angel, "when you first caught sight of the horse and his rider, rushing so furiously along the road, that they had just passed through a gate."

"Yes," I said, "and I noticed that it was very wide."

"That," said he, "is the gate of destruction. 'For wide is the gate and broad is the way that leadeth to destruction.' You observed, moreover, that the road was thronged. 'And many there be which go in thereat.'"

"You saw that the lad was mounted

on a high-spirited, furious horse, did you not?"

"I did," I answered, "and I feared lest he should be thrown off, and so break his neck. What made me more alarmed was, that he had neither bit nor bridle by which to rein in his steed."

"That horse," said he, "was sin. And moreover, as you noticed that the youth had neither bit nor bridle, there is no knowing when once a man mounts that creature, whither it may carry him."

"Pray what were those fences that the horse and his rider so boldly leaped? I declare that I thought that they had broken their necks each time."

"Those high fences," answered the angel, "are the ten commandments. It was indeed a wonder that immediate judgment did not overtake that wicked boy. But let me tell you that God has given to Mercy two wings, in order that she might fly swiftly on her errands. To Judgment He hath given but one wing, that so she might labour in her flight, and not overtake the sinner, ere he has had time and space for repentance.

"Did you not observe," asked the angel, "a sudden bend in the road, not far inside the gate of Destruction?"

"I did," I said.

"Up to that bend," the angel went on, "there was gaiety and mirth. The pleasures of sin are but short-lived. They are very captivating at first, but the sinner quickly finds that there is a sudden bend in the road to the left, and his delights come to a speedy end."

"I was much perplexed," I said, "at the house which I saw, on turning that corner, and at the people who were exchanging their garments. It seemed to me that they gave the richest apparel for such filthy clothing, that it would make me shudder to put it on. Can you explain this?"

"That establishment," he answered, "is kept by the Evil One for all who walk in his ways. He is a robber, and he robs those who pass through his dominions. Yet he does it, as it were

under the influence of an enchantment, so that the people willingly make the exchange that he wishes. The garments which you noticed bartered away were these—or, these were some of them:—The beautiful grace of hope they exchanged for despair—the grace of liberality for a spirit of selfishness—the grace of contentment for a murmuring spirit—holiness they bartered for sin—honour for disgrace—love for hatred—peace for wretchedness—the love of God for the love of Satan.”

“I thank you,” I said, “for this explanation. One of the things that most perplexed me was, the exchange of raiment made by those who went along this road. How foolish their bargain!”

“Can you also tell me what those pits were, which I saw just at the bend of the road?”

“They are the diseases,” the angel replied, “to which multitudes fall a prey, soon after entering in at the broad gate which leadeth to destruction. By them they are cut off in youth. Those pits communicate with the pit of death, into which many fall to their everlasting ruin.

“I need not tell you, need I,” the angel asked me, “about the city? You know that that was ‘Destruction.’”

“Yes, I thought so,” I answered: “but will you explain to me about the people there, and especially concerning the lad, and the signs which he kept making to me? I thought I saw professing Christians there, and ministers there, and Sabbath-school teachers there, and many others whose presence quite surprised me.”

“To begin, then,” said the angel, “you noticed professing Christians there, and so forth. You must distinguish between profession and pos-

session. Some people bless God that they are Churchmen. Some bless God that they are Methodists. Some bless God that they are Independents. Some bless God that they are Baptists. This is foolish. Many such are walking those streets that you saw in the City of Destruction. Is a man a Christian? That is the all-momentous point. Through losing sight of this, many cling to the skirts of an earthly Church, instead of Christ, and so perish everlastingly.

“As to the youth,” said the angel, “I have several things yet to say. The two elderly people you saw calling him back in tears, as he entered the broad gates, were his father and mother. The young man with the book in his hand, who beckoned to him to return, was his Sabbath-school teacher. He who stood on a little eminence, and cried after him, was his minister, preaching to him the Word.

“You noticed that he made earnest gesticulations and seemed speaking aloud to you, although you could not hear. He was asking you to try if you could get him out of that place, because he was so full of misery and anguish. He kept bewailing his lost opportunities, and saying how he should like to get back to his parents, and to his Sunday-school teacher, and to his minister.

“Moreover, as he found that he could not escape from the City of Destruction he asked you to go and speak to his brothers and sisters, and fellow-scholars, and warn them lest they also should come to that place of torment.”

Hereupon the angel bade me adieu. In my dream I recollected that I knew the lad who spoke to me from within the City of Destruction, and wished me to take messages back to his brothers and sisters and fellow-scholars.

Golden Words for Busy People.

FROM "THE MEMOIR OF GEORGE STEWARD."

GOD IS LOVE.

"God is love." How oft we repeat this, yet how little we enter into it! A threefold love—the Father is the expression of the abundance of love, its *giving* nature—He gave us Christ. Christ expresses the *suffering* nature of love, and this, again, enriches the idea of 'giving,' for the Father knew to what suffering He was giving Him. The Holy Spirit *teaches* it all to us,—leads us to it. And what a glorious office it is when we reflect how utterly incapable we are of understanding it! how all human culture and learning fail here!"

GOD'S RELIGION INDESTRUCTIBLE.

"A sparrow does not fall unheeded. You cannot extirpate the meanest of God's creatures, they live on in spite of you. How much less can you turn God's religion out of the world? I believe it is just the one thing Satan cares about, the one end he has in view. In reading the early attacks on Christianity, you find precisely the same accusations that you have now; they have been urged ever since, and will be urged again."

AN ATHEIST.

"Why, the man disowns his manhood—a dog or a cat sees the sun as well as he does; its organs are just as perfect, but it does not rise to a First Cause: his philosophy brings him to the same level. It is *the* distinctive privilege of man that he can know God."

THE ANCHOR OF THE SOUL.

"How very beautiful that expression is, 'An anchor of the soul.' Life is such a tossing, changeable thing, we need an anchor, but our anchorage is within the veil (under the water, for the image is that of a ship), we cannot see it, but we feel its steadfastness."

SUNSET ON THE SEA-SHORE.

"How small a space the setting sun seems to occupy; one can hardly believe

it is seen by tens of thousands all over Europe; from our limited stand-point we *seem* to see the whole of it. Of course the illusion is in the eye, the limitation is in the organ. I suspect it is so in all God's works and in His word. We seem to have a complete picture of Christ, and we talk and preach accordingly. But if we could open our eyes a little wider, we should find out our mistake. It is a good illustration of the Scripture, 'Out of the mouths of babes and sucklings thou hast ordained strength,' the strength of simplicity—it is there our power lies."

RITUALISM CHILDISH.

"This ritualism is sad nonsense. If you want a religion for children, a religion of toys, well and good; but if you have got a religion with God and Christ in it, turn these things out of doors. The first breath of spiritual religion always is their death-blow. That was why the ecclesiastics hated John the Baptist; his preaching taught the people how to look at their ritualism."

CHILDREN'S BALLS.

"That is what I call offering children to Moloch—puffing them up with every species of vanity. It is, in effect, saying to a child, 'you are too young to judge for yourself, but I, as your parent, judge for you—these are to be your pursuits—these your companions—*this* is the way, walk in it.' You need not talk to a child about religion after that, the child knows it is all humbug."

THE FUTURE STATE.

"I do not share Foster's desire to look into the future state, I feel less and less curiosity about it. We cannot overstep the boundary line as yet, but Christ has passed it to come to us, and we shall pass it to go to Him. We know that He is there, and His people and all that relates to our grandest nature, and that is enough."

NOTICES OF NEW BOOKS.

Genesis, or the First Book of Moses ; together with a General Theological and Homiletical Introduction to the Old Testament. By JOHN PETER LANGE, D.D. Translated from the German. With Additions by Prof. TAYLER LEWIS, D.D. and A. GOSMAN, D.D. Edinburgh: T. and T. Clark.

THIS is not one of Clark's ordinary volumes, but an imperial octavo, double columns, containing three or four times the quantity of the volumes with which we are familiar in the Foreign Theological Library. It is printed in New York, though it bears the superscription of "T. and T. Clark." Dr. Schaff, the general editor, describes the undertaking, of which it is a first instalment, as follows: "The favour with which the volumes of the New Testament division of Dr. Lange's 'Bible-work' have been received by the American public has encouraged the editor and publishers to undertake also the preparation of the Old Testament division on the same principle of enlargement and adaptation to the wants of the English reader. A good theological and homiletical commentary on the Hebrew Scriptures is even more needed than on the Greek Testament The Commentary on Genesis, which is now presented to the English reader, involves a vast amount of labour, both on the part of the author and on the part of the translators, and will, no doubt, command, in no ordinary degree, the respectful attention of Biblical scholars. No other book of the Bible stands more in need of an exhaustive commentary just at this time. No one is so much exposed to the attacks of modern science in its temporary conflict with revealed truth. We say temporary conflict; for there can be no essential or ultimate discord between science and religion, philosophy and theology. The God of reason and the God of revelation is one and the same, and cannot contradict Himself. The difficulty lies only in our imperfect knowledge and comprehension of the Book of Nature, or of the Bible, or of both. The mighty problems which the interpretation of Genesis involves are here discussed in a manly and earnest spirit; and I venture to assert that no single commentary on this Book presents so much original thought as the combined labours of the author and the translators of this volume."

We heartily endorse the judgment contained in the last sentence. It is in a "manly and earnest," and, we may add, in a devout and humble spirit, that the great questions involved in the interpretation of Genesis are here discussed. From some conclusions arrived at we differ. Some others we must hold in suspense. But agreeing or differing we admire the spirit of the whole. The additions to the volume, in the shape of "Excursus" or Essays on some thirty topics, by Professor Tayler Lewis, one of the ablest classical and Biblical scholars in America, are written with great freshness and vigour of thought, and form one of the most valuable features of the work.

Analytical Commentary on the Epistle to the Romans, tracing the train of thought by the aid of Parallelism, with Notes and Dissertations on the principal difficulties connected with the Exposition of the Epistle. By the Rev. JOHN FORBES, LL.D. Edinburgh: T. and T. Clark.

THIS work is entitled to the attention and study of critics and theologians; but it is not easy to estimate correctly its real value. Its object is twofold: "First, to furnish a specimen of such an analysis and arrangement of the text as seems most desirable for the reader to possess when first entering on the study of a difficult book of Scripture, in order to give him a clear and comprehensive view of its main scope and design; and, secondly, by the application of the principles of parallelism to an entire book of Scripture, to give the public an opportunity of verifying the correctness of the eulogium pronounced by the author, in a former work, on the importance of Bishop Lowth's discovery of the Parallelism of Scripture." We cannot help the impression that much of Dr. Forbes's parallelism is imaginary and not real. And we are not yet prepared to accept many of his conclusions. We are somewhat surprised at his adopting the cant of Broad Churchism in describing the forensic theory of justification as a legal fiction. There may be a "form of imputation" which is "cold and lifeless;" but there is a form of it which is not. Those who hold by the forensic theory should not be described as holding that believers are justified by "the mere outward reckoning of Christ's

righteousness, without any necessary change passing immediately upon the heart." They hold that there is a necessary change of heart, but they hold that this change of heart is neither part of their justification nor part of the ground of their justification. Dr. Forbes thinks that he preserves the distinction between justification and sanctification while he especially shows their indissoluble connection. To our mind the distinction, if not quite lost, is confounded or perplexed by the mode in which he believes them to be united.

The Quest of the Chief Good; Expository Lectures on the Book Ecclesiastes. With a New Translation. By SAMUEL COX. *A Commentary for Laymen.* London: Arthur Miall.

Mr. Cox believes that the surest defence against the subtle and daring assaults which are made on the sacred documents which constitute our Bible, lies not in a formal refutation of them, but in a more profound and accurate acquaintance with the history, contents, and aim of the several books of Scripture. And his avowed endeavour in this volume is to bring out the leading thoughts of "the Preacher" concisely and clearly, and to clothe them in words familiar to those who, though of fair general culture, have no knowledge of Hebrew and no love for theological or scholastic technicalities: in short, to give the results of the best modern criticism without obtruding the critical process by which they have been reached. In this he has succeeded to admiration. And every page makes us feel that Ecclesiastes sets forth truths of the profoundest and most practical importance, truths as vital and momentous to us as to the antique Hebrew world. All this we say independently of his theory of the authorship and origin of the book; the theory which is now accepted by probably most men of learning, but not by all. The book of Ecclesiastes, Mr. Cox believes, was not written by Solomon, nor for centuries after his death. "It was addressed to a generation of feeble and oppressed captives who had been carried out of Judea, and not to the free prosperous nation which rose to its highest pitch in the reign of the wise king. It is a dramatic representation of what some Jewish rabbis supposed King Solomon's experience to have been; and its design was to comfort those who were groaning under the heaviest wrongs of time with the hope of immortality."

He accepts it, notwithstanding, as a book of God, and labours to elicit its teachings as such. To our mind he is too dogmatic in his beliefs as to the origin of the book and too impatient towards those who differ from him. His own argumentation halts in some material points, and is not always sufficient to sustain the conclusions he builds on it. But the moral and practical character of the book is so wholesome, and the style is so natural and piquant, that we very cordially recommend it not only to "laymen," but to preachers and teachers of others.

Apologetic Lectures on the Fundamental Truths of Christianity. Delivered in Leipsic in the Winter of 1864. By CHR. ERNST LUTHEARDT. Translated from the Fifth Enlarged and Improved Edition, by SOPHIA TAYLOR. Second Edition. Edinburgh: T. and T. Clark.

We are glad to see a second Edition of this able and admirably-reasoned work. The Lectures are ten, on the following subjects:—I. The Antagonistic Views of the World in their Historical Development. II. The Anomalies of Existence. III. The Personal God. IV. The Creation of the World. V. Man. VI. Religion. VII. Revelation. VIII. History of Revelation.—Heathenism and Judaism. IX. Christianity in History. X. The Person of Jesus Christ.

Bible Illustrations: Consisting of Apophthegms, Maxims, Proverbs, Sententious Thoughts in Poetry and Prose, Devotional Comments, Heads of Sermons, Anecdotes, etc. Selected from above one hundred sources, and arranged and grouped under appropriate Scriptural passages. By the Rev. JAMES LEE, M.A. In Six Volumes. Subscribers' Edition. London: Alfred Gadsby.

This work, two volumes of which we introduced to our readers some time since, is now completed. It contains the entire text of Scripture in the paragraph form, but not a regular and consecutive commentary. Its "illustrations" are so minutely described in the title that we need not further explain their nature. Their main object is to exhibit some of the practical applications of the passages illustrated, "without either perverting or ignoring their textual and legitimate import." And this they do very frequently with striking effect. The work may often be consulted with great advantage by preachers, and will be found very useful in the private reading of Holy Scripture.

Congregationalism in Yorkshire. A Chapter of Modern Church History. By JAMES G. MIALl. London: John Snow and Co.

THIS volume belongs to a class which we hope to see greatly increased. It is only by means of local researches, such as that to which Mr. Miall has given himself, that more general or national histories can be written with due accuracy and fulness. In eight chapters, occupying two hundred pages, the author relates the story of Nonconformity in Yorkshire, from the days of Elizabeth to the present year, in a natural and graceful style. In an appendix, containing nearly two hundred pages more, we have a "Synoptical History of Yorkshire Churches," with dates of origin, lists of pastors, and other particulars. This division of materials seems to us the only form in which justice can be done to such a subject. The book would be very incomplete as a local history, without the details contained in the appendix. And not the most consummate historical art could possibly work up these details into the web of the general story. It is due to the memory of a good and honoured man, Thomas Scales, of Leeds,

to say that he was for years engaged in gathering materials for a Nonconformist History of Yorkshire, and that his papers, containing a "miscellaneous combination of facts and dates, strongly illustrating the industry of the collector," were placed in Mr. Miall's hands. Mr. Miall's labour, however, was not much diminished by the toils of his predecessor. And the volume is strictly his own. We have no doubt it will be much prized in the great county to which it relates, and will not fail to be valued by all who interest themselves in these matters.

Our Principles: A Guide for those holding or seeking fellowship in Congregational Churches. By G. B. JOHNSON. Third Edition, greatly enlarged. London: Hodder and Stoughton.

THIS little book may now be regarded as a standard manual of Congregational principles and practices. It is not an argument for Congregationalism but a statement of what Congregationalism is. The chapters are brief and simple, and are followed by a copious reference to passages of Scripture and to works in which the subjects of the chapters are fully discussed.

CONGREGATIONAL REGISTER.

November—December.

[To prevent mistakes and delay, all communications for the Register should be addressed to the Editor, 2, Ivy Lane, Paternoster Row, E.C., and marked on the envelope "For Congregational Register."]

ASSOCIATION MEETINGS, &c.

- Sept. 22, 29, 30. Congregational Union of Ireland at BELFAST. Sermon by Rev. A. Hannay. Address by Chairman, Rev. G. Silly, on "Means and Ends." A discussion was held on "Church Establishments."
- " 29. St. Francis' Association, Canada, at STANSTEAD PLAIN. Moderator, Rev. A. J. Parker. Sermon by Rev. A. Duff.
- " — Annual Meeting of the Bristol Institute, in ARLEY STREET CHAPEL. Chairman, H. O. Wills, Esq. Addresses were given by Revs. C. Chapman, H. M. Gunn, Dr. Gotch, and S. Hebditch.
- Dec. 8. Surrey Congregational Union, at GRAFTON SQUARE, CLAPHAM. Preacher, Rev. A. Hannay. Paper by Rev. W. A. Essery, on "Week Evening Services."
- Dec. 9, 10. Bristol and Gloucester Congregational Union, at CLEVEDON. Sermons by Rev. Joseph Morris. Papers by Rev. E. C. Fritchett, on "The Co-operation of Churches;" and by Rev. S. Hebditch, on "Who is responsible for Ministerial success?"

- Dec. 9. Jubilee of Ebenezer Chapel, Steel-house Lane, BIRMINGHAM, (Pastor, Rev. S. Pearson, M.A.) Addresses by Rev. C. Vince, on "Birmingham; now, and Fifty Years ago;" and by Rev. R. W. Dale, M.A., on "Fifty Years hence."

CHAPELS—FOUNDATIONS LAID.

- Nov. 30. BOGNOR (Pastor, Rev. W. H. Drewett), by J. Kemp Welch, Esq. Address on "Congregational principles," by Rev. R. V. Pryce, LL.B.
- Dec. 3. Buckland Chapel, PORTSMOUTH, by J. Kemp Welch, Esq. Discourse on "Congregationalism," by Rev. R. Ferguson, D.D.

NEW CHAPELS OPENED.

- Nov. 15. Chapelle de l'Etoile, PARIS, by M. le Pasteur, E. D. Pressensé, D.D.; and on Nov. 22, for English Service, by Rev. T. Baron Hart.
- " 25. CHARD (Pastor, Rev. R. P. Eriebach), by Rev. D. Thomas, B.A.
- " 25. KINGSWOOD ON THE HILL, by Rev. W. Woods.

CHAPELS RE-OPENED.

- Sept. **NEWTOWN, MELBOURNE** (Pastor, Rev. S. C. Kent), by Rev. J. Graham.
- Nov. 22. **Fawcett Street, SUNDERLAND** (Pastor, Rev. W. Shillito), by Rev. H. Batchelor.
- Dec. 8. **PREES, SALOP** (Pastor, Rev. E. H. Evans) by Rev. G. W. Conder.

CHAPEL DEBTS CLEARED.

Countess of Huntingdon's Chapel, **TUNBRIDGE WELLS** (Pastor, Rev. G. Jones).

North Hanover Street, **GLASGOW** (Pastor, Rev. Palmer Gammon).

ORDINATION.

- A. C. GILL, Ingatstone. Introductory Discourse, Rev. H. P. Bowen. Prayer, Rev. J. Foster. Charge, Rev. G. Wilkinson. Sermon, Rev. T. G. Wigner.
- Dec. 10. **J. BIRDSEYE, Cranbrook**. Discourse on "Congregational Church Principles," Rev. J. Radford Thomson, M.A. Prayer, Rev. E. Bailey. Charge to Minister and People, Rev. J. Spence, D.D.
- ec. 9, 10. **J. L. PHILLIPS, Tredegar**. Address, Rev. W. Edwards. Prayer, Rev. R. Hughes. Charge, Rev. P. W. Darnton. B. A. Sermons by Revs. W. P. Davies, H. Oliver, B.A., D. Price, J. Thomas, and J. Jenkins.

NEW CHURCH FORMED.

- Nov. 22. Union Church, at **WOODHOUSE-MOOR, LEEDS**, by Rev. W. Best, B.A. The newly-formed church elected the Rev. Mr. Bugg as their pastor.

SCHOOL OPENED.

- Dec. 5. Day and Sunday Schools connected with Belgrave Street Chapel, **DARWEN**. Pastor, Rev. J. McDougall.

RECOGNITIONS.

- Nov. 24. Rev. J. JEFFRIES, Peppard. Prayer, Mr. E. Beazley. Charge, Rev. W. Legg, B.A. Counsel to People, Rev. J. Rowland.
- " 24. Rev. J. MORLAIS JONES, Lewisham. Introductory Discourse, Rev. J. G. Rogers, B.A. Prayer, Rev. J. Pulling. Address on the "Christian Teacher," Rev. T. Jones. Address to Congregation, Rev. J. Spence, D.D. Sermon, Rev. S. Martin.
- " 25. Rev. C. E. BOUGHTON, Southam. Revs. J. W. Cole, and J. J. Broadhouse, officiated.
- " 25. Rev. J. SMITH, M.A., Wicker Chapel, Sheffield. Introductory Address, Rev. D. Loxton. Prayer, Rev. J. B. Paton, M.A. Address to Pastor, Rev. C. C. Tyte. Sermon, Rev. R. W. Dale, M.A.
- Dec. 8. Rev. W. SANDERS, Bethel Chapel, Sunderland. Dedication prayer, Rev. T. N. Robjohns, B.A. Addresses, Rev. Messrs. Goodal, Parker, Stewart, Stubbs, Shillito, and Hodgson.

- Nov. 22. Rev. D. JACKSON, Hamilton, by Rev. Dr. Russell and T. Dykes.

CALLS ACCEPTED.

- E. PRINGLE, of Rotherham College, to Sutton-in-Ashfield.
- J. L. COLLINS, of Ipswich, to Finchingsfield.
- E. S. JACKSON, of Hackney College, to Up-ingham.
- J. S. HALL, of Falcon Square, to Bar Church, Scarborough.

REMOVALS.

- Rev. H. ROBINSON, Totton, to Hull.
- " H. LUCKETT, Gainsborough, to West Bromwich.
- " T. WILLIS, Pontefract, to Manchester.
- " W. M. LENNOX, Ware to Mansfield.
- " R. G. LEIGH, Egerton, to Farnworth.
- " H. QUICK, Sheffield, to Brighton.
- " R. E. FORSAITH, Orange Street, to St. Mary Cray.
- " F. SMITH, Hindley, to Establishment.
- " R. D. MAXWELL, Bedford, to Goole.
- " G. NEWBURY, Sudbury, to Cavendish.

RESIGNATIONS.

- Rev. R. G. SOPER, B.A., Ludlow.
- " R. M. MCBRAIR, M.A., Broom Park, Sheffield.
- " E. PORTER, Cuddapah.
- " J. E. RICHARDS, Hammersmith.
- " A. WARNER, Whitfield Church, Longacre.
- " E. BEWLAY, Walworth.
- " F. F. THOMAS, Torquay.
- " W. G. HORDER, Peasley Cross, St. Helen's.
- " H. MARTYN STALLYBRASS, Saltair.

DEATHS OF MINISTERS.

- Oct. 23. Rev. A. LINDO, Jamaica, after a ministry of 15 years.
- Nov. 21. Rev. J. MATHER, London. Length of ministry, 47 years.
- Dec. 8. Rev. J. TURNER, Hindley, aged 84. Length of ministry, 69 years.
- " 10. Rev. T. ADKINS, Southampton, aged 80. Length of ministry, 57 years.
- " 10. Rev. J. ELRICK, M.A., Sunderland. Length of ministry, 28 years.

DEATH OF MINISTERS' WIVES.

- Dec. 2. Mrs. CULLEN, wife of Rev. G. D. Cullen, Edinburgh.
- " 3. Mrs. GIBBS, widow of Rev. R. Gibbs, Skipton.
- Nov. 15. At Oakville, Ontario, Mrs. NISBET, wife of Rev. D. Nisbet, Samoa.

TESTIMONIAL.

- To Rev. R. E. FORSAITH, on leaving Orange Street Chapel for St. Mary's Cray, £200.

The **MERCHANT'S LECTURE** will be delivered at Poultry Chapel, on Tuesday, Jan. 5th, 1869, at 12 o'clock precisely.

FOREIGN CHRISTIAN WORK.

Quarterly Supplement.

PROGRESS OF CHRISTIANITY IN MADAGASCAR DURING THE LAST FIVE YEARS.

By the Rev. William Ellis.

THE most remarkable testimony which, during the present century, has been given to the Divine origin of the Christian faith, and of the association of direct Divine influence with its effect on the hearts and minds of men, has been connected with Madagascar.

The Christian Mission commenced in that country in 1818, has been continued, not without serious interruptions, to the present day. Each successive stage of that remarkable work has, by reason of its own distinct and peculiar character, attracted a large amount of Christian sympathy, and prompted sincere and fervent prayer. But never has the position of that Mission been more critical—and never has the infant Church existing there had brighter prospects, or been exposed to more serious perils, than at the present time. Never have the faithful apostolic men, to whom has been confided, under the Great Shepherd of the sheep, the pastoral care of the newly-gathered flock in Madagascar, had higher and more difficult duties, or more onerous and grave responsibilities than those which try their spirits and tax their energies at the present time, claiming on their behalf, from the Church at home, friendly encouragement and unremitted prayer.

The fall of Radama the Second, who was assassinated on the 12th of May, 1863, closed a brief but eventful period, in which the opposite elements of light and darkness, joy and sorrow, holiness and sin, were strangely and closely intermingled, but which, nevertheless, marked an important period in the progress of the Gospel, as well as in the history of the people. A reign of ignorance, fanaticism, and sanguinary despotism, which had lasted thirty-two years, was ended, and with it that protracted season during which the faith, and constancy, and love of Christ in the hearts of the native Christians, had enabled them to endure the severest and most deadly persecution of modern times. But the reign of Radama, though subsequently marked by many vices and follies, had commenced with happier auspices. It opened the door of the prison, broke off the fetters from the limbs of the Christians, recalled the exiles to their homes, and established perfect religious freedom throughout the land.

On the sudden and fearful close of that reign, the conspirators who had strangled the King assumed the Government, and in a few hours afterwards offered the scarcely-vacant throne to his widow, on condition of her accepting the programme for the future government of the country which they presented. This, although exceedingly brief, specified two conditions, which were new and most important, viz., that the word of the sovereign alone should no longer be binding as law on the community, nor should it have authority in itself by which any subject could be put to death; but that the concurrence of the nobles and heads of the people should be necessary to give lawful authority to any order, or to the infliction of capital punishment. The other important condition was, the continuance of free-trade with other nations, and religious liberty to the Christians. The bereaved widow accepted the crown on these terms, and a few hours later on the same day it was proclaimed that Radama had died by his own hand, and that Rasoharina was Queen of Madagascar.

An air of sadness, uneasiness, and apprehension pervaded the capital for some days; but the public peace was not disturbed. Some of the Sakalavas, and other tribes on the western frontiers, afterwards made inroads on the Hova territory, carrying off numbers of cattle; and a report having reached the capital that they were arming to avenge the death of the King, a Hova force was sent against them, which returned victorious, having slain large numbers of the people, and bringing away large booty in slaves and cattle. The male slaves and the cattle were chiefly the spoil of their captors; but the Queen won for herself golden opinions by purchasing all the female slaves, with their children, and sending them back free, and not empty-handed, to their own country. The rest of the disaffected tribes tendered their homage to the Hovas, and no further disturbance occurred.

The Queen, on ascending the throne, had the idols brought back, priests appointed, and idolatrous rites celebrated in the palace, regulating her public proceeding by the supposed will of the national gods, by which she became the recognised head of the great heathen party in the country. This rendered the heathens less uneasy at the progress of Christianity, and inspired hopes among the priests of regaining their ascendancy and influence in the community. At the same time, the Queen's personal kindness and goodwill to all classes, and the acknowledged justice and equity of her administration, rendered her extremely popular, while her careful arrangements to avoid any infringement of the liberty of worship to the Christian members of her own household, inspired the confidence of the Christians in the continuance of their privileges. The tragic events which had attended her accession to the throne produced a salutary effect upon the native Christians, conveying most impressive lessons on the uncertainty of everything connected with the present life, and the necessity of increased and more earnest attention to their spiritual state.

Greater numbers attended the public services of religion, and more serious attention was given to Christian teaching, as well as greater solicitude

and activity shown to extend the knowledge of Christ to others, the results of which were seen in the increased attendance at the schools, and more numerous applications for admission to the Church, not in the capital alone, but in the adjacent country. Existing places of worship were necessarily enlarged, and new ones erected in the destitute and most populous parts of the city, as well as in large and important villages.

Soon after the Queen's accession, the representatives of the different tribes and provinces from the most remote parts of the island came to tender their fealty, and take the oath of allegiance. Many of these while in the capital became acquainted, for the first time, with the Gospel, and conveyed it afterwards to the inhabitants of their distant provinces; while not a few gratified the Christians of the capital by the sincerity of their own faith, and the reports of others who, in remote parts of the country, had already received the truths of the Gospel, and by whom chapels had been built, congregations gathered, and Christian Churches formed. Surprised and delighted by these tidings, as well as by the progress of the Gospel among their own people—where on one occasion sixty additional members were added to a single Church—the Christians sought a more abundant experience of the Divine blessing by the establishment, among the city Churches, of a Monthly Missionary Prayer-meeting, at which, on the first Monday in August, 1868, when it was commenced, 1,500 persons were present. That Meeting has been continued, and at the last Meeting reported, 1,600 were present.

On Christmas-day, the same year, the great body of the Christians in the capital, to the number, probably, of 4,000, after public morning worship, walked in procession to the palace to thank the sovereign for their protection and Christian liberties. They were courteously received by the Queen and her Ministers, who appeared surprised and gratified by their numbers and appearance. The Mission was subsequently weakened by the death of two of its members, and the removal of others; but additional brethren have entered the field, and the teaching and other departments of the service have been strengthened. Throughout the entire reign of Rasoharina the influence of Christianity on its progressively-increasing numbers had been manifested in the higher standard of personal and family religion, the increasing desire after Christian knowledge, as well as zeal in spreading the knowledge of Christ among the heathen, and at the close of her short reign, there were probably more than 20,000 Christians in Madagascar.

In the course of the summer of 1867, the Queen and Court, with a large retinue and several thousand troops, made a journey to the nearest point on the eastern coast. Among the attendants on the sovereign were a large number of Christians, including some of considerable rank, and at every camping place on the journey, as well as on the Sundays, the worship of the Christians was attended by numbers of the heathen inhabitants of the place, many of whom made earnest enquiries, and expressed a desire to be more fully instructed concerning the things of which they for the first time

heard. The Christians rejoiced to find, on the return of the royal party to the capital, numbers of the officers and soldiers, as well as some of the attendants on the Queen, resorting regularly to their religious services, and expressing their desire to unite with the Christians.

The health of the Queen, which had suffered on the journey, did not improve, and she removed to her favourite mountain residence, in the sacred city of Ambohimanga. Her illness continued, and in March, rumours having been heard of dissatisfaction among some of the nobles at the capital, Her Majesty set out to return, halted on the way, reached Antananarivo, and died at the palace on the night of the 1st of April, 1868, after a quiet and equitable reign of four years and eleven months.

The throne in Madagascar is never allowed to be vacant. The announcement of the retirement of one sovereign is not made until a successor is proclaimed; and on the morning of the 2nd of April the death of the late Queen was publicly proclaimed, and Ramomo, her younger sister, under the name of Ranavalona, was declared Queen. The new sovereign, although she had taken no part in public proceedings, had been in early life acquainted with the Christians, and her proclamation declared that the existing laws would remain unchanged, and that the liberty of the Christians would be maintained, as well as friendly relations with other nations.

One of the first acts of the new Queen on taking her place in the palace, was to order the idols to be removed, and as soon as this was done, to have the priests informed that their presence and services were no longer required at the Court; that the Government would no longer refer to the idols, or to divination, in any of its proceedings. At the same time the people were encouraged to promote education, and the Christians were assured of safety and approval. The Prime Minister had the Bible read, the Gospel was preached, and worship offered to the true God by native ministers within the precincts of the palace. Soon afterwards an order was issued from the palace that no Government work was to be done on the Lord's day; that all who were disposed might attend the worship of God, the Government setting an example to the nation by refusing to receive on the Sunday a representative from America, who came to exchange ratifications of a treaty, which had been concluded between Madagascar and the United States.

In the meantime the nobles and others who had associated for the purpose of attempting to change the succession were tried, convicted, and sentenced to imprisonment in chains for life. Several of these were Christians; and though the sovereign and her ministers were satisfied that the Christians, as a body, were trustworthy and loyal, and placed the fullest confidence in their integrity and character, they themselves were humbled and deeply afflicted by this disastrous event. At the same time the defection among their own number, the great changes around them, and the unexpected movements of the Government in favour of Christianity, deeply impressed them, and stimulated to greater watchfulness, earnestness, and prayer. While the religious convictions of the Christians were thus deepened, there was a general awakening

of religious concern among all classes, including not only the careless, the worldly, and the sinful, but some who had been distinguished through the chief part of their lives by their hatred of the Christians, their energy in hunting them down, and cruelty towards those who were captured. These men came stealthily, and as unobserved as possible, to the meetings of the Christians, where they listened attentively to the announcements of Divine mercy, through Jesus Christ, from the lips of men, whom they would formerly have seized, and hurried to prison, judgment, and death. These men now bowed with apparent reverence while prayer was offered to the true God, through that blessed Name, the reverence for which they had so often denounced. The aged Christians, and even the slaves, seem to have been filled with wonder at the appearance of such men in their worshipping assemblies.

Besides the extraordinary influx of attendants at the chapel, the dwellings of the Missionaries, and of their native assistants, were visited by numbers seeking spiritual instruction and guidance. The existing places of worship in the city and country were too small to accommodate those who crowded for admission. In several instances the numbers of heathen were so great that the Christians withdrew and held their services outside, so that the strangers might enter and receive the instruction of the preachers, a large portion of whose time was spent in visiting the houses of those who were enquiring about Christ, or conversing with them at their own dwellings.

The enlarged places of worship soon proved too small, and in many instances it has been found necessary to erect larger buildings. The Christians cheerfully give their own labour to this work, contributing also according to their means; and have sent to the London Missionary Society most beseeching letters for aid to enable them to meet the requirements of the marvellous movement now in progress amongst them, which is increasing the number of the followers of Christ with a celerity exceeding all expectations. This aid it is most fervently hoped will be afforded.

Such are some of the causes for devout thanksgiving and fervent supplication, as well as claims for support and encouragement on behalf of the native Churches, and the devoted servants of Christ now labouring in Madagascar.

OUR MISSION IN SINGROWLI.

By the Rev. William Jones.

ABOUT a hundred miles due south of the city of Benares lies Duddhi, the village in which the head-quarters of our Mission to the aboriginal tribes of India has been fixed. The name of the district is Singrowli; it forms the southern portion of the magistracy of Mirzapore. On the north it is bounded by the river Soane; on the west and south by the Native States of

Rewah and Surgujah ; and on the east by the province of Palamow. It is about fifty miles long from east to west, and from thirty to forty miles broad. The river Renh divides it into eastern and western Singrowli, the latter being managed by a native prince, and the former by the English magistrate of Mirzapore. Six years ago the Directors of the London Missionary Society having determined to extend their operations in Northern India, requested their missionaries to look out for a suitable locality to establish a new station. After some inquiry, Singrowli was fixed upon, and the work was forthwith commenced. As the country and the people differ considerably from other parts of India, a brief account of them and of our work amongst them may not be uninteresting to the friends of Missions.

The journey from Benares to Singrowli is not an ordinary one, as the road, for a great part of the distance, lies through dense jungles, where wild beasts, such as tigers, leopards, bears, and wolves are not uncommon. From Robertsgunge to Duddhi, a distance of fifty miles is specially of this character. As the road is not passable for wheeled-conveyances, our common mode of travelling is horse-riding, and generally it takes four or five days to perform the journey. The last thirty miles, that is, from the Soane to Duddhi, are almost impassable for several months in the year ; from April to June, for want of water, and from July to September, owing to the overflowing of the numerous mountain streams which intercept our way. On our journeys we generally encamp one night in the middle of the jungle ; of course there is no accommodation beyond what is afforded by the thick foliage of the forest. Until one gets accustomed to it, and has acquainted himself with the habits of the tigers and other beasts of the forests, it is rather an unpleasant sensation to spend a night with no better shelter than the shadow of the tree under which one lies. For protection, we kindle a circle of fires round our encampment, which are kept burning all night, and within this circle all are perfectly safe, the wild beast never venturing to break through it. This custom will explain the reference in the passage in which the Lord promises to be a " wall of fire around His people."

Our journey terminates in the Duddhi valley, which forms the chief part of Eastern Singrowli. It stretches from east to west about twenty miles in length, and varies from five to nine miles in width. Viewed from the brow of the hill on the north side, it presents the appearance of undulating woodland, interspersed with groups of small villages, surrounded by cultivated spots. A considerable portion of the valley consists of ravines, formed by the torrents in the rainy season, and these being covered by dense thickets afford abundant shelter to the wild beasts which harass and injure the villagers so much. The houses are mostly rude constructions, having bamboo trellis-work, daubed with mud, for walls, and thatch roofs. These are so easily made, that the possession of a house forms no tie to a particular locality. Around the house there is a bamboo pallisade, six or seven feet high, inside which the cattle belonging to the family are kept, to protect them from the attacks of beasts prowling about the villages at night..

Agriculture is almost the exclusive occupation of the people, a few weavers being the only exception. Rice, maize, khodo, and a little wheat are the principal cereals grown there; but for export, oilseeds and cotton are cultivated. With these the villagers barter with the native merchants for salt, tobacco, and clothes. Abject poverty is the normal condition of these tribes; few of them can be said to rise above the condition of living from hand to mouth. Oppression, combined with ignorance, has been the chief cause of this. It is probable that these were the primitive inhabitants of Hindustan, who formerly possessed the rich plains of the Ganges, and that they were gradually dispossessed by the Hindus coming down from the north-west, and driven to take refuge in the hills and forests of Central India. They have thus been isolated from civilisation, and pillaged and oppressed by adventurous marauders from among their more powerful neighbours.

Up to a late period Eastern Singrowli seems to have been a debateable ground, two Native States claiming and fighting for the right of ruling it. About twenty years ago, Mr. Roberts, then the magistrate of Mirzapore, inquired into the matter, and advised the Government to put the district under the English magistrate of that city. Since that was done the people have enjoyed much greater security for life and property than they had done for generations before. The old people are fond of relating tales of war, raids, and robberies, which they witnessed in their younger days, and of contrasting the present peace and security they enjoy with those times of anarchy. But though they enjoy this security they are far from being free from oppression. A hundred miles separates them from Mirzapore, where the European magistrate resides; he can seldom pay them a visit, and when he does it is only for a few days. That distant and isolated part of his magistracy is made over to a Hindu or Mahommedan official, who has it all his own way; none of these are over scrupulous as to the use they make of their power, and soon the native official in Singrowli reigns supreme over the ignorant villagers.

This was the state of things when we established the Mission there six years ago. A few incidents will illustrate this. The man holding the office at that time had been there for several years. He was a Mahratta adventurer, well versed in deceit and intrigue, with unbounded love of power and wealth. Placed in charge of twelve or fifteen thousand people, situated as those in Singrowli are, he soon succeeded in convincing them that they were in his power, and claimed the right to interfere in all their affairs; they durst not sell a shilling's worth of anything without consulting him. So far was this carried, that during the first month I spent there I was obliged to get my food from him every day, as the villagers could not venture to sell me anything without his permission. He had also established a system of forced unpaid labour among them. When a road had to be mended, a bridge made, or a house built, policemen were sent to the villages to bring in workmen, who were kept for so many days, and then sent back

without receiving a penny for their labour. In building the Mission-house this greatly interfered with our progress, for the people could not be got to work, except when he was employed as an agent to engage them. He was very anxious to get the thing into his own hands, promising to build the house, if the contract were given to him, much cheaper than we could do. Had we accepted the offer, he would undoubtedly have resorted to his old plan of forced labour, and thus not only have done injustice to the people, but have made the Mission-house a monument of that wrong. In this he was frustrated. Instead of accepting his offer, we told him that unless men could be got to work there, we would send for them from Benares, whatever the expense might be. This had the desired effect of procuring for the villagers more liberty to work, and ere long they began to understand their rights, and would not submit to the oppression as before. His complaint then was that they were becoming impudent, and would not obey his orders ; that if we proceeded in that way he would be obliged to leave, &c. To this we had nothing to say but that the sooner he left, the better for the people. He then took leave of absence for three months, and before his return the people had so far learned their rights that he was never after able to re-establish his old plan. In the course of six months the Mission-house was finished, and the Mission established. Circumstances compelled us to expend a larger amount of money than we anticipated ; but by boldly facing the difficulty we succeeded in breaking a heavy yoke of oppression, and in proving ourselves to be the friends of the helpless. This gave us a footing among the people which years of mere preaching could not have done. The fierce famine which afflicted the province about that time gave us another opportunity of showing the benevolent spirit of our religion ; for through the liberality of Christian friends in Calcutta, Mirzapore, and Benares, we were able much to mitigate the horrors of that visitation, and to save many from starvation. These things made an impression on the minds of the villagers which will not be forgotten in the present generation, and which we hope may lead to higher results.

Space will not permit a detailed account of the religion of these tribes : a few words must suffice. There are neither idols nor temples among them ; the only visible indication of religion is a small altar in every village, consisting of an oblong platform of earth, raised about a foot high, and covered over with a thatch roof, resting on four wooden posts. On this, sacrifices of fowls and goats are annually offered to the spirits of their deceased ancestors. These spirits are supposed to reside in the neighbourhood where the people lived. On the tops of the hills, under the shade of special trees, by the wells, along the banks of the rivers, the dwelling-places of these spirits are pointed out. They are supposed to rule over all manner of diseases, such as small-pox, cholera, fevers, and the like. They also reign over the ravenous beasts of the forests—tigers, bears, leopards, snakes, scorpions ; and all reptiles which can injure man are subject to these ghosts. When, therefore, any disease breaks out among the people, or any beast

commits ravages, it is at the instigation of some dissatisfied ghosts; worship must then be performed, and sacrifices offered to appease the supposed spirit. Incantations are also resorted to to prevent the evil result of a snake bite, and to cure all manner of diseases. This, in outline, is the religious belief and practice of these degraded tribes. Much might have been said regarding the difficulty of carrying on our Christian work among them; but that must be left. We have now commenced, and hope, in God's strength, to overcome all the difficulties, so that the Mission in Singrowli may become the centre from which the true light may radiate, to enlighten the tribes occupying the Native States around.

MISSION ARGUMENTS FROM MISSION HISTORIES.

By the Rev. W. M. Statlam.

Let us take a walk through the London Mission fields, and that will do more, perhaps, than all our argumentation to settle the question whether Missions have been a success. Success, too, of a real and testable character, not mere religious excitement, but the permanent work of God.

And to begin, let us hand the doubter a letter from our pocket book, lately received from the Rev. C. Williams, of Kruis Fontein, in the Cape Colony, in Africa, who writes thus, under date October 12, 1868:—"I have already found out that the greatest enemies to the missionary are the white-faced Christians (?) of the colony. They take every opportunity of abusing our people and defrauding them." And we ask him to remember that hearsay tales from captains, officers, and civilians, are not always reliable truth. Having thus referred to a South African missionary, we will take our first walk in Africa, and give a glance at the three districts of Bechuanaland, Kafirland, and Cape Colony. There, in the very heart of South Africa, from the west eastwards, flows the beautiful Orange River, about which many of the London Mission Stations lie. There, in Bechuanaland, is the town of Taung to the north, and Likatlong, about seventy miles from it, and Kuruman Station, about one hundred miles distant. Here a Mission has lately been commenced by the Rev. J. Brown, whose sphere of operation includes numerous villages and settlements in the neighbouring country. There are many members of Christ's Church gathered at Taung, and several reside nearly two days' waggon journey from it, there are deacons too—earnest men, two of whom conduct regular services at a Station. There are two very isolated out-posts where Christians are scattered, but there are few of such places where they do not assemble for worship.

Let us look at the missionary: his work is no sinecure; he visits some places in the waggons when he has to spend a night on the way. There is heathendom all around him. Heathen feasts, too, are celebrated, and

huts built outside the town for those engaged in the rites. One Church member fled with his cattle to Likatlong to avoid giving the usual slaughter ox for his boy, and was threatened with the seizure of his goods; another feared robbery, and fled for a similar reason. One poor fellow comes to the missionary and tells him that, while lying enfeebled and helpless, his parents had taken away his two boys for heathen rites. And amid all there is the Church of Christ with its holy ordinances of service and worship, and hearts saved and sanctified by the Cross. Here next in this Bechuana district is Likatlong, where, during the past three years, there has been great drought, the people being compelled to live at the outposts as they have no corn, and *they come in on the Saturday for the Sabbath.*

There are seven Out-stations round about, containing 252 Church members, besides the 264 in Likatlong itself; whilst at Taung there are 71—here?—yes, here in these wild desolate parts of Africa!

Look at your map and see where the outposts of civilisation are. North-west of Likatlong is the Kuruman Station, where Robert Moffatt has been now for half-a-century, and where he has translated the Word of God into the native tongue. Kuruman with ten Out-stations. Some English people trouble to come and trade with them even here! Here are 85 Church members; and at the Out-stations, 157; and boys and girls at school, 150; and native adherents some 660—yes! out here in the wilds. And what does Mr. Moffatt say this year?—why, that additions still continue to be made to the Church. Then look at those wild faces, so bronzed and beautiful with the darkly flashing native eyes, and the quick piercing intelligent gaze, and hear what Mr. Moffatt says of them:—

“The schools on the Station continue to occupy the whole of the time and energy of my daughter, while progress the most satisfactory is made in the simple but important branches of education—reading, writing, arithmetic, sewing, and above all, religious instruction. Sewing occupies the latter part of the day. There is something in the attendance and progress of the school which is most encouraging. When these people are taught to read, the greatest point as to their destiny has been gained.

“It continues to be most gratifying to see the numbers (adults) who desire to learn to read. The applications for spelling books from strangers, I mean raw, uncultivated, and trouserless animals from distant hamlets and outposts, increase. Many are the applications to know when the reprint of the New Testament is to come. I am sure you would smile to see, as I have seen so often, a man or men, once the very portraiture of heathenism, walking about with club and spear, humbly begging a spelling book.

“Notwithstanding the lingering relics of heathenism in the country, a very great change has been effected through the power of the Spirit of God. I admit, and I mourn over it, when the time, money, and labour spent are thought of, we ought to see much more. We are not only astonished, but excited to the liveliest gratitude, on reading of the power of the Gospel in

other lands. As stated in a former report, the means of manifesting liberality in this country are few; but for all that, the members of our Churches come far short of what they might do. I do what I can in exhibiting to them the grace of our Lord Jesus Christ, and the many animating examples of others in different heathen lands, but it requires a power far beyond my persuasion, and I may add, remonstrance to convince, that sacrifices must be made for the spread of the Gospel."

And what about Mr. Price? Between the Kuruman Station and the Zambesi River is civilisation at work? Listen ye *secular* enthusiasts! He has sold 270 spelling books. Whilst we, *spiritual* enthusiasts, may rejoice that he has sold 42 copies of the New Testament, and 155 copies of hymn books. Young men have come in again and again from their cattle posts; and if they have not the means of buying a spelling book, will ask leave of their masters or fathers to *stay a day and work for the teacher in order to get it*. They have then gone back to their post, and got some comrade who could read to teach them; and in the course of a few months have come in again to work for the Testament. The congregations quite fill the new church. In the town of Bakatla, the people have, of their own accord, built a house for Divine service! Then pass on farther into the wilds to Shoshong and Inyati Stations, established in 1865 and 1860, where there are already 200 native adherents. "Ah!" says some critic, "it's all very fine—paid so much a day, I suppose, to come to worship." Silence, my friend! these natives of Bechuanaland, when converted to Christ, have contributed out of their poor slender means £191 as their local contributions for the cause of Christ. Stay your cynical sneers and meditate on that.

Look now to the east—to Kafirland—here, from the Keiskama River, onward through Natal, far beyond Delagoa Bay, all the land is peopled by Kafir tribes; they are very strong, very warlike, and very independent, and have often come into contact with European settlers and governments, and they have had many disastrous wars. There are several missionary societies labouring there; the London Missionary Society has five missionaries. Charles Brownlee, Esq., the British Commissioner to the Gaika tribes, was the son of a missionary, and he completely mastered the Kafir language, and knew well the chiefs and people. He had the warmest sympathy with Mission work; and when he was promoted to another and higher post, a meeting was held, at which were present all the celebrities of Kafirland:—Sandilli, Anta, Fynn, Oba, Kona, Fandalla, Stock, and many others. "It was a fine sight. One could not but admire the impassioned gestures and graceful attitudes of the speakers. No speeches were delivered by the Europeans present, but they were deeply interested. The occasion was a great one, and it shows what a noble service may be rendered to the world in his day and generation by a missionary's son. The London Missionary Society's four agents, with one native ordained pastor, labour in King William's Town, Knapp's Hope,

with four Out-stations; Tidmanton, with six Out-stations; and Peelton, with four Out-stations.

And now let us take a glance at CAPE COLONY. What is the position of the London Missions there? "Within the Cape Colony, things are in a very different condition from that which prevailed when Dr. Vanderkemp founded our Missions, and when Dr. Philip fought the great battle of native freedom. Serfdom and slavery have long been abolished; the natives, once proscribed, are now electors of a free legislature and are eligible as members. Cultivation, sheep-farming, trade, and commerce have greatly increased; wages have risen, and there is a large demand for labour: on the whole, labourers on the farms, as well as in the towns, are fairly treated; a more kindly feeling prevails among them: communications have been multiplied on every side. The wide-spread colony contains a scanty population. It has two persons to the square mile! Embracing an area of 250,000 square miles, its forty-six divisions contain 496,881 people. And the fourteen divisions in which the Society has stations contain 227,000 people, of whom 142,000 are natives: and of these 40,000 are in the district of Queenstown. In recent years the white races have increased, English and Dutch, French and German, and now number 181,592 persons. The Hottentot, Kafir, and other native races, number only 314,000 people. That is just three-fourths of the native population of Jamaica. But while on the one hand the native races have decreased, the means of religious instruction have greatly increased; though it is still by our own Society and the Moravians that the natives are to the largest degree cared for. Of the thirty-five missionaries of the society now labouring in South Africa, nineteen reside within the colony, from Cape Town to Port Elizabeth: while Adam Kok and his three thousand Griquas plead earnestly for themselves and for the twenty thousand heathen Kafirs around them."

Take the map, dear reader, and run your eye along the coast line: see Paarl, Pacaltsdorf, Oudtshoorn, Dyalsdorp, Hope Dale, Uitenhage, Bethelsdorp, Hankey, with two Out-stations; Kruis Fontein, with two Out-stations; Port Elizabeth, with three Out-stations; Philipton, with nine Out-stations; Ockraal, with five Out-stations; Grahamstown, Somerset, Craddock, with three Out-stations; Graaf-Reinet, and Queenstown; and remember that, in many of these places, missionaries have been the doctors, architects, magistrates, lawyers, as well as religious teachers of the people. The native adherents are 11,370; the Church members, 3,830; the scholars, 1,142; and the local contributions for one year, amid distress and drought, no less a sum than £2,598 12s. 6d. One of these Cape missionaries writes thus to me, under date October 12, 1868:—

"Mr. Philip was here the other day, and he is astonished at the work done at the Station in the last two years. I received two into Church fellowship at the last meeting, and proposed three others; and I have sixteen or eighteen enquirers of a hopeful nature. We are getting fine

rains now, and there is prospect of an abundant harvest. The two dams I constructed have been of great service. And if God mercifully gives us two or three good seasons we shall prosper. Many have worked at the new chapel for two or three days together, and have had no more food all that time than a hearty English boy would eat for his dinner; and yet there has been with these men no difficulty and no murmuring. *'It is God's house, and we must do something for Him who has done so much for us.'* This is the way in which they speak."

We cannot walk through all the South African Stations in this article. Would that we could. But remember that it is only *one territory* in the wide Mission field. And now, dear friend, are Missions a failure? Is it fair to talk in any half-apologetic tone about them? Are they not among the noblest and most successful enterprises of the present day? £100,000 for one iron-plated ship for destructive purposes, and half that for saving souls, the ordinary income of the London Missionary Society. Awake, oh, heart! to remember that, and then consider what relation do I stand in to a work which is so manifestly of God—a work which will out-live all the material grandeur of this England of the nineteenth century—whose interests fill the columns of our daily papers? Let us stand aside and see the great sight, and remember "All flesh is grass; and all the glory of man as the flower of grass; the grass withereth, and the flower thereof falleth away; but the word of the Lord endureth for ever, and this is the word which by the Gospel is preached unto you."

EVANGELICAL CONTINENTAL SOCIETY.

AUSTRIAN EMPIRE—BOHEMIA.

RELIGIOUS Liberty in Austria! The year 1866 will be memorable in the annals of the Austrian Empire. It will be related by the future historian how wisely Austria profited by the terrible reverses which befel her in her struggles for ascendancy in Germany. The changes which have taken place since 1866 will show how Austria determined to decentralise her Government, and how bravely the work—revolutionary in the best sense of the word—was carried out. No one would have ventured, in 1866, to predict that the struggle in which Austria was engaged with Prussia would issue in such a change in the Empire. The Concordat with the Pope set aside as out of place in a Constitutional Government—the Marriage Law altered so as to annul the power of the priest—the law on Education changed in order to gratify the people in their desire to have the school under the guidance of the civil authorities. The changes that have been made are striking when looked at by the mere politician: but to the Protestant they are so wonderful that he is hardly able to realise the fact that religious liberty is secured by the New Constitution! The year 1866 will be memorable also in the annals of Protestantism in the Austrian Empire. ...

Bohemia, "the cradle of the Reformation," will have her full share in the great change that has been accomplished. A glance at the history of the Church of Bohemia will show how marvellous the revolution has proved by which religious liberty has been obtained. The struggle between scriptural Christianity and the corruptions of Rome has lasted for about 1,000 years. The Bohemian Church has denounced false doctrines from their first introduction, contending for the supreme authority of the Scriptures; in dark and troublous times sighing for a reformation. At the close of the 14th century John Huss appeared, and the execution of Huss and Jerome only increased the disgust at Papal tyranny and roused the energy of the Bohemians. Five crusades were undertaken by the united power of Germany and Rome against the "Hussites," but the small Bohemian nation successfully resisted their assaults.

The "Thirty Years' War" led to disastrous results in Bohemia. The design of the Jesuits seems to have been, not merely to suppress Protestantism but to destroy the whole nation. "*As long as there are Bohemians there will be heretics.*" Twenty-seven of the most distinguished of the Protestant nobility were publicly executed in one day in Prague—others were exiled, and it is said that 1,088 old *noble* families disappeared. There is good authority for believing that at the commencement of the "Thirty Years' War" the population of Bohemia was estimated at four millions, and at the close there were only 780,000! The sad struggles of the Bohemians furnished an explanation of the joy with which the "Edict of Toleration" (in 1781) was received, and the modern Evangelical Church of Bohemia constituted after a blank of 150 years. From 1781 to 1848 the laws relating to Protestantism seem to have been animated by distrust, jealousy, and injustice. The Protestants were made to understand on every fitting occasion that they were only a tolerated "sect." The ministers were placed under the superintendence of the priests; proselytism was forbidden under heavy penalty; the pastors were made responsible for the exclusion of Roman Catholics from their worship; those who wished to join the Protestant Church were obliged to undergo a six weeks' course of instruction from a priest, and this term was often extended to as many years: the Protestants were obliged to observe Roman Catholic holidays, and the pastors were bound to announce them from the pulpit: Protestants were required to pay tithes and taxes to the Romish clergy; to bow to Romanist processions; to build their chapels in the style of ordinary dwelling-houses. To found schools was made very difficult, to form new congregations almost impossible. In 1848 some restrictions were removed, and in 1861 a new order of things was introduced. Compared with the former regulations great progress was made in the direction of religious liberty. "Men," as has been well said, "are only happy or miserable but by comparison." And when the Protestants found that, "they had the right to regulate, to administer and to manage their ecclesiastical affairs"—that full freedom for the profession of the Evangelical faith and the right of performing public

worship were assured to them for all future time—it seemed, notwithstanding the Concordat and other impediments, that the day of deliverance had come.

The new order of things has secured for the Protestants religious liberty, and they are striving to avail themselves of the advantages which have been secured by the New Constitution. The Evangelical Continental Society has for a long time striven to direct attention to Bohemia as a mission field. The Secretary has recently visited the Churches in Bohemia, and has carried out his instructions by encouraging the Protestants to open five new stations, the Committee undertaking to support the Evangelists for two or three years. There is every reason to expect that these stations will very soon become self-supporting. One of the difficulties of the Bohemian Protestants arose from the law which compelled them to build their Churches in small villages, and leave the towns unoccupied. Three of the new stations will be opened in towns of considerable size. Two other stations will be opened in densely-populated districts. Already the Roman Catholics have manifested a willingness to listen to the preachers of the Gospel. The Bohemian brethren deserve the warmest sympathy and generous help. They have maintained their worship under overwhelming difficulties, and they have during the last six years erected seventeen new school-rooms. With a helping hand stretched out promptly they will be encouraged to continue their noble efforts for the spread of the truth, and assuredly they will find that “the blood of the martyrs is the seed of the Church.”

NOTES ON SPAIN.

THE BIBLE SOCIETY.—We cannot but give our entire approval to the spirit in which the Committee of the British and Foreign Bible Society contemplate the great work before them in the Spanish Peninsula. “The object of the Committee (they say) has been to take such action as circumstances allow, avoiding at the same time a public and demonstrative policy, which might stir up prejudice, embarrass the Government, and impede, rather than facilitate, the attainment of complete freedom of operation. The agents and correspondents of the Society in Spain are most urgent that the work may not be compromised, or endangered by a rash and injudicious course of procedure, which cannot fail, in the transition state of the country, to provoke antagonism. Prompt and vigorous action, combined

with great prudence, is, the Committee are assured, best adapted to subserve solid and permanent results. Apart from the quiet and unobtrusive circulation of the Scriptures, arrangements are being completed for the opening of depôts in the chief towns of Spain, as soon as the law will concede the necessary permission.”

OTHER SOCIETIES.—The Evangelical Continental Society advertise that they have resolved to “take immediate measures to avail themselves of so great an opportunity; and for this purpose they invite the friends of Spanish Evangelisation to send contributions as early as possible.”

The Evangelical Alliance invited a gathering of noblemen and gentlemen on the 13th of November, who, under

the presidency of the Earl of Chester, constituted themselves into a Committee to be called, "The United General Committee for promoting Christian work in Spain."

The friends of Methodist Missions are likewise turning their attention to Spain. A Spanish teacher is to journey over the country and report. A Wesleyan Mission existed in Spain some years ago under the direction of the Rev. Dr. Rule. This veteran missionary has been strongly urged by his Spanish friends again to go over and help them; but it is scarcely likely that at his advanced age he will deem it advisable to do so.

The Christians of America are resolved not to lag behind. On Sunday evening, October 25, a large and interesting meeting was held at the Collegiate (Dutch) Reformed Church, New York, under the auspices of several Societies. A Methodist Bishop, an Episcopalian Bishop, and representatives of the Congregational, Presbyterian, and other bodies, took part in the meeting.

INCIPIENT FRUITS OF FREEDOM.—"We entered Spain *viâ* Bayonne, on the 7th November," writes a Spanish student from Geneva, "and on passing our luggage at the frontier Spanish Custom House, I saw the first signs of the change that the late happy revolution has caused: I had a bag full of tracts and religious books in Spanish, and a parcel of Catechisms in the same language. 'What have you here?' the searcher asked. 'Books,' I replied. He did not even ask me to open them. There were enough to have sent me out of Spain a dozen times over in days gone by."

A Spanish paper, the *Esperance*, contained the following on November 27:—"Two months ago the Spanish people constituted a very sad exception. It was the only people in Europe and in the whole world, where religious unity

existed to the exclusion of all other forms of worship. Happily the transformation has been complete. Religious liberty is henceforth a fact in Spain. The Provisional Government has abrogated the edict of the fifteenth century which banished the Jews from Spain. The Provisional Government has authorised the Protestants to erect a place of worship in Madrid. Henceforth the Synagogue and the Protestant Church will be erected by the side of the Roman Catholic Church, and all Spaniards and all foreigners who come here will be able to worship God according to their convictions."

THE BATTLE OF FREEDOM NOT YET WON.—Many other illustrations of the great change which has taken place in Spain might be adduced. But the battle of freedom is only begun. The decree of the Provisional Government must be confirmed by the Constituent Cortes. And even then the people have to be trained to understand and appreciate the new order, so contrary to all their notions of what is religiously right. The Madrid correspondent of the *Post* says that the question of liberty of worship is discussed among Spanish women with an animosity that may be compared with that of the Whig and Tory ladies of the time of Queen Anne: "If the Marchioness of Veluma on presenting a petition signed by 1,000 fair Ultramontanes boasts that Serrano has promised that 'the Catholic faith shall not incur any danger,' the beautiful and wealthy Juanna de Birrysta, who presented a petition signed by 600 women in favour of the religious rights of Hebrews and Protestants—who are generally lumped together in eternal damnation by Spanish Catholics—can vaunt that Prim told her that 'henceforth persecution for conscience sake in Spain is a thing of the past.'"

MAY GOD SPEED THE RIGHT.

THE
CHRISTIAN WITNESS,
AND
CONGREGATIONAL MAGAZINE.

CHURCH MEMBERSHIP.—FOUNDATION PRINCIPLES.

CONTROVERSIALISTS might often husband their strength and save their temper if they would honestly try to understand each other, and separate things that are essential to the principles for which they contend from things that are common to both sides, and perhaps indifferent to either. We are desirous, if possible, to save the discussion of the question of Church membership from getting into confusion through want of a clear apprehension of the real points at issue. Brethren, we are persuaded, often argue on opposite sides who are really agreed. Take the following colloquy—not an imaginary one—for illustration: “If a man came to me and said, ‘I am a Christian,’ I would admit him to fellowship.” So said a most worthy brother. Take his words without explanation, and the Church door could not be thrown wider open. “But,” said a friend, “would you not ask him a question to ascertain if he understood what it was to be a Christian?” “Oh! certainly.” “And if you found, for example, that he denied the Godhead of our Saviour, would you admit him?” “Certainly not.” “Or if you knew him to be living a wicked life, would you admit him?” “Certainly not.” And thus the Church door which seemed thrown wide open, with “whosoever will” written over it, is found after all guarded by a porter, who demands evidence as to a man’s right and fitness to enter in. Between those who were parties to the above conversation, who seemed to themselves at first to differ *toto calo*, there is and can be no difference of principle. They both believe that *personal Christianity* entitles a man to membership in a Christian Church, and they believe likewise that the avowal of such Christianity must be supported by some evidence of its intelligence and of its genuineness. The only points on which they can differ are not essential, but superficial—such as the amount of evidence which may be required, and the manner or means of taking such evidence and presenting it to the Church.

But there are some who would not ask the man who says "I am a Christian," a single question as to his faith or character, and would at once admit him to Church membership; and others, not admitting him to membership, would give him free access to the Lord's Table. We come here on a wider and more fundamental difference. And as a counteractive of such views, we shall endeavour to lay down and defend what we think are foundation principles. History is said to repeat itself; but if the views to which we now refer should gain currency in the Congregational body—of which we have no fear—history would reverse itself. The Presbyterians and the Independents in the Westminster Assembly differed on the terms of communion as much as on other questions. Principal Baillie wrote of the Independents in October, 1644, as follows:—"Which is worst of all, they avow they cannot communicate as members with any congregation in England, though reformed to the utmost pitch of purity, which the Assembly or Parliament are like to require, because even the English, as all the rest of the Reformed, will consist of but professors of the truth, in whose life there is no scandal; but they require to a member, beside a fair profession, and want of scandal, such signs of true grace as persuade the whole congregation of their true regeneration." "Profession without scandal" was all that the Presbyterians of two hundred years ago thought it right to require. The words put into the "Confession," strictly interpreted, implied much more. But "profession without scandal" has been the popular rule in Scotland ever since; even "scandal" often being practically but little hindrance to Church membership. It is on this subject that Scottish Congregationalists have had more than on any other to act the part of a "protesting" Church. And their views of Christian communion have, more than any other cause, retarded their numerical growth. But of late years Scottish Presbyterians have made great progress on this question; and many faithful ministers will be found now, both in the Free Church and in the United Presbyterian, who aim honestly at having a *spiritual* membership. And shall we, English Congregationalists, now change places with them? Our forefathers demanded "signs of true grace,"—such signs as would satisfy the "whole congregation," or Church. They may have erred in some of their modes of demanding these "signs," and may thus have made admission to Church membership unnecessarily difficult to timid souls. But may we not free ourselves, or rather have we not already for the most part freed ourselves, from what was harsh or offensive in their modes of Church action, without sacrificing their fundamental principle? Shall we substitute Principal Baillie's "profession without scandal" for "signs," or evidences of personal spiritual religion? or shall we even go below the requirement of the Presbyterian Principal, and throw our Church doors wide open to all who may choose to enter in? We believe the heart of our ministry and of our Churches is too healthy to be moved by arguments in support of such an issue.

I. We lay it down as a first foundation principle, that a Christian Church is an Organised Society; not a mere assemblage of persons who may choose

to come together, when and as they please, for instruction and worship, but an association of persons on the basis of a common faith, for purposes in which they are unitedly agreed, and with laws, more or less explicit, by which the persons so associated regard themselves bound. We do not profess to give a definition of an "Organised Society" that cannot be objected to as in some point defective. But the terms we have used are sufficient for our purpose. And what is deficient in them may be made up by illustration. The Christian people who assemble in Surrey Chapel are a Church. They are an organised body, having such office bearers as their Church purposes—instruction, worship, government, and the spread of the Gospel around them—render necessary. Those who constitute this organised body recognise certain laws, laws which they believe to be Christ's, whether put or not put into any other form than that in which we find them in the New Testament, as binding on them all. While the Christian people who assemble in Surrey Chapel are a Church, the people, even if Christian, who assemble on every Lord's-day in St. James's Hall, are not a Church. The same hymns sung, the same prayers offered, the same minister preaching the Gospel, yet the assembly in St. James's Hall is not what the assembly in Surrey Chapel is—a Church. It is not an organised body, whose constituent members are associated on a defined basis and for defined ends. The members of the assembly in St. James's Hall do not constitute an organic whole, and have no relation to one another but an hour's bodily proximity.

It can scarcely be necessary to prove that not St. James's Hall but Surrey Chapel contains the anti-type of the "Churches" of the New Testament. They were not assemblies such as heard St. Paul preach the Gospel on Mars Hill, no member of which was in any way related to another, and every member of which went his own way when the discourse was ended. They were organised bodies, with their chosen office-bearers, with commonly understood laws and commonly understood ends. The Apostle Paul finds his illustration of their organic unity in the human body. "As we have many members in one body," he writes to the Christians at Rome, "and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another." (Rom. xii. 4, 5.) And if this and other Scriptures may be accepted as describing the unity by faith of the entire body of Christ, it has a special reference to the unity of particular Churches. The "schisms in the body," against which Paul writes to the Corinthians (1 Cor. iii. 3, xii. 25), were schisms in the one Church at Corinth; and it is in remonstrating against these that he dwells on the unity of the body, which "is not one member but many." And, speaking of those who assembled in one place to partake of the Lord's Supper, he thus describes their unity: "We, being many, are one bread and one body; for we are all partakers of that one bread." (1 Cor. x. 17.) But the historic facts are themselves sufficient to prove that the Apostolic Churches were not mere assemblies, but organised associations. In one

instance we find Paul authorising a special "commissioner" to "set in order things that were wanting" in Churches that were imperfectly organised.

II. These Organised Societies were endowed with and exercised the right of admitting into their membership and excluding from it. They were endowed with this right by their Lord and Master, and by Him, too, they were instructed how to exercise it. This we say on the ground of what His inspired servants did and taught. Enough for our present purpose to refer to such scriptures as Rom. xiv. 1—4: "Him that is weak in the faith receive ye, but not to doubtful disputations . . . for God hath received him." No man entered the Roman Church by his own mere will—he must be "received" by the Church. The consent of the Church was as necessary to his admission into the society as his own desire and purpose. And the Church was instructed to receive every man of whom it could be said, that "God hath received him." This opened the door to all genuine Christians, whatever minor differences regarding days and meats might exist among them; and it opened the door to none but genuine Christians. This surely implied not the right merely, but the duty of requiring evidence of Christian character. As to the right and duty of exclusion, enough to refer to our Lord's words in Matt. xviii. 17, and to Paul's command to the Corinthians: "Put away from yourselves that wicked person." 1 Cor. v. 13. In fact, as to the right of admission and exclusion, it belongs of necessity to every organised society. No such society can exist without it.

III. The Lord's Supper is that one act of public worship by which the early Churches were separated from the world, or from those who were not of their own number. Why, it is asked, should men be permitted to join us in services of praise and prayer, and not with equal freedom in the service of the Lord's Supper? From the converse of this question—not admitting men indiscriminately to join us in the Lord's Supper, why should we allow them to join us indiscriminately in praise and prayer?—some have drawn the conclusion that praise and prayer should be confined to the special assemblies of the Church; and, on the premise that prayer, praise, and the Lord's Supper, being all spiritual services, there is no difference between them, this conclusion seems to us far more legitimate than that of those who would associate with men indiscriminately in them all. The Separatist who will not join in prayer and praise, any more than in the Lord's Supper, with a promiscuous assembly, is more logical than the Communist (we have to find a suitable term) who will join with a promiscuous assembly in the Lord's Supper as well as in prayer and praise.

But is there no difference between these services? Granted that they are all sacred, all solemn, all spiritual, is there not something in the very nature of the Lord's Supper which singles out and separates from others them that observe it, as those that are redeemed and saved by the blood of Christ, and as those who have received Christ to be their Priest and King? We might plead that the presence of men in a service of praise and prayer does not necessarily imply their participation in it. But even if they do

participate, and we know it, shall we forbid them to sing, or shall we refuse to sing with them? Do they, when they sing, make such an avowal of personal faith in Christ as would be implied by partaking of the Lord's Supper? Does our union with them in spiritual song imply what our union with them at the Lord's Table would imply—a recognition of Christian brotherhood?

We think we see a material difference. But we rest our conviction, that a practical difference ought to be maintained, mainly on these facts—(1) That the assemblies of the early Churches for general worship and instruction were open to unbelievers as well as believers, and (2) That in the Lord's Supper the oneness and separateness of the Church were especially declared, they only joining in this service who were of the Church. In proof of the first of these alleged facts, we appeal to 1 Cor. xiv. 23—25: "If the whole Church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say ye are mad? But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all." In the very assembly thus spoken of there were both prayer and praise, as we gather from an earlier passage, in which Paul says, "What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also." Prophesying or preaching, praying, and singing, all in a manner that should be intelligible both to the unlearned and to unbelievers—is what Paul recommends to the Corinthians. It would be fantastic to suppose that unbelievers were railed off from the believers, or that unbelievers and others Christianly disposed, though not members of the Church, were required to be dumb while the Church sang, and to stand while the Church knelt. All that "came in" to the assembly were at liberty, there can be no doubt, to sing and to kneel if they were inclined so to do.

But were they equally at liberty to join the Church at the Lord's Table? Is there any indication that they did so? Was not communion at the Lord's Table an act of separation from the world, and of union and membership with those who were so separated? The same epistle which shows us "unbelievers" in the assembly whose services were prophesying, prayer, and praise, shows us only the Church—the "brethren"—at the Lord's Table, and in language which makes the Lord's Supper a special type or sign of the oneness of those who partook of it: "For we being many, are one bread and one body: for we are partakers of that one bread." (1 Cor. x. 17.) The Apostle warns the "brethren" who "drank the cup of the Lord," against "drinking of the cup of devils" in the idol's temple. What would he have said of unbelievers coming at their pleasure from drinking of "the cup of devils" in the idol's temple, to drink of "the cup of the Lord" in Christian fellowship? The thing was impossible. The very peculiarity of the Lord's Supper, as distinguished from all other rites or services, forbade not only the practice, but the idea of such a thing.

If the principles we have thus laid down be what we think they are, true and scriptural, their bearing on present discussions is obvious. (1) We are not at liberty to admit to our membership those of whose personal faith in Christ we have no evidence. (2) We are not at liberty to keep out of our membership those of whose personal faith in Christ we have evidence. Differences on subjects relating to government and outward rites, and even *minor* differences relating to points of doctrine, do not entitle a Church to keep *Christians* out of their fellowship. (3) The spiritual qualifications for the Lord's Supper and for membership are the same. (4) Throwing the Lord's Table open to all, while the Church consists of those who have sought admission, and given evidence of fitness, is a practice which rests on no intelligible principle; while its tendency is to destroy the Church as an organised body, and to convert it into a gathering of unattached worshippers, bound by no laws, and subject to no discipline.

How far these views are affected by exceptional cases, arising from the existence of denominations holding different views of Church government, or from other causes, we must consider on some future occasion. Meantime, we commend to our readers the article which follows this, with the arguments and conclusions of which we entirely agree.—EDITOR.

CHURCH MEMBERSHIP AND THE LORD'S SUPPER.

By the Rev. John Willans.

It is not needful that I should show that a Church ought to be a spiritual institution, consisting of believers in Christ; for we all profess to be agreed on that point. I may observe, however, that purity of Church fellowship should not be regarded as merely desirable, if it can be secured without much trouble and cost; but as essential to the Church, both for its own well-being, and for its efficiency in spiritual work. I shall assume, therefore, that we are agreed that purity of Church fellowship should be earnestly sought by all suitable means.

The question, then, before us is simply—What are the proper means to secure that our Churches shall be congregations of believers? Hitherto the practice among us has been to receive into fellowship those only who, in the judgment of the Church, made a credible profession of faith in Christ. It is now, however, urged by some, not merely that the modes are faulty in which our Churches have been accustomed to judge of the credibility of profession, but that the responsibility of entering the Church should be entirely thrown upon the person seeking fellowship, and that the Church should not judge at all. There are some that do not object to all judgment, but who would reduce it to the least possible amount, and even then would regard its exercise rather as an unhappy necessity than as in itself desirable. It is clear that so great a change should not be accepted

among us without full consideration of what it involves. I believe it would go far to make a Church useless for purposes of Christian fellowship.

The union of Christians in a Church is one of the ways in which they fulfil the command of the Lord and His apostles to "receive one another." I say, it is *one* of the ways of fulfilling that command. There are, in ordinary intercourse, many other ways of fulfilling it; and if any one should say that we have been accustomed to put too much value upon reception by the Church, and too little upon other ways of reception, I shall not now dispute his opinion. I do not now claim for reception by the Church any pre-eminence over other ways of fulfilling the Divine command. All that I plead for is, that this is one of the ways in which it becomes Christians to receive one another; and that, therefore, the informal fulfilment of the command in common life may enable us to understand what should be the essential character of reception by a Church.

Now, the reception which Christians give to one another, in the common intercourse of life, lies in their perception and recognition of each other's Christian faith and character. It does not consist in general good-will; for that is exercised towards all men. Neither does it consist in an indiscriminating recognition of Christian character—in a recognition which simply notices the existence of Christian character, without recognising its distinctive features. It is thoroughly discriminating; and the more discriminating, the better it is. We all love, in being received, not to have just such a reception as might suit every individual in a multitude, but one which recognises our own individuality and our own character, and is suitable to ourselves alone. A general reception, in which there is not a discriminating recognition of what we are, does not much move us; but a reception that expresses a clear perception and a generous estimate of what we are deeply moves us. It is, indeed, a severe trial to be judged by one whose discriminating glance recognises our faults as well as our excellencies; but if we perceive in him a candid judgment of our faults, and a generous recognition of what we have attained, and of what we are seeking to attain, his reception of us exercises a powerful influence over us, correcting what is evil, and drawing out what is good.

This loving but discriminating judgment, therefore, is not regarded by us as an unhappy necessity when we fulfil our Lord's command in receiving each other in the ordinary intercourse of life. It is the very thing which gives reception its chief value, both as an expression of friendship, and as a corrective and quickening influence. A loving judgment may perhaps, without exaggeration, be said to be the greatest social power a Christian can exercise; and yet it is this kind of power which, so far as reception by the Church is concerned, some among us regard as an unhappy necessity, and would fain set aside. My difficulty about the matter is, that a reception that is not discriminating is without value, both as an expression of friendship, and as a source of moral influence. If, in ordinary intercourse, a reception without discrimination has little value, on what grounds

is it to be expected that a Church reception without discrimination will have much value ? It seems to me that discrimination is essential to true reception, and that, if the Church receives members without discrimination, it substitutes a dead form for a living reality.

Then, moreover, if the Church is not to judge of the credibility of profession, a chief security for purity of fellowship is taken away.

It is said, however, that, if the Church cease to judge, the simple and natural action of spiritual affinities will secure purity of fellowship. I thoroughly believe that Churches should consist of those who are drawn together by the simple natural action of spiritual affinities. But how do spiritual affinities operate ? There are many kinds of Christian fellowship, other than Church fellowship, that originate in this way ; and we may turn to those fellowships outside the Church to learn how spiritual affinities act in bringing men together. All fellowships, then, outside the Church, are based upon mutual sympathy and mutual agreement. When two individuals come into fellowship, it is by mutual recognition of each other's character. There is the discrimination of character on both sides ; and if either of the two cannot perceive Christian character in his neighbour, he can withdraw from his approaches, and he considers himself bound to withdraw. This power of withdrawing from fellowship, when true ground for it cannot be seen in the person seeking it, is a right which all men hold dear, and which they constantly exercise. Spiritual affinities, therefore, unite men by mutual appreciation and mutual consent ; and it is the *mutuality* which makes them work truly.

But if the Church is not to judge of the character of those who seek to enter her fellowship, the natural action of spiritual affinities no longer exists. It is all one-sided. There is no mutuality. On one side the spiritual affinities are paralysed ; and there is, therefore, no just reason for saying that the natural action of spiritual affinities will keep the Church pure.

But it is said, again, that the danger of unspiritual men seeking fellowship with the Church may be prevented by faithful teaching and warning. I thoroughly believe in the power of faithful words in their right place ; but it is a perilous thing to seek to do by words what should be done by action. If parents neglect the practical rule of the house, and seek to make up for it by more counsel to their children, the issue will be disastrous. If it be the duty of a Church to exercise discrimination in receiving members, any attempt to make up for neglect of that duty by appeal to the conscience of those seeking admission will only make the matter worse.

I must now ask you to consider this question of Church membership in connection with the duty of confessing Christ. Hitherto connection with the Church has been regarded among us as aiding in the confession of Christ. Joining the Church has commonly been called making a profession ; and those believed to be Christians, but remaining outside the Church, have been generally spoken of as not making a profession. It is now urged,

however, that this is a mistaken view of the function of a Church; that the true function of a Church is to awaken and nourish spiritual life; that the world, rather than the Church, is the place for confessing Christ; that the profession of faith made in the Church is of little value to any one, while practical fidelity to Christ in the common affairs of life is of great value to all. Hence, some would not require any profession of faith on joining the Church, while others would reduce it to the least possible amount.

Let me ask you to consider how much a profession of faith must include, if it is to be made at all. It will not be enough for any one simply to say, "I am a Christian." Such a profession is often made when the party making it obviously does not know what it implies. If profession is to be made at all, the person making it must know what it implies. It implies questions both of doctrine and life. If any one did not believe Christ to be Divine, to be the Sacrifice for sin, to be the supreme Lord of men, or if, believing these, his conduct showed that he was not obedient to the faith, his profession of being a Christian could not be accepted. Therefore, if profession is to be required at all, it must comprehend a great deal.

But is it the case that the Church has little to do with the duty of confessing Christ? Our answer to this question will depend upon the view we take of the nature of the confession Christ demands. Now, there are two great departments of confession. There is an implied confession in practical fidelity to Christ in the common affairs of life, and there is the confession of faith in Christ Himself. What is the relation of these two in Christian confession? Does practical fidelity in the common affairs of life render unnecessary confession of faith in Christ Himself? Certainly not. The value to the world of a consistent Christian life, does not lie so much in itself, as in the power it gives him who leads it, to bear witness to the great principles of the Gospel. Practical fidelity, therefore, can exercise its proper influence only when it is accompanied by a distinct, and full, and cordial confession of faith in Christ.

Christ often tested those who followed Him by requiring this confession of faith in Himself. It was in this very way He tested the multitudes who followed Him after the feeding of the five thousand, though the test had the effect of leading the greater part of them to walk no more with Him. It was this confession of faith in Himself He sought from His disciples at Cæsarea Philippi. It was not a proof of practical fidelity Christ sought from His disciples on that occasion, but a confession of their faith in Himself; and it was upon the confession of faith in Himself He said He would build His Church.

Now, it appears to me that the Church is naturally fitted and divinely intended to aid in making this confession. Aid is needed; for, while it is most desirable that such confession should be made, it is difficult to make it. That it is difficult is acknowledged by all; and it is the difficulty of it that is now urged as a reason why the Church should not require it.

But, whatever difficulties may belong to confession, it will be more easily made to the Church than anywhere else. The real question at issue is not whether the Church should require it, but whether it should be made at all; for if it is to be made at all, it will be most naturally, and easily, and fully made in the Church, among the Lord's own people.

I shall now briefly notice some objections to this view of the duty of the Church.

It is said, "You have no right to make such examinations. This is not your Church, but Christ's Church. I profess Christ: I want to be His; and you have no right to prevent me."

This argument is clearly valid thus far, that a Church has no right to set up arbitrary conditions of membership. It is bound to receive every faithful disciple of Christ; it is bound not to receive any other. The real question, therefore, is, on what grounds it should proceed in receiving members—on the ground of mere profession, or on the ground of a credible profession. If it be said, on the ground of mere profession, then the Church, as a society, is required to do what not one of its members would do as an individual. If any person were to come to me, as an individual, and say, "I am a Christian, and you are bound by the Master's command to receive and treat me as a Christian," I should reply, "I shall be most glad to welcome you as a Christian brother, if you will give me the means of knowing that you are indeed Christ's." No one ever accepts mere profession as an adequate ground for receiving any one as a Christian brother. We all say, and we always say, "Show me thy faith by thy works;" and, unless we have sufficient evidence, we feel that no man has a right to demand of us that we should receive and treat him as a Christian. But this, which no individual Christian would do, the Church, as a society, is required to do. It is sometimes unhandsomely said that societies have no conscience; but this denies the Church the right to keep a conscience. But, after all, no one is prepared to require the Church altogether to abstain from judging of the credibility of profession. If any one be guilty of immorality or crime, the Church would at once say that his conduct belied his profession, and that they could not acknowledge him as one of Christ's people. The principle is thus acknowledged that the Church is not required to receive any profession that is not accompanied with suitable evidence.

It is said, however, that this practice of examination impairs the sense of personal responsibility in the individual subjected to it, and fosters in him spiritual pride and self-delusion. I would venture to quote the words of Dr. Wardlaw as to the evils that would result from reception *without examination*:—"In these remarks I have said nothing respecting the effect of the admission into the Church, to the external enjoyment of what are termed its privileges, on the minds of those persons themselves who are so admitted—admitted without any evidence of their having 'passed from death unto life,' of their having been the subjects of that new birth which

the Saviour declares indispensable to a sinner's being a subject of His kingdom. I am fully persuaded, and ever have been, that ministerial unfaithfulness in this particular—indiscriminate admission to Christian ordinances—has ruined more souls than almost any other cause whatever. O the multitudes in whose bosoms it has fostered 'strong delusion,' whose 'deceitful hearts' it has contributed to cheat into a false estimate of themselves and of their state, and whom it has sent down to the grave with 'a lie in their right hand!' Having a nominal membership in the Church on earth, they have never discovered the cruel delusion thus practised upon them, till they have found themselves excluded from the Church in heaven."*

I shall not impair the force of these weighty words by comments of my own. I know there is a universal tendency to estimate one's character by man's judgment rather than by God's; but this tendency will not be removed by ceasing to exercise discrimination. Discrimination is rather the natural corrective of it.

One more objection. It is said that this examination prevents many excellent Christians from joining the Church; and I am bound to believe such statements, because they are made on the ground of personal observation; although my own observation does not bear them out. So far as my observation has gone, a deepening of spiritual life has invariably resulted in drawing those outside into the fellowship of the Church. A quickened spiritual life is needed for the Church to absorb the congregation; and, without that, all mere external arrangements will avail little.

Our modes of admission, moreover, may be made more simple and natural. I find, as a rule, that those sent from the Church to converse with applicants go over the same ground that I have; and my report is therefore rendered unnecessary; while the applicant is subjected to the unpleasant necessity of twice speaking of his spiritual history. It does not seem to me either desirable or needful that there should be this double examination into the same matter. Conversation with the pastor may suffice to enable him to give the Church good grounds for reception; while the Church might appoint some one whose duty it should be to receive testimony, or to make enquiry, as to character and conduct. I thoroughly sympathise with a sentiment that fell from Mr. Martin, that the Church is intended to aid in making a profession of faith, as well as to require such a confession; and it seems to me that, if this double duty were well done, there would not exist the unhappy distinction now said to exist between the Church and congregation.

My space will not allow me more than two or three words as to the connection between Church membership and the Lord's Supper. May not persons be received to the Lord's Supper without a profession of faith, even though they ought not to be received into the Church without it? I

* "Independency," p. 132.

answer that I cannot find any trace of such a distinction in the New Testament; and, further, that the nature of the ordinance is against it. The Lord's Supper is one of the chief expressions, perhaps it may be called the chief expression, of the faith and fellowship of the Church. They that unite in its observance thereby confess their faith in Christ, and their subjection to Him, as well as their union with one another through their union to Him; and if, therefore, applicants may be received to the Lord's Supper without a credible profession of faith, there can be no valid reason for requiring it in order to membership. The two things must go together.

CONTRIBUTIONS TO THE DISCUSSION OF A CONGREGATIONAL SUSTENTATION FUND.

I.—THE FREE CHURCH SUSTENTATION FUND.

THE Sustentation Fund of the Free Church of Scotland was conceived by the late Dr. Chalmers, and was established upon the principle that all the congregations should throw their contributions into a common fund, and that each minister of the Church should receive from it an equal share, whatever that might amount to. Although one or two slight modifications were effected in regard to the working of the Fund about a year ago, in the direction of encouraging and rewarding the efforts of those congregations which seemed to be most conscientious in the fulfilment of their obligations to this great central Fund, yet no departure has hitherto been made from the vital principle on which the Fund was originally established. As showing the interest which has been all along manifested in the importance of this Fund, it may be mentioned, that whilst negotiations for union with some other bodies have been conducted during several years past, and whilst but a minority within the Free Church has been drawing attention to the difficulties existing in matters of doctrine, there has been a uniform anxiety expressed in the resolutions of all the Presbyteries of the Free Church that the Sustentation Fund should be preserved in its integrity. It should be understood that the income which each minister receives from this great central Fund is altogether independent of any additional stipend which his own congregation chooses to give him. Nearly every minister of the Church has such an additional stipend, which is called a supplement, and which varies in amount from £10 in poorer country congregations to several hundreds of pounds in the larger and more wealthy congregations in the towns and cities.

At present the annual revenue of the Sustentation Fund amounts to nearly £150,000, and each minister receives from it a minimum stipend of £150 a-year; and at present there is a special effort being made to bring up the amount paid to each minister from this Fund alone to a minimum of £200 a-year with every prospect of success.

The Congregational Funds of the Church amounted last year to about £120,000, and this sum, after paying local and incidental expenses, is devoted to the supplements of ministers. In this way the average income of the ministers of the Free Church of Scotland amounts to considerably more than £200 a-year: and if the value of the manse and gardens, and in some cases glebes, be taken into account, the average income of the ministers cannot be much, if any, under the sum of £300 a year.

It ought to be mentioned that whilst at the beginning, when the Church was newly formed, it was impossible to deal with the various congregations so as to ascertain what sum should fairly be expected for the Sustentation Fund—*now*, when any vacancy occurs, before the congregation is allowed to call a minister, it must agree with the Committee of the Sustentation Fund to send annually a sum bearing a proportion to its membership, and the call cannot be proceeded with until the congregation adopts a minute agreeing to the recommendation of the said Committee. At the same time, should the congregation be unable, from any cause, to fulfil its engagement, no loss is thereby allowed to befall the minister, but the matter is enquired into, and moral suasion is employed if there appear to be a necessity. The two Funds named above are irrespective of the sums raised for Foreign and Home Missions, Jews, Highlands, &c.; and the whole revenue of the Church is some £400,000 a-year, being about £50,000 a-year in excess of the whole revenue of the Church of Scotland before the disruption, and whilst both parties were within the pale.

A FREE CHURCH MINISTER.

II.—COMMENTS ON THE SCHEME OF T. B. T.

T. B. T. estimates our Church membership at 800,000, and proposes that, without exception, each should contribute one farthing per diem, or 8s. 6d. per annum. This 8s. 6d. a-year some would deem a good annual pew rent. It is certainly twice as much as some now pay in that form. But this 8s. 6d. per annum from every member of our Churches (as there are some poor families that have in them five members, whose joint contribution would thus be £2 2s. 6d. per annum) is to be paid, as I understand it, in *addition* to the present *pew rent*, and go to an object which the rich pastor is to be benefited by as well as the poor, and in which general result their own pastor would have only an infinitesimal share.

I do not question the accuracy of the writer's calculation that 300,000 members regularly contributing each 8s. 6d. a-year to this general fund would raise £95,000 per annum, but I feel as certain as I do about anything, that such an amount *could not* be raised for such an object in that way. However simple a thing, the scheme could not be reduced to practice.

The writer, evidently delighted with the vision of £95,000 per annum, raised with the magic wand of only a "farthing a-day," soon finds himself (by a very natural law) making still bolder flights; and by turning the farthing into a penny, or more in some cases, and even a shilling a-day in

one, soon metamorphoses the modest £95,000 into the glorious £351,000 ! What ! all this for an “*augmentation fund*” to eke out the salaries of “poor dissenting ministers ?” And every member of our Churches to contribute 8s. 6d. per annum to our entire ministry ? Oh no ! The Ministerial Augmentation Fund now expands into a general fund in aid of Foreign, Home, Continental, and Colonial Missions, superannuated ministers, colleges, special cases, &c.

No one will question the large-heartedness of your correspondent ; but he must have had but limited experience in the art of money-raising, if he thinks that any power on earth could keep steadily to the collar, day after day, every member of our Churches, in raising so large a sum for objects so diverse and so wide.

Equally lacking in practical wisdom is your correspondent’s suggestion on the point of distribution, and especially in allotting to every minister in the denomination the *same* amount out of the common fund. If all ministers were in receipt of an adequate income, who would ever dream of an *augmentation fund* ? And if any of that class were to receive a penny out of the proposed fund, how many of our members would be persuaded to contribute 8s. 6d. a-year to such an object ? What is not absolutely needed to bring up the salaries of our accredited ministers to a certain minimum ought never to be asked for, and if sought will certainly not be found.

A fund in aid of minister’s incomes will never be raised except to meet cases of real need, and will not be properly worked unless it be given, not directly to pastors at all, but simply to needy Churches as the condition of their raising a certain *other* sum, so as to secure, through the action of the Churches, an adequate support to their pastors.

G.

III.—THOUGHTS SUGGESTED BY THE PAPER OF T. B. T.

The paper on “Ministerial Support” inserted in your last number contains valuable suggestions as to “universality and regularity” in giving to public objects, and a timely protest against the prevailing custom of seeking guinea-a-year subscriptions—a method which has operated most injuriously in restraint of liberality. But the plan recommended by the writer—to augment, by a *uniform gift*, the salaries of *all* ministers, enrolled in the list of accredited Congregational pastors, appears to me to be open to serious objections.

One of these, anticipated by himself, which I regard as insuperable, I will state in his own words, “It will give an equal portion of the augmentation fund to men who are, intellectually speaking, totally unfit for the ministry,” or who, “morally speaking, ought to have no place in it at all,” and will give it on the simple ground that “so long as their names are found upon the roll of the *Year Book*, they belong to the body.” The grant would also, if this rule were acted upon, be made to persons who might not hold what T. B. T. designates “our received doctrines.” There may

be but few such "improper persons" in our stated ministry at present, but would there not be great danger of the number being much increased if the plan of your correspondent were adopted? Our pastors are not now, nor are even a majority of them, men of "high culture." This is not necessary, perhaps not even desirable; but is not some special training for the work of a pastor most important? Do not men now succeed in gaining admission into our ministry without any previous examination as to their qualifications, and in some cases without any strict and particular inquiry as to their antecedents? Yet these men obtain a place among our recognised pastors by being admitted into some Association." Has not the solemn rite of Ordination, considered so important by our fathers, become little more than a *ceremony*? and is it not being superseded by Recognition tea-meetings? While the door of *admission* is so readily opened, is not that of *exit*, except in the rare cases of immorality, practically almost closed? How very few on the ground of proved or admitted unfitness retire from our ministry? Who will venture to undertake the invidious task of "expurgating from time to time the list" of pastors in association, and removing from it the names of "improper persons," if such should hereafter obtain a place in our ministerial ranks?

The appropriating of an equal portion of the fund to those ministers "who are already receiving an income which is amply sufficient" would, I apprehend, be generally considered too much like "giving to the rich." (Prov. xxii. 16.)

May I be permitted to suggest for consideration what appears to me "a more excellent way?" The appointment of Him whose authority we regard as sole and supreme in the Church,—that stated preachers of the Gospel should be supported by those to whom they preach it, is recognised by "our body" as a law in full force, and if the personal application of this law to their own individual case, renders the urging of it upon the consciences of their hearers too delicate a matter for our ministers, might not some ministerial brother, not himself a pastor, be employed solemnly to remind at least our *Church members* of their duty, and earnestly to persuade them to set about its practical recognition? I have no doubt that many of our smaller Churches might do *much more* than they are now doing for their pastors, if they would learn a lesson from the Methodists, as T. B. T. suggests, and "be more *methodical*" in their financial arrangements.

There is one of our ministers who, in obedience to what some gentlemen think may justly be considered as a providential call, has devoted the remaining years of his life to the work of disseminating the truth on the subject of "Systematic Giving." Might not this honoured individual be requested to "open his mouth for the dumb on behalf of such as labour in the work of the ministry," without receiving adequate means of support for their families? Might he not be employed with the greatest advantage to indoctrinate first our deacons, and through them the members of our

Churches generally, on the sacred obligation, devolving both upon rich and poor, to set apart a fixed portion of receipts in order to meet the claims of benevolence? I might say in this case the claims of *justice*, for to that category the right of pastors to adequate means of support from their flocks rather belongs; and at the same time to recommend and urge the adoption generally, but specially by persons of the class and social position to which most members of our smaller Churches belong, of the Divinely-suggested and sanctioned, if not strictly the Divinely-commanded, method of *weekly* storing, and, in reference at least to Church finance, of weekly (Lord's-day) giving.

J. W.

IV.—AUGMENTATION, AND WHERE TO BEGIN.

Gratefully I read an article, and your invitation of opinions upon this subject, in the "Christian Witness," the very organ for this purpose. The large number of pastors having painfully small incomes I have long known, attended by insufficient family nourishment, distracting mental anxiety, prevalent heart-sorrow, want of helpful books, frequent debt, with consequent loss of usefulness, frequent change of pastorate, or desire for change, with consequent loss of pastoral sympathy, and the local influence which attends long and faithful labour; above all, often the rareness of those spiritual trophies which constitute a minister's best credentials, his holy life stimulant, and his rich eternal reward.

This evil demands instant removal, by one or both of two remedies; *i.e.*, enlarged home contributions, and help from wealthier Churches. Both remedies are needful. The strong are not justified in refusing to help the weak till they reach their fullest ability, as the loss falls on the suffering ministers, and not on their defaulting Churches. Yet the first step of true, healthy, and substantial progress, is to induce all Churches to do to the best of their power for themselves, that foreign help may reach only the truly needy. Does not the claim of help begin only when the power of self-help ends? Is the claim for other help just till the limit of self-help is reached? Self-help to the extent of ability is every way honourable and conducive to Church power, expansion, and stability. Reliance on others tends to Church weakness, contraction, and collapse. Moreover, the claims of Christ, their own integrity, and the woes and wants of mankind at home and abroad, demand of all Christians equally and always the fullest liberality consistent with honesty. So long as some Churches receive help which they could render themselves, God's work will not be done. When all shall do what God knows they can do, His blessing will gloriously succeed their work. *The urgent want is universal, conscientious giving.* This would enable many Churches to reach a far higher income. It would also provide ample funds among richer Churches to assist poorer ones.

An Augmentation Fund, as T. B. T. feels, is a better name than a Sustentation Fund. The features in his paper which I like are—detailed

universal giving, association of gifts with frequent life periods, and the equal division to all pastors of contributing Churches; thus giving every Church a sense of its pastor's interest in a common fund, and furnishing pastors with a justification, even an obligation, more thoroughly and frequently to insist on the Christian's stewardship of property. That grand example, the Sustentation Fund of the Free Church of Scotland, distributes an equal dividend to all contributing Churches. Its originators wisely saw that by thus combining personal and mutual interest with bounty, they might secure universal and hearty ministerial and Church sympathy—a point of vital moment everywhere, specially with Churches of more separate polity.

Some years ago a Sustentation Fund movement was attempted by the late Rev. J. Ashby. He earnestly urged me to join him. My convictions that most Churches could easily increase their givings compelled me to decline till they should try to do so. Mr. Ashby urged me thus to influence the Bucks Congregational Churches. I spent three weeks in such an effort. A report of improvement lies before me. Concerning his own Church, Mr. A. wrote: "It has produced a very decided improvement at Stratford, where it will have been tried twelve months next Midsummer, and be found to have realised what the quarterly system never secured, and for which experience could afford no encouragement." These Churches may now have declined from this improved condition. But surely the remedy for this is energy and conscientiousness at home, rather than foreign help.

For above nine years I have published a quarterly Record of Church Finance. The thirty-eight numbers issued contain scores of testimonies to the power of frequent givings in small Churches. The two last received must suffice. 1. "We find the system work admirably, realising beyond expectation, bringing out givers that we had little idea of, and could not have asked for seat-rents." 2. The minister of a rural Church wished to dispense with a county grant. The three aged deacons dreaded any change. A younger deacon was chosen. He advocated Sabbath offerings instead of pew-rents. Some now give 1s. per week instead of 2s. 6d. or 5s. per quarter. Several give 6d. per week instead of 1s. per quarter. With facts of this kind constantly reaching me, can I recommend a general Augmentation Fund without first earnestly pressing that every person and Church do their best before they look for aid from others? Let all Churches faithfully strive at sufficiency without foreign help. And let all who can, render help to Churches which really need help.

Hackney.

JOHN ROSS.

V.—EDITORIAL COMMENTS

Our object in these pages is not to advocate any particular scheme, but to aid our brethren in forming a judgment. The exposition of the Free Church Sustentation Fund, kindly furnished at our request by a minister

of the Free Church, will help them to understand the impossibility of having a Congregational Sustentation Fund framed on the Scottish model. (1) The grant from the Scottish fund is the basis of the minister's income; we may say it is the minister's income, all else that he receives from his own congregation being only supplementary to or in augmentation of his income. This is as true of the richest congregation in Edinburgh and Glasgow as of the poorest in the Hebrides. (2) Consequently, and of necessity, the distribution is equal. The ministers all share alike. (3) All the congregations are *required* to contribute to the common fund. Their contributing is essential to their connection with the Free Church. The proportion in which a congregation shall contribute to the common fund, and to their reserved supplement for their own minister, cannot be fixed by law. But while some congregations, towns we may say, have the reputation of having acted rather selfishly, the general tendency has been the other way. Congregations have given disproportionately to the common fund. Dr. Candlish's, for example, has contributed some £3,000 a-year to the Common Sustentation Fund, and given its own minister, including his share of the common fund, only £500 or £600 a-year. Very noble this—and very noble especially on Dr. Candlish's part to promote and support such an arrangement. But we are not so sure that it is just. (4) The General Assembly, in which the whole Church has its regularly-appointed representatives, is the one authority to which this scheme, like everything else pertaining to the body, is subject.

To the working of such a scheme as this, two things are necessary. First, the compact organisation and *authority* of Presbyterian government. The *authority*, especially. This *we* have not. And we do not regret that we haven't it. It is our principle that we ought not to have it. But certain it is that without such an authority as a Presbyterian Synod possesses, such a Sustentation Fund as that of the Free Church could not be founded or worked. And, secondly, such a scheme could scarcely be put into operation, except at the very beginning of a Church's existence. Even Presbyterian *authority* would scarcely suffice to graft such a scheme on an old body, or to substitute it for other modes of operation. The United Presbyterian Church would find it a very difficult, if not an impossible thing, to supersede its present system of ministerial support, and substitute for it that of its sister Church. Even the English Presbyterian Church, in communion as it is with the Scottish Free Church, would find the difficulty almost if not altogether insurmountable. To lay out the streets of a city as you think best, you must not have old streets and lanes and alleys to obstruct your plans. The Free Church, coming into existence as it did, was free to lay down the design of its great city on any plan or principle it chose. Whether it would be wise for Congregational Churches, under any circumstances, to attempt the same plan, is a question with which we need not now trouble ourselves. But the lesson of high-minded, disinterested devotion to the

common good, taught us by our brethren in the north, should not be lost upon us.

There is very much in the paper of T. B. T., in last month's "Witness," which is worthy of the most thoughtful attention. The difficulties which he points out as attaching to local distribution and unequal distribution are real. And his own scheme has much to commend it. But we fear that the difficulties which attach to it are not only real, but insurmountable. This especially—that we have no body, and can have no body, that shall stand in the relation to our Churches in which a Presbyterian Synod or General Assembly stands to its congregations. And without this, the *universality* of contribution which T. B. T. desiderates could not be attained; and without a *bona fide* universal contribution, a universal and equal distribution would be impossible. Without referring to other difficulties, such as G. remarks on, we are disposed to think that our own first principles as Congregationalists must guide us as to the only means by which we may promote the "augmentation" of ministerial support. And what are these?

We begin with the individual Christian, responsible immediately to his Lord and Saviour. From the individual Christian we proceed to the individual Church, self-governed, and responsible for all its actions to its Lord and Saviour. From the individual Church we proceed to our Association of Churches, formed for mutual aid and counsel, and for united action. Beyond this our organisation does not go. Our Congregational Union is not a union of Associations, having the Associations represented in it by authorised delegates, as the Churches are represented in an Association by their authorised delegates: it lacks not only the authority, but also the representative character of a Presbyterian Synod. We have then,—first, the individual, then the Church, then the Association of Churches. How shall we best work on this basis, and on the principles which it involves? We do not pretend to answer this question clearly, or by way of developing a scheme. But we reiterate Mr. Ross's question, "Does not the claim to help begin only where the power of self-help ends? Is the claim for other help just, till the limit of self-help is reached?" Churches which claim the right of self-government are bound to provide for themselves to the utmost limit of their power. But it is equally true that the strong are bound to help the weak. Both obligations are concurrent. And if our Associations were all that we could desire, both obligations would be fulfilled. Advancing a step beyond this, some Associations are weak and poor as compared with others. And the difficulty is to find the means by which one Association might help another. The Congregational Union or its Committee is not such a means. Its proper work would be damaged, and hindered, and prejudiced by any attempt to make it the medium or executive of a general Sustentation Fund. Carrying out the analogy of our principles—Associations which desire to unite for mutual help must create their own organ by duly authorised representatives. And whatever shape this organ or executive may assume, its first duty will be

to act on the Churches by stimulating them to self-help; and in the administration of a common fund, it must be bound to a sacred regard to our first principle, the self-government of our Churches, and to what T. B. T. properly describes as "the self-respect and proper independence of the pastors before the Church and the world."

THE IRVINGITES; OR, SO-CALLED CATHOLIC APOSTOLIC CHURCH.

I.—RISE AND PROGRESS.

In the autumn of the year 1831, the Presbyterian Church, Regent Square, was the scene of many wild and tumultuous gatherings. Edward Irving, with all the vigour of his intellect, and all the persuasiveness of his eloquence, was engaged in an exposition "on the gifts," and James Nisbet and other elders were completely aghast at seeing the doctrines and discipline of the Church of Scotland, as laid down in their standards, utterly set at nought. The most eccentric novelties and irregularities were introduced into the service, and the Church was thrown into a state of violent agitation by, so-called, supernatural manifestations. Even the lives of people were in jeopardy, and on one occasion Mr. Irving himself was so terrified that he said he would not allow the spirits again to speak in the public church.

In the spring of the following year he was deposed by a decision of the Presbyterian Synod, and the doors of Regent Square Church were closed against him. Mr. Irving preached for a few months in a Bazaar in Gray's Inn Lane, and thence removed, with a large portion of his flock, into a chapel in Newman Street. Here the true idea of the Christian Church, which had been lost sight of for ages, was to be unfolded, and this unfolding would no sooner be complete than the Lord would come. He had delayed His coming for more than eighteen centuries, because there had been no true Church to receive Him; now, however, that this was no longer wanting, His coming might be instantly expected. The ministries which He gave at the beginning for the perfecting of the saints were suddenly discovered to have been four in number—apostle, prophet, evangelist, and pastor. Hitherto no denomination of Christians had possessed this fourfold ministry, and therefore there had been no true Church; now that it had been restored to the Church, the Lord would come.

The excitement attending this new movement was not confined to Edward Irving's congregation. Mr. Miller, the pastor of an Independent Church in the neighbourhood of Bishopsgate Street, and Mr. Owen, an Episcopal clergyman in Chelsea, and here and there a minister in the provinces, reported supernatural gifts of utterance to be in exercise among their flocks, and adopted the views of Irving with regard to the meaning of these spiritual

manifestations. Poor Irving, who to the last seems to have had more of the Presbyterian minister about him than "the Angel," into which he was laboriously transformed by credulity and fanaticism, died after three or four years' unhappy struggle in his new sphere.

He had no sooner departed, than "light and instruction" came to his followers upon many points. First we find that the people were recalled to the observance of the duty of paying tithes for the support of the ministry. "They were not to pay tithe to the priesthood in return for their ministerial services, for that would have rendered the priests the paid servants of the people; but they paid tithe to God, who gave it to the priesthood for their support, to render them independent of the people and dependent upon Him." In 1836 it was found that there were as many as thirty-six Churches throughout Great Britain, and it was ordered that the members of these Churches should offer the tenth of their income to God for the support of the priesthood.

Next we find new light coming to the "Apostles" upon the subject of the Lord's Supper. In Irving's time it had been administered only once every month, but now the table was ordered to be spread every Sunday. In 1841 we come upon a marvellous burst of light and instruction. "As the word and presence of the Lord had been first recognised in a Presbyterian Congregation, the form and ceremonial adopted naturally assumed a Presbyterian character. No written form of prayer had been drawn up; no vestments suited for the occasion used; so that, although the nature and due order of prayer had been generally described, and directions given to the 'Angels' as to the proper mode to be observed in celebrating sacraments and other ordinances, the manner of carrying out these instructions depended very much upon the character and intelligence of the presiding ministers. This course left wide room for difference of style, and even of spirit. Those educated in the Established Church regretted the loss of a ritual, and prescribed ordinances, and longed for their restoration." Consequently a Liturgy was framed by the "Apostles," "combining the excellences of all preceding liturgies, and adopting, to a considerable extent, the prayers in ordinary use in the Latin, Greek, and Anglican Churches," at the same time that it "is constructed upon a basis totally distinct from all others." In the same year, new light came to the "Apostles" upon the subject of the Lord's Supper, the nature of which had hitherto been most imperfectly understood. By degrees it had been revealed that there was great impropriety in receiving the elements in a sitting posture, and that communicants should receive them kneeling before the altar. It was further revealed that "before we ate and drank of the consecrated elements, they should be offered as an oblation before the Lord; for we learned that the elements were not consecrated for communion only, but primarily for oblation."

In 1842 a still further development took place. "While a desire for a Liturgy was working in the hearts of the people, it was but natural that a feeling after an ecclesiastical habit, a priestly vestment, in which to fulfil

the priestly office, should also be entertained." Accordingly, that the "Apostles" might come behind in no gift, they set themselves to satisfy a desire so greatly felt. They had a revelation that the alb and girdle, stole and chasuble, might be used for all services connected with the altar; that the presiding "Angel" should wear a cope. In 1842 the preacher's dress was to be a surplice, but four years' later a rochette and mosette were added to make his apostolic resemblance more striking and complete. During the year 1843, while the Churches were gradually growing into the use of the Liturgy and vestments, it was ordered that, where there was not a sufficient number of priests, the full service should not be attempted; and where, from whatever further cause, the prescribed forms and orders could not be observed, "they should retire for the present under the shelter of the ordinances of the Established Church." In 1847 considerable additions and emendations were made in the Liturgy, and "the proper mode of conducting public worship was more fully developed." To guide the ministry, rubrics were drawn up with minute directions. Additions in the outward ceremonial were also observable: the most remarkable being the use of consecrated oil, now for the first time sanctioned in the visitation of the sick, and the employment of the four ministries in the morning and evening services.

It was not until the year 1850 that the "Apostles," who had long dimly believed in sacramental efficacy, became convinced that the light of prophecy indicated a still further use of the consecrated elements. It was now ordered that a certain portion of the bread and wine, which had been consecrated on the previous Lord's-day, should be kept in an appropriate ark or tabernacle, placed upon the altar. "The elements so reserved were not merely for the purpose of consumption, but also of proposition before the Lord; by this was expressed the spiritual truth, symbolised by the table of shewbread, or bread of proposition, under the law. It was directed that at the morning and evening sacrifices, immediately before the supplications, the 'Angel' should go up to the Altar, and taking the holy vessels containing the bread and wine out of the tabernacle, should spread them reverently before the Lord." The reservation of these symbols declares the presence of the Lord in His house, and their daily proposition is intended to keep the memorial of His continual intercession fresh in people's minds.

To show how capable of development is the system of these new "Apostles," we may mention that the year 1852 opened with the expression of a strong desire, long felt by many, that permission should be given to use lights and incense in the celebration of daily worship. "The principle having been recognised in the proposition of the Holy Sacrament that symbols may be used in Christian worship, where the reality of the thing symbolised is present and expressed in language, it was considered seemly for the perfecting of the outward ceremonial, though not necessary to the act of religious worship, that two lights at the altar should be used to symbolise the presence of God in His two witnesses, Apostle and Prophet,

and seven lights before the altar, emblematic of His enlightening power when shining in the Word through the sevenfold eldership, the true candlestick ; and that incense should be burnt while the prayers of saints were ascending into the ears of the Lord of Sabaoth. The bread and wine, the water and the oil, were already in use. Consistency seemed to require the adoption of the other two symbols, &c." We may add that recently—only last year—the "Apostles" sanctioned the use of "holy water." It is placed, as in Roman Catholic churches, by the door, and people "cross" themselves before entering, as they do in the Romish Communion.

Such then, in brief, is an outline of the Irvingite movement from its commencement in the year 1831 : into what it is likely to culminate, the reader will have the means of judging when we place before him in our next a description of their Church service. Meanwhile, those who knew Edward Irving may take some comfort from the fact that his followers utterly ignore him, and are very sore upon being called "Irvingites." Their true designation, they insist, is "The Catholic Apostolic Church." Existing Churches, they maintain, will permit neither the voice of the Holy Ghost to be heard in prophecy, nor the exercise of the ministries which the Lord has revived, nor the observance of the right order of worship, which had been forgotten and abandoned by Christian men. There was room, therefore, for a true Apostolic Church.

It will, perhaps, be asked, what progress this new sect has made during a period of nearly forty years? According to their own statistics—the only data, unfortunately, on which we can form an estimate—that progress has been of the most flourishing description. It must be admitted that they have not been idle. In 1836 a word of prophecy came to the "Apostles," revealing to them that it was their duty to go to the various countries of Christendom, and to search for the truth remaining in each. The division of Israel into twelve tribes was believed to symbolise the purpose of God to have twelve tribes among the Gentiles, who should together form the spiritual Israel. These tribes were pointed out by reference to the different countries of Europe, and an "Apostle" was appointed to each to prepare the way of the Lord. This work occupied two years, during which time Sweden and Norway, Russia, North Germany, Holland and Belgium, Italy, Austria, and Greece, were visited. "The benefits from all this were incalculable. The going forth of the 'Apostles' into the lands of Christendom tended greatly to break down the barriers, which had hitherto separated those who ought to have been one, and to give a realisation to that name 'Catholic' which had long been but a mere name, in its application to the visible Church." In London there are seven Churches ; these are in Gordon Square, Spitalfields, Southwark, Chelsea, Islington, Paddington, and Westminster. Each of these Churches is intended eventually to have four "horns," or Churches in connexion with them. The only Church, however, at present in possession of a "horn" is Gordon Square, and its "horn" is in Kentish Town.

We are assured that in other places, in Ireland, Scotland and America, the work has not slumbered. "In the latter country great success has attended the preaching of the word; and the visits of the 'Apostle' in the years 1850 and 1851 have produced abundant fruit. Some Episcopal clergy and Congregational ministers have become obedient to the faith, and considerable bodies of communicants have been gathered, both in Canada and the United States. Almost all the countries of Europe have also been visited. In Prussia many Churches have been formed, and 'Angels' and other ministers ordained over them. At Berlin the number of communicants is very large, and there is much spiritual utterance among them. In Paris a commencement has been made, and in the north of France some small congregations have been assembled, and services for worship established. In Italy, Spain, and Bavaria, many Roman Catholic priests have lent an ear in private, some recognising the restored Apostleship, and anxiously awaiting the progress of the Lord's work for the deliverance of themselves and of their people. In Switzerland, there is one large Church at Basle, and several smaller gatherings; and in Holland and Sweden individuals are found willing to receive the messengers of the Lord, and to trust in His promise that He will visit and redeem His faithful ones." Such is the statement of one who several years ago "took every possible care to present a faithful and exact history" of the progress of the Irvingite community; but we have been assured that, of late years, that progress has not been so rapid as was at first anticipated. In our next we shall give some account of the mode of worship amongst the Irvingites.

CUI BONO ?

O WHAT is the good of this feverish straining,
 This yearning and weeping and watching below :
 These fast-flitting joys, and these sorrows remaining,
 These laughter that lighten and tear-drops that flow ?

Soon passes the rush and the ripple of being,
 The glory of youth and its wonderful zest ;
 And we, growing weary and sorrow foreseeing,
 Look long for the hope of an infinite rest.

We know not the meaning of this strange existence,
 We know not our place in the whole mighty plan ;
 We must needs follow faith without rest or resistance,
 Content our own narrow horizons to scan.

But, brother, in deepest despondency toiling,
 And deeming thyself but a cumbersome clod
 Remember that after the mist and the moiling,
 The blossoms burst forth in the sunshine of God.

G. W. THOMSON.

HAVE I BEEN A WILDERNESS UNTO ISRAEL ?

A MEDITATION AND A HOMILY.

"HEAR, O heavens, and give ear, O earth, for the Lord hath spoken,"—hath spoken with a condescension to which only infinite love could stoop—"I will plead with you, and with your children's children will I yet plead." "Have I been a wilderness unto Israel? a land of darkness? wherefore say my people, we will come no more unto thee?" Let us hear this voice from heaven, and let it not be drowned or hushed by the discordant noises of this miserable world.

1. The first idea we associate with a wilderness is that it is a place of want and privation. And God asks whether such is a true image of what He was to Israel. *A place of want and privation.* A place which produces no harvests of itself or spontaneously—a place which owes nothing, because it would yield nothing, to the hand of the plower, and the sower, and the reaper. A place in which, when you traverse it, you see sand, sand, sand everywhere; sometimes rock, still barer and more sterile than the sand; sometimes, indeed, an oasis, a green spot around the margin of a fountain. But the oasis though in the desert is not of the desert; it is only encompassed by the desert, which through the length and breadth of its sands and rocks is barren and fruitless.

Shall we take such a region for a true image of God? Was He a wilderness to Israel? Read the histories of Abraham, and Isaac, and Jacob, the founders of the nation, and see how as a father pitieth his children and provideth for them, so the Lord pitied them and provided for them. The last of these patriarchs, just before his departure, in extreme old age, prayed thus for the sons of his beloved Joseph:—"God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the angel which redeemed me from all evil, bless the lads." (Gen. xlviii. 16.) Ask Jacob, "Was God a wilderness to thee, O Israel?" and his grateful, adoring reply would be, "No; He heard my vow at Bethel, and gave me bread to eat, and raiment to put on. He has been to me as a land that floweth with milk and honey; a good land, a land of brooks of water and of fountains, a land of wheat and barley, and vines, and fig-trees, and pomegranates; a land of oil olive, and honey, a good land. (Deut. viii. 8.) He has blessed me in my basket and store."

And what the first Israel could say, the nation of Israel could say likewise. They go out of Egypt into a very wilderness, a land of drought and barrenness. But rather than that they should suffer hunger and thirst, He works miracles on their behalf, which one of their own sacred poets celebrated ages after in these words:—

"In the day time he led them with a cloud,
And all the night with a light of fire.
He clave the rocks in the wilderness,
And gave them drink as out of the great depths.
He brought streams also out of the rock,
And caused waters to run down like rivers.

He rained down manna upon them to eat,
 And gave them the corn of heaven,
 Man did eat angels' food;
 He sent them meat to the full." (Ps. lxxviii. 14.)

The Lord a wilderness to Israel! Hear how Moses, before he ascended Pisgah to die, recounted His dealings towards His people—"He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord alone did lead him, and there was no strange God with him. He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock; butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape." Deut. xxxii. 10-14. And then, at last, he gave to them that goodly land which was the glory of all lands.

Nor has God been a wilderness to mankind. Long ages before man was created, this earth of ours was in preparation for him. By a succession of creations and changes of the most stupendous order, there were provided those treasures which man is only discovering in these last times. And not till their home was ready for them, and its Maker saw everything He had made, and behold it was very good, were our first parents formed to enter that home and enjoy it. Even now, with all the evil sin has wrought in the world, with all the desolations and disorders it has created, with all the consequent misery and poverty that are in the earth, God has a right to say, "Am I a wilderness to mankind?" And in reply, mankind should burst forth into song and say, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing. For he satisfieth the longing soul, and filleth the hungry soul with goodness." Ps. 107.

But Israel had other wants as well as those that are outward and bodily, and, with reference to those, God was no wilderness to His people. The exiles returned from Babylon, recounted, in a great song of praise, the dealings of God towards His people of old, and said, "Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments; and madest known unto them thy holy Sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant. Thou gavest them also thy good Spirit to instruct them." Neh. ix. One of their Psalmists sang thus: "He showed his word unto Jacob: his statutes and his judgments unto Israel. He hath not dealt so with any nation; and as for his judgments, they have not known them. Praise ye the Lord." Ps. cxlvii. And another of their Psalmists celebrated the spiritual blessings accruing from God's revelations of Himself, and of His will in these well-

known words: "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb." Ps. xix. Thus the Lord was no wilderness to the souls of His people. The sentiment of Habakkuk was not new when *he* uttered it: "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat, and yet I will rejoice," &c., chap. iii. 17, 18. "In a wilderness created by the violence of man, let God himself be left me, and I will joy in him." There was no exaggeration, and no boasting in all this. The saints of the Hebrew race were taught from the beginning to regard God Himself as their exceeding great reward (Gen. xv.), and even Jeremiah, whose eyes were as fountains of tears—so did he weep over the slain of his people—could say, "The Lord is my portion, saith my soul; therefore will I hope in him. The Lord is good unto them that wait for him; to the soul that seeketh him." Lam. iii. 24.

The Lord a wilderness to the souls of men! No. He is their one necessity. Give them the universe besides and they are poor. Give them *Him* amidst the wreck of worlds and they are rich. This is no high sounding theory, but a truth which experience has attested ten thousand times. Men, laden with wealth, have cried out—screamed out, we may say—"Vanity of vanities; all is vanity!" Men, stripped of everything by wicked violence, have shouted, jubilantly, "The Lord reigneth: let the earth rejoice." He is no wilderness to the souls of His people, but a Fountain of living waters, whose waters fail not.

2. The second idea which we associate with a wilderness is, that it is a place of storms and dangers. Travellers are always telling us tales of the perils they encounter in passing through lands which are either natural deserts, or which have become as deserts through the fall of empires and the absence of lawful power. Travelling along the shores of the Mediterranean, within the sight of Mount Carmel, one says, "The Arab robber lurks like a wolf among those sand heaps, and often springs out suddenly upon the solitary traveller, robs him in a trice, and then plunges again into the wilderness of sand hills and reedy downs, where pursuit is fruitless. Strange country, and it has always been so. There are a hundred allusions to just such a state of things in the history, in the Psalms, and in the prophets of Israel. A whole class of imagery is based upon them. Thus in Ps. x. 8—10, 'He sitteth in the lurking places of the villages: in the secret places doth he murder the innocent. He lieth in wait secretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net. He croucheth, and humbleth himself, that the poor may fall by his strong ones.'" ("Land and Book," 814.) In

regions that are perfectly waste and uninhabited, but through which wayfarers must pass, those dangers by the hands of lawless men are all the more terrible. The gun and spear of the Ishmaelite are among the most formidable difficulties of modern travel.

There are other dangers inseparable from the wilderness. Who has not read of the desert-storm, the simoom, and sirocco, more appalling in some aspects than the ocean-storm? All nature seems to take alarm at the signs of its approach. Even the cattle give expression to plaintive cries and other tokens of distress. The Arabs hide themselves as best they can till it is overpast. The sun becomes shorn of its beams, and looks red and heavy as it draws near. Then comes the hot wind, laden with a subtle and burning dust, which penetrates into all things. The atmosphere becomes exceedingly hot, and the air, from its noxious qualities, is breathed with difficulty. The shelter of a tent, with every possible precaution and safeguard, avails but little. The lungs are fired, and almost burned up; the mouth is parched; the skin is dried; a sense of universal feebleness prevails, and the pulse rises as in fever. The very life is in peril every moment. And when death ensues, the corpse becomes livid and black, like that of a person blasted by lightning.

Such are the effects of the desert-storm! Such the perils of the desert! Is the wilderness, the place of such storm and perils, a true image of God? "Have I been a wilderness unto Israel? saith the Lord." No, Lord! No! "Thou art as an hiding place from the wind, and a covert from the tempest; as rivers of waters in a dry place, as the shadow of a great rock in a weary land." (Isa. xxxii.) "Thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall." (Isa. xxv. 4.) "Thou hast been as a wall of fire around thy people. Thou hast been their dwelling-place in all generations."

"He that hath made his refuge, God,
Shall find a most secure abode;
Shall walk all day beneath His shade,
And there at night shall rest his head.
Then will I say, my God, Thy power
Shall be my fortress and my tower;
I that am formed of feeble dust,
Make Thine Almighty arm my trust.

* * * * *

But if the fire, or plague, or sword,
Receive commission from the Lord,
To strike His saints among the rest,
Their very pains and deaths are blest.
The sword, or pestilence, or fire,
Shall but fulfil their best desire;
From sins and sorrows set them free,
And bring Thy children, Lord, to Thee."

Has God been a wilderness to you, my brethren, as a place of storms and dangers? On the contrary, has He not hid you in His pavilion in the time of trouble? Has He not been your very refuge and strength? So

that you can sing with the Psalmist:—"I will love thee, O Lord, my strength. The Lord is my rock, and my fortress, and my deliverer; my God, my strength in whom I will trust; my buckler, and the horn of my salvation, and my high tower. The sorrows of hell compassed me about; the snares of death prevented me. In my distress I called upon the Lord, and cried unto my God: he heard my voice out of his holy temple, and my cry came before him, even into his ears." Ps. xviii.

3. There is a third idea associated with the wilderness. The wilderness is a land of deceitful appearances and promises. You have heard of the mirage, the illusive appearance of pools and lakes of water, in places where water is most needed, but least likely to occur—an appearance which is produced by the rays of the sun refracted by the heat of the burning soil. This optical illusion is often so perfect that even the experienced traveller finds it difficult to believe that he is not approaching an actual lake of transparent water. A traveller tells us that he once gave chase to a flock of gazelles on a plain south-east of Aleppo. The day was intensely hot, and the gazelles made direct towards a vast mirage, which covered the whole eastern horizon. "To me," he says, "they seemed to be literally leaping through the water, and I could see their figures *below* the surface and *reversed* with the utmost distinctness. No wonder they were deceived, for even their pursuers were utterly confounded. But the pursuit of the mirage is like chasing the rainbow, which retreats as you advance, and can never be overtaken." There is one passage in Isaiah which seems to refer to this deceitful phenomenon: "The parched ground shall become a pool." (Isa. xxxv. 7.) The term translated "parched ground" denotes not so much the parched ground itself as the simmering, tantalising, phantom of a lake which appears over the parched ground. And the promise is that the phantom shall become a reality, and the mirage shall become a lake indeed.

Hear now the word of the Lord. "Have I been a wilderness unto Israel?" Shall we liken God to deceitful sands, which allure the traveller with the promise of water to quench his thirst, and then leave him to perish? Is it His manner to excite expectations and disappoint them, to make promises and not fulfil them? No, no! Joshua spoke the words of universal experience when he said, "Behold this day I am going the way of all the earth; and ye know in all your hearts and in all your souls, that not one good thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof." Josh. xxiii. 14.

Satan made promises to our first parents which he could not fulfil. He was a wilderness to them. He made the mirage dazzle and glitter before their eyes, but when they came to it, it was nothing but burning sand. He practises the same deceit on their children to this day, and, in spite of disappointments without number, they believe him, and reap only vexation and sorrow. But God is no wilderness to His people. He is true and faithful. His word is never broken. He promised a Redeemer and redemption to

the ancients, and when the promise was fulfilled, the reality so far transcended expectation that it was acknowledged "that eye had not seen, nor ear heard, nor had it entered into the heart of man to conceive the things which God had prepared for them that love him." And when the redemption shall be perfected, and the redeemed shall assemble around the throne of God in heaven, there will not be one of all the mighty host who will not be prepared to join in the doxology:—"Unto him that hath done exceeding abundantly above all that we asked or thought, unto him be glory in the church by Christ Jesus, world without end, Amen."

The Lord a wilderness to Israel! No, no! His name is Love and Truth.

"The smoothest seas will sometimes prove
To the confiding bark untrue;
And if she trust the stars above,
They can be treacherous too.

The umbrageous oak, in pomp outspread,
Full oft when storms the welkin rend,
Draws lightning down upon the head
It promised to defend.

But Thou art true, Incarnate Lord,
Who didst vouchsafe for man to die;
Thy smile is sure, Thy plighted word
No change can falsify."

THE REV. JOHN JAMES WAITE.

MR. WAITE belonged to an old family in Gloucester, where he was born on the 28rd of February, 1808. He lost his mother when he was eighteen months old; but her dying prayer for him, that "the Lord would make use of him for some good in the world," had a great power over him through life in stirring him up to try to leave the world better than he found it. Having a pious and respectable father, who was a deacon in the Independent Church in the city, he had early religious training and a good education; but, out of an eager thirst for knowledge, over-study produced total blindness at seventeen years of age. This heavy trial brought out much early piety; and with faith in God's care, he strove to make the best of his lot, and rise above its disadvantages as much as possible. He had books read to him on all subjects, delighting in mathematics, and the evidences of Christianity, which suited his strong reasoning powers. Church history convinced him of the evils of worldly rulers interfering in religion, and the duty of all Churches being free. He tried to be useful by teaching a Bible class, and giving addresses to village congregations. Taking a great interest in Christian missions, he gave lectures on the voice, the ear, the eye, and on sacred music, that he might send the proceeds to the Missionary Society. Invited to the missionary meetings held at Bristol in 1837, he made a public offer of a course of lectures on singing in Divine service, that any proceeds might go to the missionary fund. The offer was gladly accepted; and a crowd attended at Lodge-street

Chapel when the organ was played by Dr. Hodges, the able organist of St. James's Church. His warm welcome decided him on settling in Bristol in 1838, when he married a lady of Hereford, who survives to mourn the loss of one of the kindest of husbands and best of fathers.

The work begun about 1835, and made more public in 1837, for a benevolent purpose, he little thought would be the mission of his life for thirty years. As in some other cases, so it was in his, that he was preparing in quiet years for a life-work he knew not of; but when the time for the work had come, the man to do it was ready. As it opened before him he studied it more deeply. Convinced of the essential difference between a tune for a congregation and an anthem for a choir, he found he must provide a book of tunes without repeats or fugues, fit to express the feelings becoming to worship. Having gathered a selection by the help of friends, he published it, in 1842, by the name of the "Hallelujah," as expressing his one idea of psalmody for praising the Lord. This collection of 100 tunes and a few chants had an essay on the duty of praise, and the kind of music fit for it. With this book Mr. Waite held large classes in Bristol, and went to other places where he was invited. In this way he became known to the writer in 1842. As he went on, he had to encounter no little opposition from such musical people as precentors, organists, and choirs, who liked a monopoly of music too well to bear the thought of congregations being taught to sing by note, and were too attached to showy tunes to submit to a sacrifice of their pretty favourites without an effort to save them. The poor things, however, are gone into oblivion,—and there let them lie! The perseverance of an iron will with great good humour has had its reward. The pioneer of the revolution lived to enjoy his success. The reformation of our psalmody became an accomplished fact. Other fellow-workers followed, as appeared in the books of Curwen, Allon, Mercer, *Hymns Ancient and Modern*, the *Weigh-house*, the *Bristol*, and several others in England, Scotland, and Ireland, with only one exception, in the same admirable style. After laying the foundation of the improvement, Mr. Waite retired to Ilminster, in Somerset, where he spent three happy years in faithful pastoral labours, with occasional visits. Here also, with the help of Dr. Gauntlett's musical genius, he prepared the second part of the "Hallelujah;" and when it was ready, in 1848, he yielded to the advice of his brethren in devoting himself entirely to the work he was eminently gifted for. Removing to Hereford in 1849, he had the first part revised by the same able master of harmony, and gave a brief account of his work in the preface at the end of 1850:—"I have now travelled 20,000 miles; lectured gratuitously to 100,000 persons, and conducted more than a third of them through a course of exercises; issued some 30,000 to 40,000 instruction books and 'Hallelujahs,' and contributed to psalmody classes and Sunday-schools books of the value of £1,300 or £1,400." His classes were held in sixteen counties, as well as in five districts of London, where two large aggregate assemblies united in

rendering some splendid harmony in Exeter Hall. His system of using seven numerals instead of syllables he adopted because he thought one process of mind in a singer simpler than two, and believed that the relation of a sound to its key-note was expressed by the figures 1 to 7 better than by seven syllables, *do, ra, me, fa, sol, &c.* In his earlier researches, as in his later scientific investigations, his one aim was to get at the truth in nature as God made it; and this is the aim of all real science. From the profits of the Parts I. and II. he published the third and fourth parts; but these have not come into use, nor his hymnals adapted to the tunes. A large and costly volume of 1,000 chants was engraved, but not published.

Mr. Waite had all the spirit of a true philanthropist. He had a passion for doing good in the way he felt called and qualified. With a large heart and a genial temper, he had superior mental powers. He was a good man; he was also a great man. Many imagined him a musical enthusiast only, and knew not what a splendid mind he had, though they exclaimed, "What a splendid head!" His face was a fine picture of the man. His massive brow seemed made to be a noble dome of thought. Such a many-sided genius would have rendered him remarkable in anything else, no less than in "the service of song." He enjoyed society, and shone in conversation. His blindness made his quick insight into character surprising, but he had his own way of reading people's hearts by the very tones of their voices. Gifted as many in his lot have been with memory, few can have equalled him. § His feats of recollection have been deemed incredible. His memory seemed, like steel, to retain every scratch upon it, and never to forget anything. A chapter read over to him in a vestry he could repeat in the pulpit better than most could read it, for he brought out the spirit of it with a rare intonation. The 119th Psalm, with its 176 unconnected verses, was no difficulty to him. Who, however, but himself, has been capable of repeating every note in either part of the 100 tunes of his "Hallelujah," Part I. ? and how many, as they have heard him go through others, and detect errors in any one of his class, have said, "He is the most wonderful blind man we have ever seen!"

Qualified by such a memory, Mr. Waite was able to fulfil a mission impossible in his blindness without it, but with it he was helped rather than hindered, by his want of sight lending a peculiar interest and even wonder to the great faculties that triumphed over his infirmities. Needing little help in going about in strange carriages and houses, he was often thought to be only short-sighted, while many forgot he lived always in the dark. He liked to show how little his privation interfered with his happiness, and he was almost as independent as if his sight had not suffered "total eclipse." ¶ He was borne up by noble Christian motives in helping the Churches of his Saviour to sing more as they ought to do for their own benefit, as well as for attracting the world. Others published books, but he went down into the arena, bravely meeting any opponent, and ready for any hard work. Glad to hear of any good arising from his efforts, yet in

long journeys among strangers, and lonely silent hours, he was cheered by the Voice that was above every voice to him, saying, "Occupy till I come." And so he did occupy as long as he could, until his journeys were interrupted by a heavy trial.

In 1862, while away from home at a distant town, in the middle of a course of lectures, he was summoned back to the bedside of his youngest son, Frederic Wills Waite, a youth of remarkable promise, devoted to the ministry, who died within twenty-four hours of his father's arrival. The mainspring of action was enfeebled by the shock; and, with less strength, he clung more to home, to duties in the neighbourhood, and to studies in his favourite science that might be turned to some account in the same good cause. Of these researches into God's great natural scale of sound, as he liked to call it, no description can be given here, nor of the marvelous store of vibrations, ratios, and chords laid up in his memory, while affection drew his faith and imagination to "thoughts that wander through eternity," in holding communion with the unseen spirit world to which his gifted son had gone. These speculations, with a few intervening visits, were, however, brought to a close by a similar trial in last September, when he was deeply touched by the death of another son, who had been a constant companion and a peculiar comfort to him. Slow to believe he should lose him, he bowed meekly to the Divine will; and at the grave, when the burial was over, calming himself by a strong effort of faith, he said, "Now, dear friends, will you join with me in singing to the tune 'Dundee' the verse—

' Give me the wings of faith, to rise
Within the veil, and see
The saints above, how great their joys,
How bright their glories be! "

The bereavement was followed by great prostration, though he dictated a letter of much cheerful resignation, and of intense interest in the laws of sound, which he believed God had made to last for ever in a range for our mind to think on, far beyond the reach of our senses. Going, for change, to the house of his beloved daughter at Tetbury, he revived so much as to preach once more for his son-in-law, the Rev. G. Slater, and uttered some grand views on the will of God, in its infinite and eternal nature, reaching down to the smallest affairs of His children. His rallying was, however, of short duration; and, having had a slight attack of paralysis in the spring, the return of similar symptoms made it necessary for him to be taken home on Friday, the 28rd of October. On Saturday he was weaker, yet no one thought his end was near but himself. His son and daughter were written to, and it was hoped they would see him on Monday, but in this last satisfaction they were doomed to painful disappointment. His mind dwelt much on the great mercies he had been favoured with, and he told his attendant he had had the happiness of any ten men. During the last night he expressed delightful views of his heavenly Father's perfec-

tions, and of the Friend he would soon see face to face, with many loved ones gone before him, breaking out with joy in the words—

“There shall I see, and hear, and know,
All I desired or wished below.”

The Lord's Day dawned on him with a sweet foretaste of the everlasting Sabbath in his heart, leading him to exclaim, “As for me, I shall *behold* Thy face in righteousness; I shall be satisfied when I awake with Thy likeness.” In the afternoon he turned to his beloved wife, begging her to “remember, I die trusting alone on the Lord Jesus Christ.” About four o'clock he experienced a difficulty in breathing, which gradually increased until five o'clock, when he repeated the verse, “Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me.” Beginning another promise, he ceased to breathe, and the shadow was left behind for ever. With the setting sun, his spirit went to shine in a better land, and to see the glory with eyes that will be dim no more.

At his funeral, a procession of two hundred of the clergy, ministers, gentlemen, and tradesmen of Hereford, paid the last tribute of respect, when an able address was given by the Rev. J. O. Hill. The funeral sermon was preached by the Rev. H. M. Gunn in the large Corn Exchange, as none of the free churches could hold the number wishing to attend.

Warminster.

H. M. GUNN.

IRISH EVANGELICAL SOCIETY.

Quarterly Record.

By universal consent, IRELAND is, at the present moment, occupying the foremost place in the solitudes and consultations of statesmen and politicians. Ought she not to have the chief place in the anxious thoughts, the earnest efforts, the generous contributions, of all true Christians? When the facts of the case are more widely known, the Committee of the Irish Evangelical Society believe that the efforts they are putting forth to meet the crisis so obviously and so nearly impending in that country's spiritual and ecclesiastical position, will be sympathised with and supported, with an energy and liberality unknown before. *Never* was the help of British Christians so imperatively needed for Ireland; and *never* were the prospects of such help being fruit-

ful and prosperous so certain as now. It is earnestly hoped that all who read these pages will aid the Committee in that larger and constantly enlarging work, to which they feel that, by the providence of God, they are called.

THE NEW EVANGELISTIC AGENCY.

The friends of the Society will be gratified to know that Mr. Church, the general evangelist recently appointed to labour throughout the province of Ulster, is meeting with much encouragement in his labours. A valued ministerial brother in Belfast writes:—“I wish to say a word about Mr. Church. He is working hard; and, under all the circumstances, his work is prospering. He has preached and lectured in the principal towns

around us, and I have received good accounts of his meetings."

In October last Mr. C. wrote:—"Last night I opened my commission in the Protestant Hall, D——. There was a good attendance, and, God helping me, I spoke with freedom and earnestness on 'The visit of Paul and Silas to Philippi.' The people listened with great attention, and at the close I was asked to 'come back soon.' I hope some good was done. One of the leading gentlemen in the town warmly expressed his approval of the efforts now being made by the Irish Evangelical Society. I have spent this day in making arrangements for the future. I meet with difficulties; but—

Gently, softly, touch a nettle,
And it stings you for your pains;
Grasp it like a man of mettle,
And it soft as silk remains.'

God will help me, and, relying upon Him, I will go forward hopefully."

On October 26th he writes:—"I have finished my third week of hallowed toil. God has been with me, and many of my meetings were 'seasons of refreshing.' The people at all the services were evidently impressed, and at all the places I was enabled of God to speak with power. To Him be all the glory."

On December 4th, Mr. Church writes thus:—"Acting on the suggestion of the Rev. John White, whose abundant labours for the temporal and eternal welfare of the sons and daughters of toil are so well known and so signally owned of God, I spent the first fortnight of the past month labouring amongst the masses in this huge hive of industry. During the period indicated I have held a series of most interesting meetings. The people listened with manifest interest whilst I, with plainness and simplicity, told them how to be

happy here and hereafter. I delight to gather poor toilers around me, and tell them of their Father in heaven, who is infinitely able and willing to 'supply all their need, according to His riches in glory, by Christ Jesus,' and who has prepared for those who believe in His Son, 'a house not made with hands, eternal in the heavens.'

"In the county of Antrim I have held some most successful meetings. Although the weather was remarkably inclement, the people attended in large numbers, and listened to 'the Word' with rapt attention. At the close of every meeting I have been pressed to 'come back soon,' and on the spot arrangements have been made for future opportunities of talking to the people about 'the one thing needful.'

"Episcopalians, Presbyterians, Methodists, and Independents, have offered me the right hand of fellowship, and as I left each place, the cry of one and all was, 'God speed you.' Invitations from Christian friends tell me of 'open doors,' and I hope soon to have my 'hands full.' There is not a lazy bone in my body, and my happiest hours are those spent in earnest effort for the good of man and the glory of God."

Partly as the result of these labours, openings are already presenting themselves, which the Committee are urgently invited to embrace, for the formation of entirely new congregations, in the midst of extensive populations, comparatively unsupplied with the scriptural means of grace. Should the generosity of British Christians permit such openings to be occupied, great good would undoubtedly follow.

THE RURAL DISTRICTS.

The labours of the Society's agents in the more retired agricultural parts of the country, are, though quietly, yet successfully carried on. The brief report of one of these agents

may serve as a specimen of others, which could readily be given. Under date January 5th, 1869, this excellent brother thus writes:—"As we are now commencing another new year, I am reminded that I ought to send you some account of the progress and condition of the Lord's work in this place. I am sure you will be gratified to hear that both the Church and congregation are increasing much. We have had ten persons added to our Church membership during the year just ended; some from other Churches, and others from the young people belonging to the congregation. At our communion, last Sabbath, we had three young persons who sat down with us for the first time. It was truly a refreshing season to my own heart, and I hope it was so to the hearts of all present.

"The second Sabbath-school has surpassed our strongest expectations in respect to numbers and efficiency. We have now ten teachers and above sixty scholars. It is bringing young people out to the service in the chapel who never attended before the school was commenced. Our prayer-meetings and out-stations are all in a state of steady prosperity. We are about to make considerable improvements in the chapel. I have got a grant of £10 from the Congregational Chapel-Building Society, and we cherish the hope that we may be able to finish our improvements without leaving any debt. 'Thus far the Lord has helped us.'"

TOWN EVANGELISTS.

The Society has several evangelists who labour in some of the principal towns under the superintendence of a Congregational pastor. Unostentatiously, but most diligently, are the good men working, and, in many instances, with ever-recurring proofs of the Divine blessing. One of them, in a large city, thus summarises his

engagements for December last:—"During the above month it will be seen that I have made 233 visits to families, including four visits to the sick. Number of meetings held, 4; number of attendants, 63; number of addresses, 4; number of Scripture readings, 93; number of tracts distributed, 177; number of scholars brought to the Sunday-school, 1; number induced to attend public worship, 17."

Referring to one of the visits paid by him during the month, he thus concludes his journal:—"This man is an intelligent Roman Catholic, and always receives me kindly. In talking to him on this occasion on the freeness and fulness of the salvation offered to us in the Gospel, and the peace and blessedness of all who receive it, they having obtained the victory over sin and death through Christ the captain of their salvation—"I know," said he, "that if we believe in Christ we need not be afraid of death or hell." 'No,' I replied, 'nor of purgatory.' This reply staggered him a little, but recovering his presence of mind—"Well," said he, "No, and may God be with you and bless you wherever you go." Who can tell but this simple reply may lead him to examine more carefully the ground of his hope, and 'search the scriptures to know whether these things are so.' With this case I close my journal for the past month, thankful to God for His mercies, and that, in spite of much opposition, He has opened my way, and enabled me to speak His word faithfully and kindly to all, both Protestant and Romanist, that they may be brought to the knowledge of the truth as it is in Jesus."

Another evangelist thus writes:—"I feel it my duty to report to you the continuance of my labours as missionary in this large town.

"My days are spent visiting the

homes of the working-classes, particular attention being paid by me to those who are ill and drawing nigh to death. I am always received with affection and cordiality, and I have reason to believe that my labours have not been in vain. In five evenings each week I hold prayer-meetings, generally well attended; and in connection with two of these there is a Band of Hope meeting before the one for prayer, which receives from me constant attention. Once each month there is a large gathering of children in our school-room, generally presided over by the Rev. Mr. W——. Addresses are delivered on the subject of Temperance, and the children are trained to sing temperance melodies. These meetings are ever interesting. I am a member of the Rev. Mr. W——'s Bible-class, and my attendance there at fits me to take an active part in the Sabbath-school, in the prosperity of which I am deeply interested. I am now entirely devoted to my work as town missionary."

The excellent minister who superintends this evangelist, writes concerning him as follows:—

"Mr. C—— is, I hesitate not to say, one of the most earnest and useful workers I have ever known. He is most abundant in labour."

PRESENT SPECIAL DIFFICULTIES.

It cannot be too widely known, that our brethren, the Congregational pastors and evangelists in Ireland, at the present moment *need, as they scarcely needed before*, the sympathy of their more fortunate brethren in England and Scotland. The "Irish Church" question, whilst promising most certainly to facilitate their work in its future results, has, with equal certainty, in its present progress and influence, exposed them to peculiar trials. Nothing can exceed the ran-

corous hostility of the Protestant ascendancy party to our brethren, simply on account of their firm, though quiet, and unobtrusive maintenance of the spirituality and voluntariness of the Saviour's kingdom. The following letter from an able and devoted minister in Ireland—though not intended for publication—is here given, as an illustration of what many of our brethren there have to encounter:—

"I suppose it is right that you and our committee should be informed of our condition after the recent terrible struggle which has passed in our borough election. For a good while past, in the course of my intercourse with our people, my influence, as far as it was right and prudent to interfere, has been uniformly in favour of the Liberal policy, yet without much practical result. The explanation is various: former training, and the donations given by leading members of the ascendancy party in this town and neighbourhood, to aid the Church—the dependance of some of our people upon them in the business of life, and especially the strength and bitterness of party spirit that has been cherished here for long enough. *Several of our people regard the present contest as one simply and solely between Popery and Protestantism, and they believe that to vote for a Liberal here, is to become the tools of the priests, and to play false to their own religion!*

"In the course of the canvass the Tory candidate, accompanied by some friends in town, waited on me to solicit my vote. I spoke out my mind to him with frankness and candour; told him that I did not believe in State-Churches; that I regarded Disraeli's policy as bad and mischievous, and that I could consent to vote for him only on three conditions—first, that the candidate would support Gladstone's policy for Disestablishment; second, that he would vote

in favour of making our universities more liberal; and third, to keep our national system of education undenominational. The last he would uphold, but on the first two we were as wide asunder as the poles.

"As my help to them must have appeared hopeless on the ground of conviction and argument, other means were tried to catch me. I was informed that the trustees of the K—— Estate (to be the candidate's soon) contemplated an endowment for our congregation; that I might get a town park for my cow, if I would apply; and other means were used, which have annoyed me a good deal. I told one of the leaders of the party that 'no consideration would induce me to support his candidate.'

"Well, what about the consequences of the stand made against intolerance here? It is a ground for complaint, that I did what none of the ministers before me did, and those who were my good friends in days gone by, are angry with me. Some of my own people are by no means pleased, and it seems not improbable that the congregation may be made still smaller than it was, for, as the election approached, some who attended frequently have kept aloof. Our Church funds are likely to suffer considerably, and, what is still worse, my work seems to be quite stopped at a most interesting station. For more

than three years I have conducted a week-evening service at C——, some distance in the country, where there are several Protestant families, and no place of worship. The congregation has been good—a large room often crowded—and very steady; and the people were so much interested, and so much did they value the services, that at last Christmas they gave me a copy of Alford's Greek Testament. But how is it now? On last Sabbath evening an intelligent and cautious member of our Church from that quarter told me that he heard, 'they declared they would never come to hear me again, because I refused to vote for ——.' And so far they have kept their word, for when I visited the place on last Wednesday evening not one of the people in that quarter came to the meeting! Many of them, I am informed, are *Orangemen*, and they are notorious for their bigotry and intolerance.

"I may add that I do not suffer alone in this town. The Presbyterians and Wesleyans, who took part with the Liberal candidate, are involved in obloquy and trouble too."

Will not the friends of Ireland, of Protestantism, of Christ, help the Committee with their prayers and their substance, to sustain, encourage, and multiply the brethren who are labouring so self-denyingly to benefit the sister island?

WORK, FOR THE NIGHT IS COMING!

Work, for the night is coming,
Work through the morning hours,
Work while the dew is sparkling,
Work 'mid springing flowers;
Work when the day grows brighter,
Work in the glowing sun;
Work, for the night is coming,
When man's work is done.
Work, for the night is coming,
Work through the sunny noon;
Fill brightest hours with labour,
Rest comes sure and soon.

Give every flying minute
Something to keep in store;
Work, for the night is coming,
When man works no more.
Work, for the night is coming,
Under the sunset skies;
While their bright tints are glowing,
Work, for daylight flies.
Work till the last beam fadeth,
Fadeth to shine no more;
Work while the night is dark'ning,
When man's work is o'er.

Golden Words for Busy People.

FROM OLD JEREMIAH BURROUGHS.

THROUGH EVIL AS WELL AS GOOD.

We must love the truth, not only when we can live by it; when we can get advantage by it; but then also, when it must live upon us, when it must have our estates, our peace, our names, our liberties, our lives to live upon, and to be maintained by: we must follow Him when we must deny our selves, and take up our cross when we must thoroughly deny our selves; for the word in the original is a compound, noting more than a single, more than an ordinary self-denial; when we must take up our cross, not choose what cross we are willing to meet with; to think if it were such an affliction that such a man hath, I could bear it, but I know not how to bear this; but it must be our cross and willingly taken up and that daily too; we must be willing to follow Him through the wilderness. If the Lord will lead us through the fire, and through the water, yet we must follow Him there; if He will lead us where fiery serpents and scorpions are, yet we must follow Him there.

WORLDLY POLICY.

The King of Navarre told *Besa*, he would launch no further into the sea, than he might be sure to return safe into the haven; though he showed some countenance to religion, yet he would be sure to save himself. Many think it wisdom not to venture all in one bottom. It was once the speech of a deep politician, that it was good to follow the truth, but not to follow it too near at the heels, lest it dash out his brains. Ananias and Sapphira would be Christians, they would join with the Apostles, they saw great things were done by them; their possessions must be sold, and the money laid at the Apostles' feet; but something must be reserved in case they should want after-

wards, and then repent them they had gone so far, when it should be too late; and this is the very root of Apostasy. But it is otherwise with a sincere heart that follows God fully; in such a one there is a holy kind of desperateness, so to cast itself upon God and His ways, as never to expect any comfort, any good, but there.

UN SOUND BEGINNINGS.

Unsound beginnings in the profession of Religion, are a cause why men do not fully follow after the Lord; their hearts are not thoroughly broken, nor deeply humbled, the truths of God not deeply rooted at first, their souls not well principled, the foundation not well laid: If men be not well principled at first, in their entrance in the ways of God, they are like to prove but shufflers and bunglers in Religion all their days. If cloth be not well wrought at first though it shows fair in the loom, yet it will shrink when it comes to wetting. The cause why many do so shrink in the wetting when they come to suffer anything in the ways of Religion; it is, because their hearts are not well wrought at first.

OUR OWN RESOLUTIONS.

One cause that hinders men in following God fully, it is, going out in the strength of their own resolutions, not in any strength that they receive out of the fulness of Jesus Christ; they trust more to their own promises than to God's. Luther reports of Staupicius, a German divine, that he acknowledged of himself, that before he came to understand aright the free and powerful grace of Jesus Christ, that he vowed and resolved a hundred times against some particular sin, and never could get power over it; at last he saw the reason to be, the trusting to his own resolutions.

Pages for our Young Friends.

A STORY OF THE BROAD WAY AND THE NARROW WAY.

WRITTEN AFTER THE SIMILITUDE OF A DREAM.

By the Rev. Palmer Taw.

PART II.

On another occasion, after the labours of the Sabbath-day, I laid me down upon my bed to sleep, and in my sleep I dreamed another dream.

I thought I saw a young girl, from twelve to fourteen years of age. I noticed that she stood by a small door, wishing and trying to enter. She tried much, but without avail. Then she stood still and wept. I thought that she would break her heart if she continued to weep like that.

Some one passing by came and asked her what she wanted, and why she was so miserable, and bade her not sit there, whining and crying about nothing.

"Sir," said the young girl, "I want to get in at this door. I must get in. I will get in. I will die, rather than not get in."

The man went away laughing.

Presently I noticed, after she had cried a great while, that two friends, who stood just inside the gate, came out and asked what was the matter? They then told her how she might succeed. She had several bundles fastened about her person. "These," they said, "we must take away. Unless you will let them go, you cannot enter at this door. If you will allow us to remove them for you, we will, and then you will get through."

Hereupon I heard the child say, "I feel that my natural heart is reluctant to part with these bundles, for they contain what is very precious to me, nevertheless I would give up everything to get in. Pray help me, kind sirs."

Now I noticed that they began to untie one bundle after another. There were many of them, and they took up so much room, that I wondered where the poor child had got them from, or

how she could carry them, and who had been so cruel as to tie them to her person.

These two friends soon stripped her, and although the door was very small, yet I perceived that, to her great delight, she now easily passed through.

Hereupon she fell to singing, so sweetly and so merrily, that the surrounding woods and groves and mountains, were echoing with her voice on every hand. The words that she sang were simple. They were these:—

Oh! I am glad
I've pass'd the door.
Go back again!
No, never more.

I'll forward run
If rough's the way,
Onward I'll press,
To heaven's bright day.

As soon as she got within this door, I noticed that the two friends who had helped her through, introduced her to a queenly-looking person, who made her many presents. It seemed to me that she must be very rich, because she lavished jewels and precious things, after a most princely fashion.

Now I observed that the girl seemed somewhat bashful, and put the presents from her, saying, "If you please, you cannot intend them for me. My parents are humble. We live in a lonely cottage at home. There is scarcely any furniture there. Besides, I am so poor, and so ignorant, and so wicked, that I am not worthy of such gifts."

To these remarks this queenly person replied: "That which I offer to you, my child, belongs to me. These jewels I freely bestow. Receive them, O my daughter, and rejoice."

Then the girl took the gifts, and she forthwith burst out singing again, more sweetly than ever:—

What riches are these,
O fortunate child!
A crown for my head,
A heart undefiled.

I've houses and lands,
And balmy bowers,
A country so full
Of sweet-scent flowers.

I've kingdoms and crowns
That never decay,
I've riches untold,
Which I shall display.

I've promises great,
Exceedingly rare,
Jewels of splendour,
Awaiting me there.

I must not delay,
But forward I'll go;
I'll fight with the sin
That hampers me so.

With a glad heart I noticed that she proceeded on her way.

After a time I saw that she had to wade through certain waters that lay along the route. They were sometimes deep, oft-times muddy. I perceived what seemed to me, dense shadows flying here and there over the surface of the waters.

The girl with great courage went through. I saw that when these shadows came and floated over her, an expression of pain rested upon her countenance. Oft-times, but especially when they were flying about, I observed that she took a sip from a bottle that she carried in her bosom. Also she sent a winged messenger from her, to a great distance. Where he was, or whither he went, I could not tell. This I learnt, that she afterwards always began to smile, and to sing. These are the words which formed the theme of her song on one occasion:—

From my bottle I sip,
When my heart is sad.
I find it revives me,
And soon makes me glad.

My messenger goes
All times of the day,
Rich mercies to bring-me,
From lands far away.

I cannot tell you everything which I saw in my dream, as it would make my tale too long. One thing I must not forget.

I noticed as the girl went on her way, that in some mysterious manner, very many sparks, or balls of fire, very brilliant and beautiful, as if they had burst forth from a rocket, were continually thrown off from her soul. These I observed not to die out, as I supposed they would, but to burn on with an enduring splendour. I dreamed that after the lapse of centuries they had lost none of their brightness. As these brilliant and beautiful flames, or balls of fire, went forth from her, I saw that she began to sing again, more sweetly than ever. I could not catch the words, and my soul was much grieved on this account.

In my dream I thought that there suddenly burst upon my sight the outlines of a glorious city. "And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was a jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald: the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold."—(Rev. xxi. 18—21.)

On coming to the entrance of the city, I looked and saw those who lived there walking about its golden streets. They all wore crowns upon their heads. I saw, too, in the distance, a splendid white throne, and One sitting thereon. There were such numbers in the place that no man could count them. And I thought, would God that I were there!

Among those who had passed in at the gate, was one who, looking back, spoke to me. I could not understand what she said, although I could see from her earnestness of manner that it was of much concern.

Hereupon I dreamed that my grief was great. Whilst wondering at the things

which I had seen and heard, I perceived the angel coming towards me, who had interpreted the mysteries of my former dream.

As soon as he drew nigh he asked me why I looked so perplexed. I told him. He then said that he would gladly make plain the visions which I had seen.

"You saw a door, did you not?" said the angel, "a small door, and a young girl trying to enter it. That door is the way of life. 'Because strait is the gate, and narrow is the way, which leadeth unto life.'"

"You saw, too, that it was with difficulty that she entered that gate—that she could not get through at all, until several bundles were taken off that were fastened about her person. She could not even remove them herself. One bundle was made up of her past sins. Another contained pride; another, love of the world; another, self-will. Others, passion, selfishness, an unforgiving temper, and so forth. You noticed that two friends within the gate came out to her assistance, after she had cried much, and that one took off from her shoulder the heavy burden of sin. This was the Lord Jesus, who taketh away the sin of the world. You saw that the other friend took off from her the bundles of pride, self-will, passion, and so forth. This was the Spirit of God, by whom the nature of man is regenerated, his evil propensities eradicated, and holy principles implanted and developed.

"Immediately after passing through the narrow door, leading into the way of life, you observed that the young girl was met by a queenly-looking person, whose hands were both full of rich jewels and treasures. Her name was Wisdom. 'Length of days is in her right hand, and in her left riches and honour.' By-and-by you saw that she had to pass through certain waters that lay along the route, some of which were deep, whilst others were muddy. You noticed as well that black shadows seemed to hover over those waters, which made her countenance sad.

The waters were the afflictions and sorrows of life. The shadows hovering over them, were the doubts and fears of unbelief.

"You observed that the girl every now and then took a sip from a bottle which she carried with her, and which seemed greatly to encourage her. This was 'the cup of communion with Christ.' You saw that she also sent a winged-messenger from her to a great distance, who flew very swiftly, and that he brought rich things back—such as the grapes of consolation—the wine of gladness—of which she ate and drank, much to her well-being. This winged-messenger was Prayer.

"You would like no doubt to know the meaning of those brilliant and beautiful flames of fire, that were thrown off, ever and anon, from the soul of the young girl, and which burned with enduring splendour for ages, and which, in fact, never died out. They were the words of kindness, to which she was always giving expression, and the deeds of mercy that she was ever performing. When she met the sorrowful she tried to cheer them. When she knew that they were sick she visited them. When she met the outcast she sought to lead them to the Saviour. She was rich in deeds of mercy. She was rich in doing good. You heard that she sang very sweetly as the brilliant flames were thrown off from her soul. You forgot what the words were. I will therefore repeat them. They were these:—

Kind words, which are spoken,
To wayfaring men,
Though desponding and sad,
Will cheer them again.

In deeds of compassion,
'Tis good to abound,
The sweetest of pleasures
Are in the work found.

Every merciful deed
With splendour shall shine,
And shall light up our past
With glories divine.

'Tis the least deed of love
That beautifies life,
That revives the faint heart,
All wearied with strife.

In good deeds to abound,
I always will try;
For grace to perform them,
To God will I cry.

"I need not tell you," said the angel, "about the city. Just a word, you may like to hear of the spirit of the once young girl, which you noticed passing in at the pearly gates. You saw that she was speaking to you, but you could

not understand what she said, because she spoke in a new language. She bade you to go to her Sunday-school, and to her home, and to exhort her fellow-scholars, and brothers and sisters, and father and mother, to enter the narrow way, and to follow on until they, too, arrive at the heavenly city, the New Jerusalem."

I awoke, and, lo, it was a dream.

NOTICES OF NEW BOOKS.

The Four Evangelists; with the distinctive characteristics of their Gospels.

By EDWARD A. THOMSON. Edinburgh: T. & T. Clark. 1868.

THE material of this book is here presented in the third stage of its existence. First it was delivered in the form of Sunday morning lectures, to a Free Church congregation in Edinburgh. Secondly, it was contributed in a series of six articles to the "Journal of Prophecy." Now it appears as a neat volume of 180 pages. As may be inferred from this account of the original purpose of his work, the writer addresses himself to an intelligent audience, although not to the professional student. He has fulfilled his task carefully and skilfully. His style is clear and direct, and his treatment of his subject interesting. Teachers of Bible classes would find his book a good "basis of operation;" and thoughtful readers of the Gospels will find here much useful information and suggestion given in a compendious and convenient form.

The Mystery of Suffering, and other Discourses. By E. DE PRESSENSÉ, D.D. London: Hodder & Stoughton.

THE subjects of the Discourses on Suffering in this volume are:—The Origin of Suffering; Consolation; Suffering in its bearing on Conversion; Suffering in relation to the Christian Life; Suffering for the Truth's sake; Compassion. The other Discourses are on Christian Mysticism; The voice of the Church and the cry of the Human Heart; The Sins of Religious Speech; The Supernatural at the bar of Conscience; The Adoration of Mary, the sister of Lazarus; and the Jubilee of the French Revolution. The first of these series of Discourses was

published in the "Pulpit Analyst," and well deserved republication in this form. We cordially recommend the whole, for the quiet hours of thoughtful Christians.

The Days of John Knox. A Tale of the Sixteenth Century. By the Author of the "Dark Year of Dundee." London: T. Nelson & Sons.

GLORIOUS days were the days of John Knox. Scotland, and not Scotland alone, but the world, is reaping the fruits of them still. Stern as his country's rocks, and gentle as his country's wild flowers—John Knox was made by nature and grace for the work which was given him to do. And the present generation cannot do better than study his character and his times, and the various elements of good and evil which were in earnest conflict in the sixteenth century. The beautiful volume now before us, cannot fail to interest, and wherever it interests it will profit. We commend it heartily.

Margaret, the Pearl of Navarre. A narrative compiled from authentic sources. Edinburgh: Oliphant & Co.

THIS brief, but lively and graphic sketch of the life and times of a most gifted and noble woman, cannot fail to be read with interest, and to create a desire for further acquaintance with those stirring and eventful times, the early days of the French Reformation, in which Margaret and her noble daughter played so distinguished a part.

The World at Home; or, Pictures and Scenes from far-off Lands. By MARY and ELIZABETH KIRBY. London: Nelson & Sons.

OF all the new books for children, which we have seen this year, we like this the

best. The title, "The World at Home" is explained in the preface, as given "because it brings the world, that is so full of wonders, to our own fireside." A large collection of interesting and striking natural facts are here brought together, each made the subject of a very bright little sketch, and each illustrated by a beautiful wood engraving. We cannot suppose a book more adapted than this for awakening the interest of even the very little ones, in this world of wonders; and we shall anticipate with interest the "other volumes of the same authoresses, by which they propose to carry the reader still further, and give him a taste for deeper research."

Lama Allan; or, Cast thy Burden on the Lord. Edinburgh: Oliphant & Co.

A SIMPLE story of Christian faith in humble life.

The Hive. A Storehouse of Material for Sunday School Teachers. Vol. I., 1868. London: Elliott Stock.

EARLY last year we noticed favourably the first numbers of this little periodical. We are glad to find that it has run its course for twelve months; and the result is a volume which we very cordially recommend to Sunday-school teachers. There is a series of papers on "The Work," written in an excellent spirit, and with sterling common sense, and well worthy of being read by ministers as well as Sunday-school teachers. The volume contains also many valuable sketches of lessons, addresses, &c.—useful "Jottings on Texts," and much besides which may be of service to the teacher. Superintendents of schools would do well, we think, to promote the circulation of this magazine.

The Children's Treasury, 1868. The Book Society, Paternoster Row.

THIS is the annual volume of a halfpenny monthly, and an interesting little treasury it is, full of pictures and stories, and in each number a Bible exercise, which many a Sunday-school teacher might find helpful among the little ones.

The Mothers' Friend; Annual Volume. London: Hodder & Stoughton.

THIS is a good periodical of its kind. We sometimes wish it were less exclusively adapted to the educated mother; and we think, too, that an occasional paper on such every-day matters as children's diseases, clothing, feeding, and ventilation, would make a good and

useful variety. The first number of the new year is greatly improved.

Old Jonathan, 1868. London: Collingbridge.

THE annual volume of a penny monthly, something of the same character as the "British Workman," but, we think, inferior to that periodical. The diminution in the size of "Old Jonathan," which has taken place with the new year, will add to its readableness.

The White Foreigners from over the Water. The story of the American Mission to the Burmese and the Karens. Religious Tract Society.

THIS little book is written for the young, and while it will be read with interest by all who can appreciate heroic doing and suffering in the cause of truth, its lively and graphic style, and pictorial illustrations will commend it to that class for whom it is specially intended: even very young children will find here something to fix and rivet their attention.

Richard Blake, and His Little Green Bible. By M. H. Edinburgh: Johnstone, Hunter & Co.

A LITTLE book well fitted to interest and profit.

The Young Pilgrim: A Tale illustrative of the Pilgrim's Progress. By A. L. O. E. London: Nelson & Sons.

THIS is a "Child's Companion to the Pilgrim's Progress." "That invaluable work is frequently put into youthful hands long before the mind can unravel the deep allegory which it contains; and thus its precious lessons are lost, and it is only perused as an amusing tale." We can heartily commend A. L. O. E.'s attempt to translate the great allegory into the thoughts of children. It is published in a very beautiful and attractive form.

Fireside Chats with the Youngsters. By OLD MERRY. Second Thousand. London: Hodder & Stoughton.

THE character of these "chats" will be sufficiently indicated by the author's name, and such titles as these:—"Boys without Heads, and Boys without Hearts;" "About Fairies;" "On a Jibbing Horse;" "About Cowardy Custard;" "Ha! Ha!!" "On Gramblers;" "On Sham;" "Mr. Braggadocio Jim," etc.

On the Way: or, Places Passed by Pilgrims. By A. L. O. E. London: Nelson & Sons.

A. L. O. E. was conscious of the difficulty of re-traversing in part the ground already trodden by her, but has succeeded, notwithstanding, in producing a book for which children will thank her. The little tales which make up "On the Way" will be read with interest and profit.

Lost in Paris, and other Tales. By EDWIN HODDER. London: Hodder and Stoughton.

Mr. EDWIN HODDER knows well how to cater for the young, and his books are all interesting and wholesome.

The Pulpit Analyst. Vol. III. London: Hodder and Stoughton.

THE Pulpit Analyst for 1868 forms an able and attractive volume "after its kind." Readers will turn to the series of papers on "Misread passages of Scripture," by the Rev. Baldwin Brown, with interest. They are ably, powerfully, and eloquently written. Professor Godwin gives a new translation of the Gospel according to Mark, with notes, which will be valuable to the preacher of God's word. There are several sermons by men whose praise is in all the churches, and there are "outlines," translations, &c., of more or less excellence.

Ways and Means: A Story of Life's Struggles. By CLARA LUCAS BALFOUR, Author of "Morning Dew-drops," "Women of Scripture," "Sketches of English Literature," &c., &c. London: W. Tweedie.

THIS tale is intended to exhibit the evil results of intemperance. It is natural in its delineation of character, and winds up with a catastrophe which it is to be feared is not very uncommon in the case of those who "follow strong drink." The style is occasionally a little too ambitious, and the descriptions somewhat laboured; but as an exhibition of the ruinous effects of intemperate habits it has our hearty approval and commendation.

The Holy Land: Past and Present. Sketches of Travel in Palestine. By the Rev. HENRY S. OSBORN, M.A. London: Virtue & Co.

SPECIAL and augmenting interest seems to gather around Palestine. Once, myriads went forth in the spirit of fanaticism to deliver it from the oppression and defilement of the Saracen; now,

travellers and explorers go on a mission of Biblical and scientific inquiry to deliver it from the misrepresentations of "ecclesiastical tradition." This is the special object of the volume before us; but, combined with this, there is much that is interesting in local description, and not a little that is valuable in Scriptural elucidation. The book is a smaller edition of a larger work, and is chiefly intended for the young. To them it will yield information at once solid and varied, enabling them more fully to understand and appreciate the truthfulness and accuracy of the Scriptures. The more advanced, however, who may have read other works on Palestine, would not be disappointed by a perusal of Mr. Osborn's book.

Violet and Daisy: or the Picture with Two Sides. By M. H. Edinburgh: Johnstone, Hunter, & Co.

THIS is a simply-told and well-written tale. It is free from the extravagance and unnaturalness of much of the fiction now issuing from the press, and illustrates and enforces the duty and happiness of remembering "the poor and suffering." It may be read with pleasure and profit, especially by the young.

The Fortunes of Cyril Denham. By EMMA JANE WORBOISE, Author of "Thornycroft Hall," "Violet Vaughan," "St. Beetha's," &c. London: James Clarke & Co.

THE author of this tale is now a voluminous writer. Her books appear with a rapidity that is truly marvellous; and still they are not wanting in vivacity, force, and felicity of conception. The present is not, perhaps, one of her best productions, but it is not deficient in her usual characteristics, and will be read with interest, and, it may be, admiration, by those who are familiar with her writings.

The Life of Jesus. For Young People. By the Editor of "Kind Words." Profusely illustrated with original engravings by Messrs. J. and P. Nicholls. London: Henry Hall, Old Bailey.

AMONGST the many books for the young on the Gospel History, we have seen none which we like better than this. The events of our Lord's life, from beginning to end, are treated consecutively, and illustrated by the knowledge of Oriental scenery and customs which we owe to modern travel. The spiritual

lessons of the History are brought out simply and truthfully, and the numerous engravings are chaste and good.

The Chatterbox. Edited by ERSKINE CLARKE, M.A. London: William Macintosh. *The Children's Prize.* Edited by ERSKINE CLARKE, M.A. London: William Macintosh.

THESE are the annual volumes of two Children's Serials, the one a halfpenny weekly, the other a penny monthly. We do not know which we like best. They are both perfect treasuries of stories, and pictures on all manner of subjects. The engravings are suited for children, and are wonderfully good, and many a father and mother, we doubt not, will enjoy looking over them as much as the youngsters.

The Shepherd with His Lambs; or, Chapters and Songs on all the Scriptures that connect together Christ and Children. By A. J. MORRIS, late of Holway. London: A. Miall.

THERE is a touching interest attached to this little book, from the fact that the dear and honoured friend, just gone to his rest, occupied some of his last days in thus ministering to Christ's little ones. The passages in the Gospels showing the connection of Christ with children, are here taken up consecutively and treated with much delicacy, tenderness, and Christ-like simplicity; and some of the songs at the head of each chapter are very beautiful. To Christian parents in general, and especially to those who had the happiness of knowing Mr. Morris, we heartily commend this little volume.

A Book for Governesses. By ONE OF THEM. Edinburgh: Oliphant and Co.

THOUGH not one of the class for whom this little book is written, we have read it with the deepest interest and sympathy. The authoress appears to be one of the numerous class whom reverse of circumstances has thrown into her present position; but, having given her whole mind and heart to her new sphere, now brings out the result of a varied experience for the encouragement of others similarly situated. The position of a governess, in all its aspects, is here treated with much practical wisdom. Noble and strengthening thoughts are expressed often with so much eloquence and pathos that the book cannot fail to bring comfort and stimulus to every earnest-hearted teacher. Mothers as

well as governesses will do well to ponder the contents of this very unpretending but excellent little book.

Old Merry's Annual. London: Hodder and Stoughton.

THIS Annual is as attractive as ever. What between its stories, its pictures, and its puzzles, "Merry and Wise" cannot fail to be popular.

Congregational Church Membership. By Joseph Ackland. London: Hodder and Stoughton.

WE are glad to hear a layman's voice in favour of the old, and, what we venture to call, the scriptural principles of our body. The objections against our existing system are recognised by Mr. Ackland as twofold in character—"one series applying directly to the principles on which our system is founded, and the other class dealing with the incidents of procedure in putting these principles into operation." The former he repels entirely; and he believes that even the incidents of our procedure do not need alteration, "though in some cases they require more judicious working" We trust that this clearly and ably written pamphlet will have wide circulation.

Centenary Celebration of Cheshunt College. 25th June, 1868. London: Hodder and Stoughton.

THIS volume contains the sermon by Mr. Binney, the address by Dean Alford, the speeches at the dinner, and the essay on the character and work of the Countess of Huntingdon, by Mr. Allon, for the delivery of which there was not time. Many will cherish this memorial of a deeply interesting occasion.

Memoir of George Steward, Author of "Mediatorial Sovereignty." London: James Nisbet & Co.

THIS memoir needs only to be known to commend itself to Christian hearts. The story it contains is not without interest. But it is the man himself, as he is revealed in his letters and conversations, that forms the charm of the book. And yet "charm" is scarcely the word. It does not convey an idea sufficiently deep or lofty or solemn of the impression produced by communion with George Steward. He "walked with God" in a manner that few attain to, and that heart must be very "far off" indeed which is not drawn heavenward by converse with this holy man.

The British Quarterly Review. No. 97.
Jan. 1, 1869. London: Hodder and Stoughton.

THIS is a thoroughly good number of the *British Quarterly*. Its contents are—Literary Forgeries—Davidson on the New Testament—Gustave Doré—Church principles and prospects—Dr. Vaughan; in memoriam—The New Parliament and Mr. Gladstone—with 85 pages of Book Notices, under the head of Contemporary Literature. The article on Dr. Vaughan will be read far and wide with deep interest. The paper on Dr. Davidson's speculations on the New Testament, contains the most conclusive and satisfactory exposure of the pretensions and results of the so-called higher criticism, which we have met with in a small compass. We thank the Author and the Editors for so clear and masterly a defence of our New Testament Scriptures.

The Congregational Year-Book, 1869.
Containing the proceedings of the Congregational Union for 1868, and general statistics of the Denomination. London: Hodder and Stoughton.

We sometimes wonder how we "got on" in those days when there was no Year-

Book. The volume is now an indispensable of our Denominational life. And we feel ourselves every year under deeper obligations to the Rev. R. Ashton for the painstaking and admirable manner in which he exercises his editorial functions. Here is an octavo of 400 pages for eighteenpence! We need not add that we commend it most cordially.

Stories from Germany. 1. *Gold Seekers and Bread Winners.* 2. *The Cobbler, the Clerk, and the Lawyer of Liebstein.* Translated by ANNIE HARWOOD. London: Hodder & Stoughton.

THESE stories, pronounced by an intelligent young friend of ours to be "very good," have already appeared in the pages of "*Merry and Wise*," and now, with a smart binding and illustrations, make a pretty Christmas gift-book.

With the Tide; or, a Life's Voyage. A Story for Young People. By SIDNEY DARYL. London: Hodder and Stoughton.

THIS story occupied the first place in "*Merry and Wise*" all the months of last year, and will be acceptable to many in this separate form.

CONGREGATIONAL REGISTER.

December—January.

[To prevent mistakes and delay, all communications for the Register should be addressed to the Editor, 2, Ivy Lane, Paternoster Row, E.C., and marked on the envelope "For Congregational Register."]

ASSOCIATION MEETINGS, &c.

Dec. 14. Caermarthenshire and Glamorganshire Association at MERTHYR TYDFIL. Chairman, Rev. F. S. Johnstone. Paper by Rev. E. Z. Lyttel, on "The Vested Interests of the Irish Church." Sermon by Rev. J. Davies.

„ 16. North Devon Congregational Association at BARNSTAPLE. Chairman, Rev. R. A. Bertram. A Paper read by Rev. J. Pinn, on "The Duty of our Churches in relation to the Temperance Movement."

„ 23, 24. Monmouthshire Welsh Association at BLACKWOOD. D. S. Lewis, Esq., in the chair. Various sermons were preached, and also resolutions passed respecting chang-

ing the name of the Society for promoting English preaching in Wales, into the Home Missionary Society for South Wales and Monmouthshire.

Dec. 22, 23. Aberdeen and Banffshire Association. The sermon was preached by Rev. D. Arthur. A Paper was read by Rev. J. Chalmers, from China, on the "Duty of Ministers at home with regard to Foreign Missions;" also, by Rev. J. Murker, of Banff, on "Evangelistic Efforts." A *soirée* was also held, at which various addresses were delivered by ministers in the vicinity.

NEW CHURCH FORMED.

CHEVELEY, near Newmarket, Cambridgeshire. Union of Baptists and Pædo-Baptists.

NEW CHAPELS OPENED.

Aug. 29, 1868. Pleasant Creek, VIC-TORIA (Pastor, Rev. Mr. Miles).

Nov. 17, 1868. Ambhipotsy, MADAGASCAR (Pastor, Rev. W. Toy).

Dec. 1. BOSTON (Pastor, Rev. J. Shaw), by Revs. J. Stoughton and R. Balgarnie.

" 13. Chatham Place, Edge Hill, LIVERPOOL, opened as an Independent Chapel, by Mr. Lewis, Rev. F. Smith, and Rev. J. Kelly.

CHAPEL RE-OPENED.

Dec. 20. CULLEN, SCOTLAND (Pastor, Rev. C. H. Murray), by Rev. James Robbie.

SCHOOL-ROOMS OPENED.

Jan. 13. ROTHERHAM (Pastor, Rev. J. W. Richardson). Chairman, H. Lee, Esq. Schools opened free of debt.

ORDINATIONS.

Aug. 30, 1868. J. MILES, Pleasant Creek, Victoria. Revs. J. J. Halley and D. M. Davies took part in the service.

Jan. 15, 1869. T. STIMPSON, Middleton, Manchester. The Revs. R. C. Lumsden, Professor Scott, LL.B., R. M. Davies, Professor Newth, and J. A. Macfadyen, M.A., took part in the service.

RECOGNITION SERVICE.

Rev. H. W. BRIGG, Union Chapel, Woodhouse Moor, Leeds. Prayer. Rev. H. Tarrant. Charge, Rev. W. Thomas. Address to Church, Rev. J. P. Chown.

CALLS ACCEPTED.

W. A. CRAVEN, of Airedale College, to Wyke, near Halifax.

W. SATCHWELL, late Assistant to Rev. J. Hoyte, of Atherstone, to Hartshill.

REMOVALS.

Rev. M. BIGGS, Colyton, to Welford.

" S. PEARSON, M.A., Birmingham, to George Street, Liverpool.

" B. LAISHLEY, Onehunga, to Lonsdale Street, Melbourne.

" C. C. TYTE, Howard Street, to Broom Park, Sheffield.

" G. W. ROBINSON, St. John's Wood, to Dudley.

" S. KENNEDY, Croydon, to Newport, Monmouthshire.

" W. WOODS, Leicester, to Melbourne, Victoria.

" J. B. LISTER, Blackburn, to Brighouse.

Rev. R. D. MAXWELL, Bedford, to Goole.

" B. BOND, Range Bank, Halifax, to Chinnor.

RESIGNATIONS.

Rev. H. M. STALLYBRASS, Saltaire.

" J. WHITE, Rocklington.

" A. NORRIS, Cambridge.

" E. G. BARNES, Newport, Salop.

" G. J. ALLEN, B.A., Warwick.

DEATHS OF MINISTERS.

Dec. 20. Rev. E. EDWARDS, Manchester. Age, 63 years. Length of ministry, 39 years.

" 22. Rev. HUGH PUGH, Mostyn, Age, 66. Length of ministry, 44 years.

" 23. Rev. J. MACINTOSH, Nottingham. Age, 34. Length of ministry, 2 years.

" 31. Rev. J. TREW, Dedham. Age, 67. Length of ministry, 45 years.

Jan. 1, 1869. Rev. J. C. POTTER, Whithy. Age, 65. Length of ministry, 41 years.

" Jan. 2. Rev. B. H. KLUHT, Gravesend. Age, 54. Length of ministry, 27 years.

" 7. Rev. R. W. MONSELL, Neuchatel, Switzerland. Age, 52.

" 12. Rev. J. CHATER, Sen., Southport. Age, 63. Length of ministry, 32 years.

" 22. Rev. T. EVANS, Shaftesbury. Length of Ministry, 50 years.

DEATH OF MINISTERS' WIVES.

Dec. 28. Mrs. ROSS, wife of Rev. J. R. Ross, St. John's Wood.

Jan. 13, 1869. Mrs. FOSTER, widow of late Rev. J. K. Foster, formerly tutor of Cheshunt College.

TESTIMONIALS.

To Rev. R. G. SOPER, B.A., on leaving Ludlow, Purse and Timepiece.

" Rev. H. ALLON, Islington, on completing the twenty-fifth year of his ministry at Union Chapel, Purse.

" Rev. J. E. RICHARDS, on leaving Hammersmith, Tea Service and Purse.

" Rev. B. F. BROWN, on leaving Heacham, Plate.

" Rev. W. WOODS, on leaving Leicester for Melbourne, Purse.

The **MERCHANTS' LECTURE** will be delivered (D.V.) at Poultry Chapel, on Tuesday, Feb. 9th, at noon precisely.

THE
CHRISTIAN WITNESS,
AND
CONGREGATIONAL MAGAZINE.

WHO IS RESPONSIBLE FOR MINISTERIAL SUCCESS?

By the Rev. S. Webbitch.

By Ministerial Success I mean a spiritual effect upon the people in kind and degree, such as may be reasonably expected, and such as is promised to follow on fidelity; or, if this is vague, I would say, the presence of a power upon the people whereby either Christians grow more like Christ, or sinners come to faith, or both these in considerable though not equal measure. That ministry might be called successful which keeps the Church in peace, which secures its numerical and internal growth, and which produces in the people around the Church—young and old, especially young—those impressions which give them strong affinities with the Church, and continuously bring them within her pale.

These results require time. All enquiries about success during the first weeks, or even months, of a ministry should be discouraged. Give it time. It is the building of a bridge to connect earth and heaven, and the first outlay is on foundations below the surface or behind the hoarding. Its aim is a harvest, and the first weeks must be given to ploughing or even fencing, and when the seed is sown, November is a long way from August in spiritual husbandry. "Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it until he receive the early and latter rain. Be ye also patient."

But our enquiry is not wherein success consists, nor how long it takes to appear, but *who is responsible for it?* If it is small or *nil* who is to blame? if moderate, where lie the limitations? if great, to whom is the credit due? Must we look for the explanation of these variations to one quarter or to many? and if to many, in what proportions is the responsibility to be distributed? The prosperity of a business firm is observed to date, it may be, from the introduction of a new partner, or foreman, or traveller, from

the withdrawal of some competing firm, or from some quite accidental circumstance. Is any corresponding dependence on circumstances, persons, and coincidences to be traced in the success of the ministry?

To some it will seem irreverent, almost profane, to ask such a question. Have you forgotten, they will say, that it is neither of him that willeth, nor of him that runneth, but of God that sheweth mercy?—that though a Paul may plant, and an Apollos may water, it is God alone that can give the increase?—that man is the clay and God is the potter, having power to make one vessel to honour and another to dishonour?—and that Paul distinctly attributes the various successes of himself and his fellow-labourers to God's sovereign ordinance, "even as the Lord gave to every man?"

No, I have not forgotten this. I should be sorry to forget a truth so really encouraging. But is this a truth in the spiritual sphere and not in the material? Is God less absolute among seeds and birds, and fire and water and air, than among the souls of men? or are we less responsible in spiritual matters than among these? If the agency of God ignores or suppresses or limits the agency of man anywhere, is it exclusively in the spiritual sphere? If not, then we may speak of divided responsibility, and of co-operation with God in both spheres alike, or in neither. The sovereignty of God is everywhere or nowhere. It does or does not appear in all His working. We do meet it everywhere, but we must not meet it in one way here and in another way there. If it may excuse the Christian worker from all solicitude, so it may the worker in the field. If sovereignty means an iron ordering of things, excluding all creature responsibility, then it means this everywhere, and leaves responsibility nowhere, not in the husbandman for the state of his farm, not in the shepherd for the state of his flocks, not in the parent for the training of his children. If the power which makes the word effectual were exercised arbitrarily, quite independently of conditions and reasons, then there were but one answer to the question, Who is responsible for Ministerial Success? and to all questions of the sort that answer would be invariably—of all failure and of all success, the same—"God." To Him, then, must be referred all that we now charge on the negligence of men. The slothful servant would deserve no more blame than he who gained five talents; and the drone, and the liar, and the thief, and the dumb dog, and the careless watchman might sing over their cups and their crimes "we are delivered to do all these things." Then all idea of ministerial responsibility or Church responsibility, and all self-reproach, and self-rousing, and mutual exhortation, and all discussion of the subject were an impertinence. Our time will be wasted, and our seriousness be a grimace if we do not hold as certain, as fundamental, that in bestowing His blessing upon ministerial labour God has some regard to conditions that are within our power—that there are circumstances under which God certainly will bless His Word, and circumstances under which His blessing is likely to be withheld, or sparingly bestowed.

It is probable that there is quite as close and constant a connection

between antecedent and consequent in this as in any other department of the wide region of the Divine operations. It is true that in this sphere we encounter the unique element of *will* which baffles all our calculations. But we cannot suppose that the relation of a creature will to God is abnormal or undefined, or that it causes any real disturbance of the great laws of His procedure. It causes no faltering in His utterances, no uncertainty in prophecy, promise, or plan. Our search after the Divine method, so wonderfully successful of late in the natural sphere, may, in the next world, if not in this, discover the connection between spiritual antecedents and consequents. We may there see *why* Jesus "could not do many mighty works" at Nazareth, and *why* the Jews "could not believe," *why* one minister succeeds and another, apparently as able and good, fails, and *why* the same is successful here and unsuccessful there. But enough is now known to assure us that there *are* reasons, and also to enable us to predict with great certainty when we see certain causes at work what results will follow. Enough is revealed to convince us that even the effect of the Gospel on men is to a large extent put within our power, and is regulated by certain combinations, which make the question of responsibility for those results a reasonable and very solemn one. Those combinations are so complex, and depend on so many concurrent agencies, that we may safely assert that the responsibility of which we are now enquiring is a *divided one*. It never rests wholly on one man. It is a partnery of the most solemn and sacred character. The conditions of success require many hands to supply them. One may do his part and another not do his, a third may blunder and a fourth oppose.

The Divine photography which seeks to imprint the image of God on the soul demands not less than the natural art does, favouring elemental conditions, a steady hand, a watchful eye, nice adjustments, and a careful preparation of the recipient surface. The sun is never at fault. He is always bright enough. 'Tis in our cloudy skies and in our imperfect moral chemistry and careless management that the hindrance lies. Let the terrestrial conditions be faithfully found and the celestial forces will not be wanting—the image will be there to the joy alike of subject and artist and all concerned.

My object in this paper would be partly realised if I said no more. One answer to the question we are considering is furnished. Who is responsible for ministerial success? Who is? No one is, but many are. The honours and joys of success, and the responsibility of failure, are both too heavy a weight, of glory or of shame, for any one soul to bear. To see souls converted in hundreds, to see Christians abounding in the fruits of righteousness, the whole body making the increase of God, this is too much, too grand, too God-like a thing, to be claimed as the work, even instrumentally, of one man, and is never allowed to one man. Rather "for the gift bestowed by the means of many persons thanks are given by many on its behalf."

Evil admits a monopoly more easily. One sinner destroyeth much good, but it is not in the power of any one man, not even the gross slanderer of the preacher, or the sower of discord among brethren, wholly to subvert the work of the faithful servant of the Lord. The guilt and devilishness of such an act would be a terrible and intolerable antithesis to the Christian's eternal weight of glory. No, this responsibility is not mine nor yours, nor yours, but *ours*. It is a broad thing that lies on many shoulders. Like the whole weight of the holy things borne by the Levites through the wilderness, it has to be divided and distributed in portions among many. And one important step towards success is taken when this *division* of the responsibility is fully recognised—when every one who can help or hinder it knows his power. Add conscience, and then all is done.

If the scene at the foot of Sinai during the construction of the Tabernacle, when every one was looking on his own person or in his own tent for some jewel, or fabric, or metal, or into his own mind for some taste or skill, which he could contribute,—if that scene could be reproduced in spiritual equivalents in the Christian Church, then soon the full dimensioned House of the Lord would arise, and the Divine Shekinah would enter in and dwell there.

This feeling of a common responsibility will show itself in two ways : under success, as a sympathy in thankfulness ; under failure, as a sympathy in sorrow and rebuke. Prosperous, a Church will then unanimously ascribe the praise to God, not to their minister's zeal or their own, and will be as that choral company who filled the courts of the new-made temple with the swelling gladness of a thousand voices in song ; not prosperous, the eye of each will be turned first, not outward to fix the fault on this man or on that, but inward to find how much of the evil cause is *there*. The minister will not say, I should be more successful if I had better deacons, or more consistent and more praying members ; nor will these rejoin : there would be more prosperity if our minister preached better, prayed and visited more, and attended to public matters less. All this may be, would be true ; but the solemn sense of a *share* in the responsibility would suppress the criticism, or at least defer it till conscience had been heard in approval or rebuke of our own personal relation to so grave a question.

But without violence to this charity, we may, perhaps, be a little more specific, and enquire in *what proportions* this responsibility is distributed ?

And here the Holy Oracles instruct us. Enquiring of them the conditions of success, we find that while they claim for God the exclusive praise as the Giver of the increase, and affirm that " Both he that planteth and he that watereth are one," and " are nothing," they distinctly connect the bestowal of this increase with *the condition of the hearer, the qualifications and faithfulness of the preacher, and the prayers and life of the adjacent people of God*. Hear what Scripture saith :—

" The seed is the Word. Preach the Word. Preach the Gospel to every creature. The word of God is quick and powerful. My word shall

not return unto me void. If an angel from heaven preach any other Gospel, let him be accursed. Take heed to thyself and to the doctrine, continue in them, for in doing this thou shalt save both thyself and them that hear thee. Our Gospel came not unto you in word only, but also in power and in the Holy Ghost, and in much assurance, as ye know *what manner of men we were among you for your sake*, and ye became followers of us. Ye are witnesses, and God also, how holily, and justly, and unblameably we behaved ourselves among you. We will give ourselves continually to prayer and the ministry of the Word. Let a man so account of us as the servants of Christ and stewards of the mysteries of God; and it is expected in stewards that a man be found faithful. Feed the flock of God, taking the oversight thereof, not by constraint, nor for filthy lucre, nor as lords of God's heritage, but as examples of the flock; and when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Meditate on these things, in them be, that thy progress may be manifest to all. I am made all things to all men if I might by all means save some. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."

These and similar words lay a weight of responsibility upon the minister crushing but for the grace of God, unquestionably and immeasurably greater than that of any other man, and tremendous is the "woe" unto him who, holding that office, preacheth not the Gospel, and doth not enforce it by the manner of person he is. His share of the responsibility is so great, that a substantial success and a sure reward are promised to his fidelity alone, whatever others may do. A burning and a shining light in the pulpit and out of it, passing with its brilliancy and fire into all the walks of pastoral life, will never fail of accomplishing something, nor, if the sphere and the man be adapted to one another, of accomplishing much.

There are ministerial failures not blameable, or blameable only in the error of a misplacement of the man, or of too long continuance after the misplacement has been discovered. In all other cases of failure, the great proportion of the blame must lie upon the minister himself. His office is not an *otium cum dignitate*. Its possibilities of good and of evil, of praise and of blame, are equal. With the honour, and credit, and rewards of success, are also given the risks of failure and the upbraidings of conscious unfaithfulness.

We must not hide from ourselves the fact, that to suitable natural gifts, diligently cultivated and employed, God has promised a blessing which it is not in the power of any enemy, terrestrial or infernal, wholly to turn aside. If there be failure, therefore, certainly the first man to make deep searchings of heart should be the minister. His lips should be the first to send upward and inward the enquiry: *Lord, is it I?* The probability is that it is he. To him the thoughts most naturally turn. He stands nearest to the work; in the most manifold and obvious connection with it. We can

hardly think of it and not of him, or of him and not of it. Indeed, we use the term ministerial failure when we mean an unprosperous Church—thus in common speech tacitly assuming the largeness of the minister's responsibility.

If the ship run aground, it *might* be due to fog, or currents, or winds, or crew, but the public will immediately ask who was the captain, and will, till convinced to the contrary, say he did it. If the flock be lean, he who has it in command to feed the flock should be the first to consider the fact; if the wicked take not warning, the watchman should say: Have I been sleeping?

And so it is. The sense of insufficiency and the suspicion of personal unfaithfulness is so keen in most ministers, that the most painful self-rebuke is caused by the first symptoms of declining usefulness. A few, doubtless, are less sensitive, and some are blind to causes in themselves which everybody else sees; but for the most part the under-shepherd is an anxious being, and is entitled to the relief which are afforded by the fact that others also do in God's view share the responsibility which is too heavy for him alone.

Hear what the Scripture saith on this matter also:—
 "Brethren, pray for us, that the Word of the Lord may have free course and be glorified; and for me that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the Gospel. Pray ye the Lord of the harvest that he will send forth labourers into his harvest. Prayer shall be made for him continually. Ye are the light of the world; ye are the salt of the earth; let your light so shine before men, that they may see your good works and glorify your Father, who is in heaven. Do all things without murmurings and disputings; that ye may be blameless and harmless in the midst of a crooked and perverse nation among whom shine ye as lights in the world, that I may rejoice in the day of Christ that I have not run in vain, neither laboured in vain. Look to yourselves that we lose none of the things which we have wrought."

These Scriptures clearly show a connection between the character of Christians and the success of ministers. Paul, Peter, John, our Lord Himself, do here call upon believers to help to bring the world to faith, charging them to add to the word the weight of their testimony and the force of their prayers. If the ministry is a ship on the waters, they are an Aeolian agency that can direct and command the breeze. If it be a husbandry, they can put the shower and sunlight in motion. If it be a shepherding, they can keep the wolf away. If it be a schooling, they can help the learners.

Indeed, we do not need Scripture to convince us of this. What power there is in a cure to commend a medicine, in a life to commend a doctrine, in a holy manliness to commend the Gospel of the Second Man; what power there is in a praying Church to open the windows of heaven, the eyes of ministers, and the hearts of hearers, and to give an air of reality and

earnestness to ministrations and to all Church action, we know well. "We live if we stand fast in the Lord." Joshua can fight and conquer so as long as Moses and Aaron and Hur keep their place on the adjacent hill, and those heaven-bending hands are uplifted.

The Church may be made up of co-operators, antagonists, or dead weights, in various proportions, and its effect on the ministry will vary accordingly. Its power is positive and negative—positive in the ways already mentioned, negative by the omission of helping acts, and hostile by the permission or even perpetration of actual hindrances. It is too much forgotten, some seem never to think of it, that impression depends not merely on the text and discourse, but very greatly on a nameless something in all the surroundings and aspects of the worker and his work, which we may designate, but cannot define, by the terms, "moral atmosphere," "tone," "spirit," "savour" "the look of things." It is indicated by well-attended weekly services and Church meetings, by punctuality and regularity, by the greetings and enquiries and kindly exchanges which betoken sympathy, by the assiduity and unanimity of Church officers, by the flow of money to the several treasuries of the Church, by the generous care which secures the pastor against pecuniary anxiety, by good singing, short prayers, and a hearty manner; by courteous attention to strangers, by an observant eye, which notes and reports to the pastor the new comer, the signs of interest and impression; or the vacant pew, the beginning of strife, the unnoticed absence, sickness, or trouble; by the ear wisely open and wisely shut, by the word fitly spoken, and by many other nameless manifestations of the spirit, like-minded with Christ, "which will naturally care for your state."

The effect of such a state of things on the minister's spirit, which rises and falls like the most sensitive barometer, is most exhilarating. It keeps him in heart and hope, and carries him round the circle of his duties with animation and vigour. He watches, then, for souls with joy and not with grief.

Preaching, under such circumstances, hardly can be dull. The work of study, pulpit, and home, is done then as Jacob's shepherding was, with hourly visions of one he loved before his eyes. He will then gladly spend and be spent for his people.

But let this be noted, that while to produce this inspiring state of things all must contribute, the destruction or abatement of it when produced can be effected by a very few. Unfriendly criticism of the sermon, especially before young people, disparaging comparisons, the refusal of co-operation, small affronts, incipient estrangements, slack attendance, the stale charge, brought, perhaps, against all Churches by some morbid or ambitious complainers, of coldness, stiffness, and pride—these, and a hundred other little foxes of the same sort, spoil the vine and break the charm of the previous cordiality and zeal.

I must not close without mentioning a responsibility more serious; more

exclusive than any I have named. In the parable of the sower the cause of the diversity of result was found entirely in the *soil*. The seed was the same, the time was the same, the weather was the same, but the *ground* was different—hard some was, thin some, weedy some, and some was good. Thereupon the Great Teacher said: "Take heed how ye hear, for with what measure ye mete"—with what measure of attention, openness of heart, honesty, faith, ye mete to the speaker of the Word—"it shall be measured to you again." "The Word did not profit some, not being mixed with faith in them that heard it." Highly criminal is a negligent preacher, highly criminal is a negligent Church; but the greatest criminal is he who hears negligently. His function in this joint business is so important that he may further or frustrate all the efforts made on his behalf. He may strive with his Maker, he may resist the Holy Ghost and defy the combined influence of a faithful preacher and a praying Church. Exalted to heaven in privilege, he may, from that eminence, leap to hell. By shutting his eyes he may turn for himself the noon of the Gospel-day to midnight; by avoiding the occasions, books and persons, which would stir his conscience, he may remain without impression, or if a few stray seeds fall on his soul, he may beckon the birds which Satan so willingly sends to catch them away. He, he only has the terrible power to make even a faithful minister "a saviour of death unto death."

The conclusion of the whole matter is this:—God gives success to the Christian ministry, not arbitrarily, but on conditions which it is in our power to supply or withhold; everyone is responsible just in so far as he can contribute to those conditions, and no one may complain till he has done his part. The part of the minister is to preach Christ—a very manifold duty—and to behave himself holily, justly, and unblameably. The part of the Church is to embody and illustrate the Gospel and to surround the ministration of the Word with every favouring circumstance; and the part of both is to be instant in prayer for the promised increase. The part of the hearer is to receive the invitation of the grace of God as from God, whether the ministrant be faithful or faulty, and the part of every one is not to busy himself in determining another's responsibility, but leaving that to the Lord, to give heed that he fulfil his own.

THE SOUL ANCHORED FAST TO CHRIST.

Tossing on the billow,
Rocking in the blast,
Sickenings on the pillow,
Verging toward the last—
While the tempest rages,
To the Rock of Ages
I am anchored fast.

Skies all clad in sable,
Storm-clouds scudding past—
Clinging to the cable,
I am anchored fast.

Gone each earthly treasure,
Cut away each mast,
Vanished earthly pleasure—
Still I'm anchored fast.

Sorrows multiplying,
Prospects overcast—
Weeping, groaning, sighing,
Still I'm anchored fast.

Swiftly to my grave bed,
I am making haste;
Trembling 'neath the death-dread,
Still I'm anchored fast.

CONGREGATIONALISM IN NOTTINGHAMSHIRE.

By the Rev. F. S. Williams.

NOTTINGHAM is "no mean city." The thread of its history is woven through every age of the annals of England. In its caverns our Celtic ancestors found a home; and on its heights the priests of Druidism lighted their watch-fires—fires that gleamed over the forests of Sherwood, and down the valleys of the Trent. Here kings loved to linger. Here parliaments held their deliberations. Here the highest courts of justice and equity had their sittings. Here the standard of war was unfurled.*

The town and county of Nottingham teem, too, with memories of Puritan, Nonconformist, and Independent history. Its thriving citizens and stalwart yeomen fought well the battle of civil and religious freedom. It was while the white cliffs of the castle rock were rolling back the red tide of war that a Puritan lady, seated within the crumbling walls of the fortress, wrote her annals of patriotism and piety. It was from a spot in this county—to which pilgrims came from across the Atlantic, and where pilgrims kneel where their fathers had knelt before them—that there went forth a little band of holy men and women, who passed from Scrooby to Boston, from Boston to Holland, and from Holland in the *Mayflower* to the New World; and that thus Nottinghamshire is the mother of the Pilgrim Father Church—the mother of the Christendom of America.

The earliest traces that we can find of the history of Independency in this county lead us back to "about the year 1655," when Cromwell was Lord Protector. At that time "a Congregational Church of Christ" was established "at Nottingham," with which, probably, Colonel Hutchinson was associated, and where "officers of Cromwell would worship when visiting the town, and the Protector himself, if occasion called him hither." Five years afterwards a dark cloud settled over the land. Charles II. returned; the Ejectment of 1662 took place; piety was persecuted with relentless cruelty, and irreligion and vice deluged the land. The "Five Mile Act" forbade any minister to come within five miles of the place where he had formerly laboured, separated the young Church from its pastor, and so the flock was left like sheep without a shepherd.

Nottinghamshire shared the sorrows of these evil times. A few pious people, however, daring all for Christ, gathered together in the country district about Sutton-in-Ashfield, united themselves with others in Nottingham, and became one Church under a pastor named Mr. James, one who is described as having been "sent forth by a Church at London to preach the Gospel." By night, in "dens and caves of the earth," and in the homes of faithful brethren, the pastor and people would meet by stealth,

* It may be interesting to the student of history to be reminded that it is now just 1,000 years since King Alfred was married at Nottingham.

and join in their prayers, and sing their songs with lowly voice lest enemies should hear them, and speak together of that sweet "rest that remaineth." "Our meetings were disturbed," says the earliest chronicle extant of Castle-gate Church, Nottingham, "and we were forced to meet as we could in the night, and at two or three o'clock in the morning. We were glad of a quiet meeting at any time. We could not always get ministers to help us, but did make use of some in the Church that had gifts to speak a word to edification. Captain Wright, the then elder of the Church, was very useful that way. As he was once exercising amongst us, he was taken and carried to prison, where he was confined a considerable time—about three months—but was very cheerful under his confinement..... We were troubled with assizes and sessions processes for not going to our parish church. Thus we continued getting our meetings with difficulty and peril." Mr. James, their pastor, rented a farm at Flintham, and used his own house for worship, and laboured on from thirteen to fifteen years, though he was distrained upon for the payment of persecuting fines till at one time he had not "so much as a stool to sit upon," and though he was imprisoned for months at Nottingham, and for years at Newark. Thus persecution did its worst, yet "the Word of God was not bound," and at Flintham, Sutton, and Nottingham, there were three flocks under one shepherd—three members of one body—three branches of one Church—three who were spiritually and ecclesiastically one.

The Revolution of 1688 came, and brought "toleration" in its train. The threefold pastorate was held by one Mr. Ryther; but at length Nottingham and Flintham were separated from Sutton, and each of the two was now provided with a pastor. Rooms were obtained at Postern Place in Nottingham, where the congregation could meet in peace, and in the following May a "meeting house" was built on the present site in Castle-gate. It is interesting to look at the old balance-sheet of this building account. Among the donations the highest was £80; several persons contributed £10; "a Scotchman" gave 5s.; one donation was for lime and bricks, 9s.; another for "thirty-two bundles of reeds," 10s. 8d.; and "John Barnes, for one deal board, 1s. 2d." In the expenditure we observe that the entire cost of timber was £80; bricks were 11s. per 1000; eight deal boards for the pulpit came to 14s. 8d.; the charge for making the pulpit was £1. 10s.; and there are items for "ale and bread for some countrymen on a wet day, 2s.;" and for "one going to Bulwell, 4d."

In the year 1720 we find that the Church entered into close connection with Independent Churches at Bolsover, Chesterfield, Sutton, Sheffield, and elsewhere; a representative character was assumed by the assembly; and these proceedings are recorded for the information of the Churches, and, as they express it, "for the benefit of posterity."

For a long period the history of Independency in Nottinghamshire was very discouraging. During the whole of the eighteenth century only two Churches, one at Keyworth, and another at Mansfield, were founded.

Down to the year 1866 there were only fifteen pastorates established—fifteen pastorates in a county that contained twelve market towns, 560 villages and hamlets, and 300,000 souls! In the county town the population had largely increased, in the last forty years had doubled: yet Independency instead of doubling had only just the same number of chapels as had existed forty years before, having gained one at Saeinton and lost one in Barker-gate. In the county (as distinguished from the county town), three chapels had been built in thirty years, two of which had been abandoned or sold to other denominations; while some of the pastorates were decidedly weaker than they had been a quarter or half-a-century before.

These facts had produced a painful impression on the minds of many friends of Congregationalism in the county; and, happily, the just discontent began at length to express itself in hope and in effort—effort at first ineffectual and intermittent—towards an amended future. Sundry new projects were suggested, each of which gathered around itself the sympathies of a few earnest minds. New chapels were proposed here and there; enlarged premises were wanted elsewhere; some chapel debts remained to be liquidated.

But now a practical question arose. Granted that several new enterprises are contemplated, and that others are needed—what, it was asked, will be the best method of carrying them all to a successful issue. Will there not be risk of the advocates of these individual schemes coming into competition with one another? Will there not be danger of wearying the patience of even the most liberal givers? Will not those who come last into the field have reason to complain that nothing is left to them but a scanty pittance—the scattered and out-trodden grapes of the vintage? Supposed, on the other hand, these several projects were combined into a general plan—into one large County Scheme, and that all the Churches were to unite together, by a great effort, to do a great work, would not some evils be averted, some considerable advantages be secured? So important a problem was at any rate worthy of a wise solution. In November, 1866, a Conference was privately convened of representatives of the county Churches to deliberate upon the matter, and to decide what further action should be taken. On that occasion a resolution was unanimously adopted expressive of satisfaction with the projected “comprehensive County Scheme,” and deciding that a “Conference of the Congregationalists of Nottinghamshire” should be summoned “as early in the new year as should be found most advisable, at which Mr. Samuel Morley” (who as a Nottinghamshire man expressed deep interest in the project), “should be invited to preside.” That Conference met, and the numbers, interest, and temper of the assembly were deeply gratifying to all concerned.

From that Conference we date a new era in the history of Nottinghamshire Independency. In addition to the various projects previously contemplated, others of great importance have been undertaken and carried on

as an united County work, the strong "helping the weak and not pleasing themselves." Already several important undertakings have been completed, and others are projected. To the New Congregational Institute the Nottinghamshire Churches promised the cost of the land, besides other valuable contributions. At Eastwood, in the Erewash Valley, a handsome church has been erected, at an outlay of £2,500, where hitherto Independency had been unrepresented. On the Forest Road, Nottingham, a beautiful iron church has been built, costing with the land £2,500. At Hucknall and Westwood, mission churches have been opened. At Grantham, a new and suitable church is about to be built, for which an admirable site, worth £800, has been secured. At Burton Joyce, a village church has been commenced, which will involve an expenditure of upwards of £1,000. New mission churches are also projected in a densely-populated district in Nottingham, and at the adjacent villages of Carlton, Lambley, and Arnold. Important chapel improvements have been made at Newark and at Sutton-in-Ashfield. A site for a new church has been purchased at Worksop. In addition to these efforts, the Church at Sueinton is rapidly liquidating its old debt of £500; Friar Lane Chapel is removing a debt of £500; and Castle-gate, Nottingham, which like Jerusalem, is "the mother of all" the county Churches, is paying a debt remaining on its new and noble sanctuary of £3,000—£2,300 of which was promised in three weeks. Individual contributors have offered liberally towards the general object; and Mr. Samuel Morley, with his accustomed munificence, has promised *a tithe of all that is contributed* to these varied undertakings during the five years that date from March, 1867.

It is right to add that for the unity and energy of our County work we are largely indebted to the "localising" of the *Christian's Penny Magazine*. We cannot, like our East Riding friends, add £40 or £50 a-year to our Association fund out of the profits of our local magazine; but it enables us to hold constant communication with each other, and to stir up one another's minds by way of remembrance.

We trust that we record these facts in no spirit of vaunting. But we do venture to say that, considering the recent feebleness, poverty, and fewness of the Congregational Churches of Nottinghamshire, they are at this moment doing far more of Christian work than the Congregationalists of any other county in England. When we think of what they were, and what we hope they ere long will be, we may well exclaim, "What hath God wrought!" And we would devoutly add the ascription, "Not unto us, O Lord, not unto us."*

* The writer will be happy to furnish any one with full particulars of the working of the "County Scheme and Fund" of Nottinghamshire.

THE IRVINGITES; OR, SO-CALLED CATHOLIC APOSTOLIC CHURCH.

II.—WORSHIP.

We have already intimated that the Churches of the Irvingites in London are seven in number; of these, the one in Gordon Square is chief in importance. The building is upon a magnificent scale of architecture, and, with its cloisters for the "Apostles" and other officials, cost in its erection about £40,000. In style it is a cathedral, and in addition to nave and chancel, where full choral service is conducted every Sunday, and a daily service throughout the week, it has chapels and apartments for special services.

Not long ago we paid a visit to this Church on a Sunday morning, and the fact which most painfully impressed us was the Romish character of the ritual, of the officials, and of the congregation. The people on entering crossed themselves with holy water, and bowed to the altar as Romanists do. The presiding "Apostle" and his colleagues were dressed after the fashion of Romish priests, and when, presently, the lights were kindled on the altar, and clouds of incense began to float through the building, the resemblance to a Roman Catholic place of worship was complete. The service commenced at ten o'clock, and lasted until a quarter to one. It consisted of a preparatory service for "the celebration of the Holy Eucharist," and then the Eucharistic service itself. About a hundred and fifty persons, perhaps, were present at the first, and about twice that number at the second.

The Eucharist has the central place in the system of worship "restored" by the "Apostles," and is celebrated in the forenoon of every Lord's-day. The "Apostles" have had it revealed to them that the unchangeable law of the Eucharist, as laid down by Christ, is, that "there must be the offering of bread and wine for God's use, that they may be afterwards consecrated; this must be followed by an act of thanksgiving; the elements which have been already separated for this holy purpose must then, by an act of consecration, be made to be the body and blood of the Lord, and when thus consecrated, they must be partaken of by the people." While thus giving this Romish complexion to the Lord's Supper, the "Apostles" wish us to believe that the paramount authority of the Bible is a fundamental principle with them! They grow angry if they are suspected of not being "in strictest accordance with the Holy Scriptures."

The service commences by an invocation in the name of the Father, Son, and Holy Ghost. This is followed by an act of confession and absolution, in order that the people may come to the holy sacrament cleansed from sin, and so may not eat and drink unworthily. A prayer for grace "duly to celebrate these holy mysteries" is next offered, after which the congregation unite in singing "Gloria in excelsis." The "Prophet" now

comes into requisition, and a surplined individual makes his way to the reading desk, and mumbles in the most unmusical of Oxford draws,—

“Drop down, ye heavens, your dew from above :

And let the skies pour down righteousness.

Let the earth open, and let them bring forth salvation :

And let righteousness spring up together.

Send forth, O Lord, the Lamb ;

To be the Ruler of the earth ;

From the rock of the wilderness :

Unto the mount of the daughter of Zion.”

The “Prophet,” having read these words, shuts the book, and stands with closed eyes waiting for any revelation that may come to him. What did come was not very intelligible to the congregation. The prophet mumbled to himself for a few moments, and then in a harsh, startling, shrieking voice, cried, “Come! come, Lord Jesus!” repeating these words several times. Thus he made an end of prophesying. The congregation seemed deeply impressed by it, although, perhaps, no one could have told on what grounds. The “Evangelist,” we suppose, next appears. He walks to another desk, and reads the “Gospel” for the day. The Epistle and Gospel are read by different persons for a somewhat mystic reason. We are carefully informed that “while there is but one celebrant, to show that mediation is by our Lord Jesus Christ, there is another truth to be symbolised; namely, that there is a two-fold procession of grace from God, answering to the two persons in the Godhead whom the Father sends forth for the salvation of men—the Son and the Holy Ghost. This truth finds its fullest expression in ‘Apostles’ and ‘Prophets,’ but it is also indicated in the use by the ‘Angel’ of the Church (who in this service represents Christ the Great High Priest entering alone for us into the presence of God) two of whom he sends forth to read—one the Epistle, as the preparatory portion; the other the Gospel, the very substance and heart of the Scriptures.” It has been reserved, then, for these modern “Apostles,” who have restored the true apostolic worship to the Church, and who are therefore the chief reason for our Lord’s instant appearing, to be guilty of an act of blasphemy without parallel even in the most superstitious periods of Church history. It is plain enough that these irreverent fanatics are aiming at a representation of the “ever blessed and glorious Trinity.” The old man in the cope who presides, and whose principal work throughout the service is to lift up his hands and eyes, and to bow first in this direction and then in that, represents the Father, and his two assistants who read the Epistle and Gospel represent the Son and the Holy Ghost! Can blasphemy further go?

After the Gospel has been read a homily is preached. The good man had it all written, and, with his manuscript ostentatiously displayed, he was ushered into the pulpit with considerable parade; but it was scarcely worth while to get up so high to say so little. The poor preacher either

could not see to read his manuscript, or he did not understand what he was reading. More than once he finished one sentence with what was properly the beginning of the next, and then finding this did not make sense, began over again;—to leave out now, some of the words of the original sentence, and to make them the beginning of a new one. Thus for five minutes he laboured, and his homily was at an end. He impressed upon his hearers that the true way to prepare for the Lord's coming was not to get into debt, and never to put their names to bills. It should be added, that the Irvingites make a distinction between the homily and the sermon. The sermon, of an hour's length, is preached in the afternoon. After the homily the Creed was intoned by the celebrant and the congregation, and thus closed the preparatory service.

The service thus far has been introductory. The offertory now takes place—the following reason being given for introducing it at this stage:—“As it was when Melchizedek, the priest of the most High God brought forth bread and wine for the refreshment of Abraham and his men, that Abraham gave him tithes of all: so it is in connection with the holy Eucharist, in which the true Melchizedek feeds His Church with His body and blood in the use of the same material elements, that the faithful most fittingly bring up to Him through whose sacrifice and intercession all blessings flow, that portion of their income which God has in all ages reserved to Himself. The tithe is paid to God as a debt, due from all alike; rich and poor; but, in addition to this, the people bring up their offerings according to the measure of their wealth and liberality.” The whole of the “tithe,” be it observed, is devoted to the support of the “Apostles,” who prove their apostleship by being the very reverse of him who closed the most touching address an apostle ever delivered with the words, “I have coveted no man's silver or gold or apparel—yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me.”

After the offertory the bread and wine are brought up, and placed upon the altar. Sundry prayers having been said, or rather, monotonously intoned, the celebrant consecrates the bread and wine—and here his priestly egotism and arrogance appear in full force. He not only prays God to bless and sanctify the bread and wine, but himself, *as clothed with the authority, and representing the person of Christ*, also blesses them in the name of the Father, Son, and Holy Ghost. Strangely enough, this is said to be in obedience to our Lord's command. The words, “Do this,” are interpreted to mean, “Do what I have done; bless the bread and the cup in remembrance of Me, and also in recognition of the truth, that all spiritual blessing, and change, and transformation, are effected by the Holy Ghost.” The consecration over, there is a long pause. The chancel is lighted up, lights are placed upon the altar, and incense is set burning. The reason of this pause, we are informed, is not arbitrary. “The Church, thus receiving from her Lord, in a sacramental mystery, the gift of His

body and blood, does not proceed instantly to feed upon them, as a too literal following of His example might seem to require; but first presents them to God as the true memorial of the precious sacrifice of His cross, and pours out her heart unto Him in prayers and intercessions for all men. It must be remembered that our Lord, when He instituted the supper, had not entered upon His work of intercession as He now fulfils it before His Father, for His offering was not fully prepared, nor had He been clothed with His high-priestly vestments by resurrection from the dead. His abstaining from prayer after He had consecrated the bread and the cup, may have been an intimation that He must first ascend into heaven with His perfected sacrifice before He could, in the fullest sense, plead it with the Father."

In consecrating the bread and wine the celebrant stands with his back to the people, and lifts the elements high above his head, after the manner of Romish priests. "Incense" is then "offered," while the following anthem is sung:—"Incense and a pure offering, O Lord of Hosts, Thy holy Church presents unto Thy name: and when the cloud covers the mercy-seat, look forth upon Thy people and speak peace." After a prayer has been read "in commemoration of the living," another prayer follows "in commemoration of the departed." It is in the following terms:—"And now, heavenly Father, rejoicing in the blessed communion of all Thy saints, we remember before Thee all those who have departed in the faith. We venerate their memories; we give thanks to Thee for Thy great grace and many gifts bestowed upon them, through whom such benefits have come to us in the dispensation of Thy Gospel. And we pray Thee that of Thy mercy thou wilt keep them in rest and peace, unto our common perfecting in bliss in the day of the glorious resurrection." Notwithstanding this, the "Apostles" are careful to explain that they do not offer prayers for the dead! Having made special mention of John the Baptist and the Blessed Virgin, the "Apostles" thus connect themselves with the apostles, martyrs, and confessors of the past:—"We commend unto Thee those who, in these last times, have rejoiced in Thy returning grace unto Thy Church, in the reviving of the ordinances which Thou gavest at the beginning, and in the manifestations of the gifts of the Holy Ghost." A prayer having been said for the speedy coming of the Lord, the communion is administered, the people going up to the "altar" in groups. Considerable confusion prevails until all have received the elements from the presiding "Angel" and his assistant, but when all are once more in their places, the service of the morning is concluded by the singing of the *Te Deum*.

As we have already said, there are services in Gordon Square besides those on the Lord's day. Every morning and evening throughout the week there are services intended to be the spiritual antitypes of the daily morning and evening sacrifices of the law. These take place at six in the morning and five in the evening. The principal parts of these morning and evening services are, first, confession of sin, with absolution, followed

by a prayer of dedication ; second, the reading of the Scriptures, with the reciting of the Apostle's Creed ; third, the singing or chanting of a psalm ; fourth, prayers, in the four-fold form of supplications, prayers, intercessions, and giving of thanks, and lastly, a brief address from the " Angel " of the Church. Christmas, Easter (including Good Friday), Ascension, and Pentecost, are commemorated, together with All Saints' day. Besides the formal services at which we have glanced, there are meetings for extemporaneous prayer, in which liberty is given to any who may be moved to pray, in order that there may be the fullest opportunity for expressing all the desires and aspirations which may be awakened in the hearts of the members. We are assured that very remarkable manifestations continue to take place, and that not only the clergy, but women and children, give evidence of being the possessors of supernatural endowments. There are services for private confession and absolution, and for the anointing of the sick : in the former case to give an opportunity to sore-burdened hearts to receive consolation from *one who has authority to pronounce forgiveness* ; and, in the latter, to heal sicknesses which have been beyond the reach of medical skill. The consecrated elements of bread and wine are kept upon the altar from one Lord's-day to another, that they may be in readiness to be administered to the sick, but chiefly as a symbol of the spiritual presence of Him who has made them to be His body and blood. In token of His thus making His sanctuary His habitation, a lamp is kept always burning before the altar,—light in a house being a sign of occupancy.

In our next we shall glance at the organisation and doctrine of this so-called " Catholic and Apostolic Church ; " but, from what has here been said, the reader will, doubtless, be prepared to admit that there is simply no Church in existence which can be more un-Apostolic in its mode of worship than the one which, during the last forty years, has laid claim to be the sole representative of " the Church which was at Jerusalem."

AMONG THE SECULARISTS OF THE METROPOLIS.—I.

THERE is a saying to the effect that " one-half of the world does not know how the other half lives." The principle involved in this I take to be, that one-half the world is very ill-informed respecting the other half. I confess that during the last few years, contact with some of the obscurer developments of human nature has taught me very much I did not know previously. The teaching has been in more directions than one, and I may particularly observe that it includes a clearer exposition of certain Scripture phrases than I could have found in books of man's writing. I think I understand better what the Bible means when it speaks of men " dead in trespasses and in sins ; " when it tells us of some who are " dead while they live ; " when it refers to " great swelling words of vanity," " perverse

disputings," "speaking lies in hypocrisy," and many other evils which exist among men. If it be observed that this learning relates to "the night-side of humanity," it will be remembered that it none the less demonstrates the wonderful insight into men's character and tendencies, with which the inspired writers were endowed. But, as I wish to deal with facts in a practical manner, and not to speculate, I shall endeavour to relate a portion of my experience for the benefit and information of others.

The first thing I shall mention is, that when decent Christian people are at their chapels and churches, for the worship of God, there are multitudes who are occupied in a very different way. Those to whom I especially refer congregate in the streets and open spaces of the metropolis. This happens at certain places all the year round, and at other places only during the summer months. At these centres of meeting there are preachers of the Gospel, but alongside of them there are lecturers and disputants arguing for and against the truths of religion. The miscellaneous crowds are divided in their opinions and preferences: some liking to hear the preachers, and others approving rather of lectures and discussions. The majority of both classes never enter a place of worship, and if Wisdom did not utter her voice in the streets, they would never hear her. A very large proportion, even of those whose sympathies are with religion, will not frequent the sanctuary. The remainder, whose tendencies are more or less thoroughly infidel, will not listen to the open-air preachers, and would not hear the truths of religion explained and recommended at all, if it were not for the direct opponents of unbelief. In the winter months a good many of the persons indicated gather, on Sunday evenings, in halls and other places, where meetings are held for lectures and discussions.

These places of rendezvous are of two kinds, one is of those which are in the hands of infidels, and the other of such as are presided over by Christians. In a few instances the presidency alternates, the infidels taking the lead one evening and the Christians another. Debate is allowed in all cases. When the infidels are at the head, Christians are their opponents, and when Christians lead, the infidels oppose. Wherever lectures and disputations take place, the Christian work is aided by the distribution of religious tracts, of a suitable character. These tracts are mostly supplied by the Religious Tract Society, which has generously granted myself in particular an unlimited number. To show what use is made of the tracts, I may observe that at one place in Somers Town, St. Pancras, I gave away nineteen hundred and fifty during four Sunday mornings. One day I distributed six hundred in an hour and a half. All sorts of people receive them, Jews, Romanists, Infidels, and others. The only thing required to secure their ready reception is that they bear upon the evidences of religion. Other tracts, such as are in common circulation, are much less willingly taken, although a good many of these can be given away. It is not the Christians only who have their tracts; the North

London Secular Open-Air Mission also has a series of nearly a score, mostly single pages, which have been circulated largely. Of the character of these tracts I will only say that they are contemptible from all points of view, but yet calculated to do mischief among the ignorant, unwary, and profane.

As with these tracts, so with their other publications : I have not met with one which reveals either literary or intellectual competency. Nor can it possibly be otherwise, for the men who are the chief advocates of unbelief among the masses of the metropolis are not well educated ; two or three of their greater lights profess a certain amount of learning, but it is superficial and second-hand. Their arguments have been refuted a thousand times, and their appeals to authorities have been over and over again shown to be erroneous. Yet, for all this, they go on repeating their assertions as if they were infallibly correct ; and they can do this with impunity, because of the ignorance of their hearers and readers. It must not be supposed for a moment that infidel advocates keep up with the knowledge of the age, for this they do not. Their obstinate refusal to be set right, and to refrain from saying again what has been proved untrue, is one of the greatest difficulties we have to encounter. Such men may and do boast of their candour, love of truth, and high moral principle, but ~~we~~ who are in weekly contact with them, know that it is boasting alone.

Let us take an illustration or two. One of the favourite points of the Secularists is, that the name and history of Krishna, the Hindoo god, is the original from which our Christ and the Gospels are derived. To support their assertions, they print the name Krishna as if it were Chrishna, or even Christna, although no scholar would do so. In the next place, they say Sir William Jones—Mr. Bradlaugh has said Sir William Hamilton—"tells us that the whole story of Krishna was extant many hundred years before the Christian era." The truth is that Sir W. Jones believed the outlines of the story existed before our era, but that the most remarkable resemblances between it and Christian traditions were derived from the Apocryphal Gospels. Now, as the false Gospels were not written till some centuries after Christ, it is easy to see how untrue is the statement made by the infidels. I further note that several great Sanscrit scholars, including H. H. Wilson, believe the Krishna fable was not written as we have it till the twelfth century after Christ.

The opponents of the Gospel love to go to the remotest regions for their weapons against it, as the preceding fact shows, and the next further proves. They declare that all the principal features of the Gospel were known to the Phœnicians, perhaps, a thousand years before Christ. In support of this assertion they quote what they call a passage from Sanchoniathon, a very ancient Phœnician writer. On looking at the original of their quotation it proves not to be an extract at all, but a gross misrepresentation. The true version simply tells a story of something that once took place, while the false version makes it tell of some-

thing to come. To make their case still worse, it is held by the best modern authorities, that Sanchoniathon never wrote the book ascribed to him, and that he himself never existed. The infidel advocate will hear all this, and even admit its accuracy; yet the very next time he speaks he will repeat his former statements.

Even when they stay nearer home they will make the most grievous misstatements of the contents and declarations of the Scriptures. I will illustrate this also from Mr. Bradlaugh, the chief of the party, and president of "The National Secular Society," editor of "The National Reformer," etc. Speaking of the Bible, he says: "This book sanctions the sale by a father of his daughter for the basest purposes." He repeats the same thing over and over again, quoting Exodus xxi. as his authority. But no such thing is in the chapter. We read there of a father parting with his daughter, as Orientals do to this day, for a money consideration, not that she may lead a vicious life, but to be *betrothed* either to her master or to his son (Exod. xxi. 7—11). Where polygamy was allowed, this would be perfectly intelligible. Another of the same person's statements is, that "in the Gospel of John you are told that Jesus himself declared there had been no betrayal with a kiss." The truth is, that in St. John's Gospel there is no declaration of the kind. Another of his assertions is, that Christ was "out of the grave before Saturday was over." But this also is untrue. Another of his declarations is, that the Bible "does not teach high morality," and "does not teach great truths," which all readers of the Book know to be false. I could fill pages with illustrations of a similar description, but for the present refrain, because I do not wish to shock the reader unnecessarily.

Few men are or can be more pretentious, but few can "use lightness" to the same extent; and where levity and buffoonery begin, reason and real earnestness end. Most have heard of that monstrous fable, in which God is likened to a great monkey. This came out in the "National Reformer," in 1867, and was written by J. P. Adams, an old friend of Mr. Bradlaugh's, and a resident in Stepney.* Also in 1867, the "National Reformer" admitted an article by William Maccall, a man of native talent but utterly fallen, calling heaven a "celestial piggery," and carrying out the simile at length. Such things bring deserved and enduring dishonour

* I allow the foregoing to stand, although since I wrote my article for the printer a curious circumstance has occurred. On the 14th of December last, Mr. Bradlaugh, the editor of the "National Reformer," was plaintiff in a libel case, and took the customary oath without objection. In the course of his examination, the "Times" reports that he said of an extract from the monkey fable, "It was part of the translation of a German fable." Supposing he has now been correctly informed, what must we think of the literary honesty of the man that sent it to the "National Reformer," with the following title, and an extract from a poem by Cowper at its head!—"The Fanatical Monkeys. A Fable for the Wise. *Originally written by Charles Southwell; and now reproduced from memory, with additions,* by J. P. A."—"National Reformer," February 17th, 1868.) The reader will not wonder that I am an inveterate sceptic myself among such unbelievers.

upon the heads of their patrons and authors. But low ribaldry is congenial to the party, and the torrents of ridicule to which we are exposed, are at once the greatest trials of our temper, and the least trials of our faith. Nobody is convinced by a blasphemous or a foul jest; and perhaps the very jest often does as much to undermine its author's credit, as any argument which can be used against him.

I will not now go further into the subject, but in what has preceded, I have endeavoured to indicate a few of the features of a life which is next to unknown by ordinary Christians. They "hear with meekness the engrafted word which is able to save their souls," and we are outside fighting at that same moment with the agents of evil. They are enjoying their precious privileges, and we are contending, in the most literal sense, for "the faith once delivered to the saints." Truly "one-half the world does not know how the other half lives."

B. H. COWPER.

TRAVERS MADGE: UNITARIANISM FOUND WANTING.

SELDOM have we read a story more affecting or instructive than that of Travers Madge. The son of a Unitarian minister (born at Thorpe, near Norwich, in 1823), he was brought up among the more devout and earnest class of the body to which his father belonged, and in youth he gave himself to spiritual labours for the good of others with intense devotion and an uncommon self-denial. But with all the advantages of his training, and of an impulsive and almost instinctive piety, he came to feel that the Unitarian creed, in the best form of it, was not a sufficient explanation of the Gospel, and did not provide for the greatest needs of the human soul. The letter, written in 1850, in which he informed a friend of the change which had taken place in his views, is introduced by his Unitarian biographer in the following words:—

"It would be difficult to define the exact change in his religious opinions, as doctrinal questions, such *e.g.* as the Trinity, had never much interest for him. On such subjects he always shrank from any expressions beyond the simple language of Scripture, but the words 'God was in Christ' came to have a meaning to him different from the highest thought held by Unitarians of the indwelling spirit of God in Christ. And so, too, a sense of some mysterious and wonderful work of grace wrought by the sacrifice of Christ: a sense of Christ's death having in some way procured him a peace, and pardon, and restoration to holiness, that otherwise could never have been held out to him, took strong possession of his heart. This, as a friend who shared his views writes to me, one who knew him far better than I did—'This was the rock he stood on, and amidst all the storms of life he never lost his hold on it.'"

The letter shows how profoundly his mind was exercised on the questions

that are involved in the differences which separate the Evangelical faith from the Unitarian. The following are the principal portions of it:—

“ I referred in one of my former letters to conversations I had with Mr. Lalor. One of the subjects on which we conversed was the government of God, and the objects and character of His punishments. I had always entertained the notion that the punishments of God were a corrective discipline through which we should have to pass in order that our souls might be purified, and rendered fit for heaven. Such a view as this I have always felt too *weak*, though I have earnestly maintained it. I have felt it—and I do even now feel it—a temptation to look lightly upon sin. The sins of others and myself, I have regarded more with pity than with hatred. Seeing *others*, I could have wished myself the vilest of the vile; for as I have long since told you, sympathy and pity are a passion with me. And feeling *my own* temptations, I have yielded to them with a sort of vague notion that they were too strong to be resisted, or that at any rate, I might defer the struggle till God should begin to cure me by such discipline or treatment as He might think best. I think some such view of punishment as I have mentioned, is generally entertained amongst Unitarians; and that they are somewhat apt to regard sin as the worst of diseases, and the saddest of misfortunes, but nothing more. The extreme to which I have described myself as going, I do not, however, charge upon these doctrines, but on the use that *may* be made of them when under the influence of temptation. They are not strong enough to help one against temptation. The fact is, that sin is something essentially different from disease or calamity. For *these* we should feel sorrow and pity, for *that* nothing but unmitigated loathing and hatred. So, God may chasten those whom He loveth, even as a father chasteneth his children. This is the mild language used in reference to the afflictions of Christians, and for such chastenings, whether here or hereafter, we must be thankful. But those who are hard and impenitent in their hearts, ‘treasure up for themselves wrath against the day of wrath,’ ‘indignation and wrath, tribulation and anguish.’ The whole language of Scripture against sin, and those who wilfully abide in sin, is fearfully strong and unyielding. The sinner who continues in his sin, can hear nothing in the Gospel, but that the curse of God rests upon him to the uttermost, that he will be for ever banished from the presence of God, that he will be cut up root and branch, and utterly destroyed; there is not a ray of hope held out for the sinner who remains to the last hardened and impenitent. If sin met only with the sorrow or pity of God, and with such corrective discipline as He might see fit to inflict in order to bring us round, I could not pray to be *forgiven*. I have known those who have come to this conclusion, and it seems to me a fair inference from such a view. If I pray to be forgiven, I must have some thought of the *wrath* of God, and of His punishment as *retributive*. Of course, I mean nothing revengeful or passionate by ‘wrath,’ but something much more fearful than the common Unitarian ‘displeasure.’ Moreover,

is it not great presumption on our part to say that we shall all become holy and good in the course of time? Who can reconcile this with human freedom—‘*shall*,’ ‘*must*’ be good? This cannot be declared of any free agent. I do not wish to lose myself in metaphysics; but I do say that those who plunge into the future and prophesy universal restoration, are speaking of things of which they know nothing, and that human reason is as much against them as for them. The result of all to my mind is as follows:

“That God visits sin, and the hardened and impenitent sinner, with indignation and wrath, tribulation and anguish.

“That there is a certain fearful looking forward to judgment and fiery indignation. That God is so good and has such love to all that He spares nothing, not even His own Son, to save us from our sins.

“That whilst in many things the future is uncertain, we must trust in this same goodness and love of God as remaining firm and unchangeable for ever.

“I think the views generally held amongst Unitarians, and the certainty with which they look forward to a happy end for all, have had a tendency to check their zeal in the *salvation of souls*. They see how beautiful a thing the soul of man may be, and they try to train and perfect it, perhaps more than others; but when lost they seldom try to save or rescue it. Hence *education* rather than *conversion* has been their work. Hence, too, a want of sympathy with those who are groaning and despairing under a sense of their sins.

“It is often said that the very fact of sin being evil in itself, and contrary to God’s will, ought to be sufficient to make us do all we can to blot it out. But I cannot conceal from you that the thought of the future, perhaps eternal consequences of it,—pictured forth in Scripture by language short of truth, yet the most fearful that human heart can conceive,—has made a deep impression on my mind, and increased tenfold any zeal or interest I might have felt before in the work of *conversion*.

* * * * *

“It is some weeks since I wrote the above. They have been partly weeks of darkness and despair, such as I dare not dwell upon in my own thoughts, or speak of to others. It is, indeed, only through the mercy of God that I am spared to write these words. Thanks to Him, and to Him alone, the fearful struggle is past; and I have a feeling of peace beyond anything I ever experienced before. And yet I am almost afraid to speak of peace. . . .

“At last, in the deepest shame and uttermost despair, I was led to look to Jesus. When I thought I could hardly come to God on account of my sins, it was told me that ‘God so loved the world that he gave his only begotten Son that all who believe in him should not perish, but have everlasting life.’ When I felt that I did not love God as I ought, I was told not to think of my own feelings; that the more I tried to love Him, the

more impossible I might find it, for the very effort often rendered it impossible,—but still to look to Jesus,—to read in Him the expression of God's will,—to feel in Him the outpourings of God's love; and thus by looking to Jesus,—to Jesus living, praying, and dying on the cross, to save me, and every wretched, perishing soul,—to love God *because* He first loved us.

“It is impossible to pass through such a time as this has been to me, without learning many things of which I knew nothing before; and some of the lessons which I have learned of late, are, I think, such as are seldom alluded to or spoken of among Unitarians. Indeed, from the tone of their preaching and writing—with few exceptions, such as Mr. Martineau—one would suppose them to be men brought up in comparative innocence and purity, and having had little experience of inward struggle. Unitarian preaching and devotion will help one through many sorrows and trials; will comfort one in many afflictions; will strengthen and purify and bless the heart; but it will not in general enable one to pass through the seasons of fiercest struggle with the devil, and of reckless, hopeless despair. At least, so I have found it. Even such a book as Henry Ware's, describing as it does most beautifully, the Christian temper and character, and urging many reasons for its cultivation, does not lead one out of oneself to fix a steady gaze on the cross of Christ, as we lie wounded and bleeding at its foot. There are times when struggle with oneself—the resistance of evil—the habit of self-control—should be preached and enforced. But to lead any one to *wish* to struggle with himself, to *wish* to resist evil, to *wish* to exert his power of self-control, in a word to hate all sin, and to long after a holier life at whatever cost, can only be done by urging and inviting him to *look to Christ*. Until he feels that Jesus, and Jesus *only*, can save him, and lead him to the Father,—until he feels a *personal interest* in the Saviour, and is led by this to lay hold of Him, and cleave to Him, and hang upon Him, and unconsciously to receive the virtue which flows forth from Him on all who touch His garment,—he will never know what it is to be born of the Spirit, and become a new creature in Christ Jesus.

“The tendency of the Unitarian religion is to be entirely subjective. I say the *tendency*, because Unitarianism is not by any means of the extreme character that I mean by *entirely subjective*. . . .

“This weakening tendency was at one time so strong within me, that I hardly thought it was right for us to be called Christians. Christianity, I thought, was one of many spiritual influences, the most powerful and the holiest. The object of Christ's life was to do and to bear the will of God; and by sympathy with such a life I imagined that we also might be assisted, greatly assisted, to do and to bear that will in our lives. It was by awakening this desire to live in harmony with the Divine will, and not by calling disciples to follow Him, and look to Him, and devote themselves to Him, that I thought Christ sought to save the world; and hence it seemed to me a departure from the Christian spirit to call ourselves by the name

of Christ. It was, as I thought, Christian sectarianism, which sprung up with the apostles. It almost amuses me to write these thoughts, so light and idle are they; and I am thankful to say so entirely *past*. But I fear the tendency to this extreme still exists amongst many Unitarians; and nothing but the saddest individual experience, the deepest conviction of sin, and the feeling of utter worthlessness and nothingness unless converted and saved from some power from without, will ever lead them to throw themselves at the foot of the cross, to receive the salvation which Jesus brings, and to be 'washed in the blood of the Lamb.' And if ever we are to have power to convert others, I am persuaded that it must be in this, by preaching Christ and Him crucified, and calling on all men to look to Him that they may be healed. The moment they look, and look with faith, all their past transgressions are blotted out. If they were to die, they would be accepted, and go—like the thief—to paradise. If they live, they will start on a fresh course; their spirits will be renewed; they will be clothed with a righteousness not their own, but which comes to them—a healing, sanctifying power—as long as they look and pray in faith, and is taken from them as soon as ever they trust in themselves.

Most wonderful are the messages and revelations streaming to us from the cross. The self-denying, self-sacrificing love, and perfect devotion to the will of God, which should dwell in the hearts of all the followers of the cross, is one,—the overflowing love of God for all His children, even those who have most wickedly rebelled against Him, in sparing not His well-beloved Son, is another,—to me the most powerful, most constraining of all the influences by which man is reconciled to God. The perfect and inviolable sanctity of that law which demanded precepts so heart-searching and thorough as are given in the Sermon on the Mount, and in every part of the gospel—an example so pure and spotless as is seen in the life of Christ—a sacrifice so great, and a ransom so precious, as was offered in His death, in order that it might be known and obeyed—this revelation of God's justice, and holiness, and hatred of sin, is another most solemn and awful revelation of the cross. The wrath of God is not at variance with His love, neither does His justice contend against His mercy:—that justice must be satisfied, that wrath must be appeased.* The sinner knows it, and feels it; and when he sees—in the life and death of Christ; in the very plan by which God's justice is satisfied, and His wrath appeased—His infinite love and mercy shining direct upon his own soul, he can no longer resist its influence. Then it is, when love is seen shining forth from the midst of wrath, and mercy from justice, that its power is infinite to cast down and to build up, to destroy the old and to create the new.

"One other message I hear; but I would through life sit at the foot of the cross, and hear many, many more;—what must be the value of the

* Many would object to the word "appeased," but it will be remembered that Mr. Madge had already said, "I mean nothing revengeful or passionate by the word wrath."—ED. C. W.

soul for which such a sacrifice has been made, such a ransom paid, such boundless love displayed? And what ardent zeal should fill the minds of all disciples of Christ, for the conversion of the souls of those for whom He died!"

We do not propose to follow the history of Mr. Travers Madge. Consumptive tendencies revealed themselves while he was yet a boy, and his life was one continuous struggle with death, till the struggle ended in 1866. Peculiarities of constitutional character, and peculiarities arising probably from his habitually morbid physical condition, affected, we should judge, his usefulness. But if self-forgetfulness and self-sacrifice, unworldliness and devotion of spirit to God and man, are the elements of a high Christian character, very few Christians may be compared with him. And of his "changed thoughts" his biographer says: "They became inexpressibly dear to him. In his letters he constantly dwelt upon them. The love of Christ and His sacrifice for sin; the love of God in sending Christ to save sinners, of whom he, too, like Paul, felt himself to be 'chief,' sometimes quite overpowered him. 'These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the lamb. *Therefore* are they before the throne of God.' These deep words, better than any others, pourtray his faith in, or rather, perhaps, *sense* of the Atonement. From this time forth such thoughts took hold of his heart, with an intensity he had never felt before."

And of his dying experience it is said:—"The one absorbing feeling from which all others flowed, was the love of Christ. This filled his soul and illuminated his life. As he grew weaker he could only bear to have a single verse of Scripture repeated at a time—or a verse from some hymn he knew and loved. Still he would sometimes sit up and write a little. One day it was this he copied, saying it was the story of his own life:—

"O Saviour, I have nought to plead
In earth beneath or heaven above,
But just my own exceeding need,
And thy exceeding love.

The need will soon be past and gone,
Exceeding great but quickly o'er;
The love, unbought, is all thine own,
And lasts for evermore!"

THE LATE REV. THOMAS ADKINS, OF SOUTHAMPTON;

Abridged from the Funeral Sermon by Dr. Ferguson.

THOMAS ADKINS was born at Ravenstone, in the county of Buckingham, on the first day of April, 1787. Though naturally quick, he exhibited no particular genius. At the age of five, he was sent to school in his native town, and was the only boy in the school to learn Latin while so young. When only eight years of age, he was particularly forward in his education,

and thus early attracted the notice of the poet Cowper, of whom, and of whose poetry, he became in latter years an intense admirer. To the questions which the Poet and the Rev. T. Bull, of Newport Pagnell, were wont to put to him, young Adkins returned such answers as at once astonished and delighted them, almost as much as they did his fond parents. While yet a boy, however, his waywardness and his self-will often led him into difficulty, if not into more immediate danger, and thus awakened the solicitude of his parents on his behalf. If either his father or his mother remonstrated with him, or told him that he would never be of any use if he went on in such a course, he would say, "Oh, yes, I will; you shall see one day."

After reaching his twelfth year, he was sent to a school in Newport Pagnell, in which he soon rose to the rank of a teacher; and such was his proficiency in various branches of knowledge, that at the age of seventeen he became classical tutor in a large school in the town of Northampton. During his absence from home, his mother, who appears to have been a woman of eminent piety, kept up a constant correspondence with him, in which she most lovingly pressed home the claims of religion upon his heart, and assured him again and again that she was willing to lay down her own life if it might avail anything for his salvation. Her letters were such as to lead him to more serious thought. He became the subject of deep spiritual conviction, and resolved to give immediate heed to the great concerns of his soul and the world to come. God drew him by the power of his fatherly love to the foot of the Cross, where he soon found life and peace. With the growth and progress of the inward life, came the desire to consecrate himself to the service of Christ. With this view he entered Hoxton Theological Academy, then under the presidency of the Rev. Dr. Simpson, at the age of twenty, in which he not only secured the esteem and affection of his tutors, but such was his proficiency in study and attainment, that he was very soon sent into the villages to preach the gospel of salvation. Three years terminated his collegiate course. He had it then in contemplation to spend two or three sessions in the University of Edinburgh; but on referring the matter to his tutor, he dissuaded him from taking any such step. To make up for this loss—for a loss it was—he gave himself up to intenser application and study in private. In 1810 he went to Southampton to occupy the then vacant pulpit of the Congregational Church. In the following year, he was ordained to the pastorate. His ministry proved increasingly acceptable to the congregation, and by the force of his character he lived down the rather strong feeling which revealed itself in opposition to his settlement.

Soon after his settlement he betook himself to regularly preaching in the surrounding villages, and nothing gave him greater satisfaction than this kind of labour in his Master's service. He loved to carry the message of Heaven's mercy to the homes and the hearths of the poor and neglected peasantry; and with a fulness and a freeness characteristic of the Gospel which he preached, he set forth the riches of God's grace in connection

with the sacrificial offering of His Son, and the regenerating power of His Spirit. Nor can we wonder that in his walks into these rural districts, with his friends or relatives, he was wont to point to a cottage here and to a cottage there as the sphere in which he loved to move and act as an ambassador for Christ. He was the first, too, to establish a Sunday-school in Southampton. Such an institution was unknown in the town prior to his time; and it was an institution in which, with all its agencies and operations, he never failed to take the liveliest interest as one of the most effective means for the regeneration of society and the increase of God's Church.

He was an earnest student; and for study he rose early. He was never in bed, summer or winter, after four o'clock in the morning, and deemed himself late if he exceeded that time by even half-an-hour. His mornings were spent in the study of the classics, in reading theology, in preparation of sermons, and in making himself familiar with the literature of the day. He read largely, and made himself master of every subject to which he bent his mind. He was a good linguist; and had not only a perfect command of his mother tongue, but considerable acquaintance with the Latin and French languages, as also with the Greek of the New Testament, and the Hebrew Bible. But his piety was more conspicuous than his learning. He walked with God, and his devotion burned as a living flame on the altar of his heart. In labours he was more abundant; and the Spirit of God did not leave him without the seal of His approval.

Nor did he shrink from difficulty, conflict, or suffering, in the performance of duty. The emancipation of the slave, the freedom of trade and commerce, the reformation of Parliament, the education of the people, the evangelization of our rural population, the extension of Foreign Missions, and whatever affected the interests of universal humanity, found in him a warm-hearted friend and supporter. When the question of negro slavery had taken full possession of the public mind, and when the nation demanded, as if with the voice of one man, that the chain which fettered and fretted eight hundred thousand human beings, of one blood with ourselves, and living under the same rule, should be at once sundered, and the slave set free at whatever sacrifice and at whatever price, Southampton was not then what Southampton is now. It was a comparatively small, quiet watering-place, in which retired merchants and West India planters took up their residence. In the absence of that commercial enterprise and activity which now obtain in the town, there was less of public spirit; and the pro-slavery party piqued and plumed themselves on the vantage ground which they occupied. But a meeting was called in favour of emancipation, which Mr. Adkins attended, and at which he spoke on behalf of the trodden-down children of Africa, with an eloquence and a power which are remembered to this day, and to the utter dismay of his opponents, who had assembled in great force, and exerted their whole influence to defeat the object of the meeting. Nor this only. When in the year 1841, upwards of six hundred ministers of

religion, and representing all sections of the Christian Church, met in Manchester for Conference on the repeal of the Corn Laws, he not only had the honour conferred upon him of presiding over the business and proceedings of the first day, but in the course of an eloquent address he justified the position which he had taken at meetings in the same behalf at Southampton, in which his line of action awakened the animosity and the opposition of the Protectionist party, while they did everything in their power to damage him in public opinion, and even to estrange the people of his charge from their enlightened and devoted pastor. It was a vain attempt.

The anniversary of his pastorate in the year 1844 was taken advantage of by the members of his congregation to present him with an address and testimonial. This address was signed by 1,040 persons, and the presentation consisted of a silver tea service, a silver inkstand, and a selection of works on theology and general literature; and was made at a public meeting in behalf of the Church and Congregation by the revered John Bullar, who delivered a speech full of Christian sympathy and practical benevolence.

It was shortly after this that the proposition was submitted to him for the erection of a second Congregational Church in the town, to meet the claims of a rapidly-increasing population. But to this he at first demurred, and suggested that the undertaking should be postponed for a time. He thus fell behind the age. But some members of his Church and congregation entered on the work with great spirit and corresponding earnestness, and carried it into completion. He lived to acknowledge their success, and to rejoice in the provision which was thus made for the moral and spiritual necessities of a dense population, in whose midst little had been done to bring them within the regenerating and transforming influence of our Christian system. He preached in the morning of the day on which the new sanctuary was opened, gave it his generous support, and it now stands out as a centre of moral light and influence, attracting thousands to the Cross of Christ as the foundation of their faith and hope.

As a Christian teacher his chosen field was the pulpit. Through life he shunned the press, not because he was unequal to successful authorship, but because he set up a standard for himself which he could never reach. In the sacred desk, however, he was always at home. He loved the grand, massive theology of the seventeenth century, and his sermons were a full embodiment of the evangelical truth. His theme challenged his eloquence, and his eloquence gathered force and fervour from his theme. He drew around him a large and influential congregation, and attracted some of the higher classes by his pulpit ministrations.

Bright and happy as was his path, he was not a stranger to sorrow. In the midst of life and labour his physical nature became so affected and enfeebled as to induce a state of painful mental depression. This was in 1831, and it continued more or less for two years, during which his conflict was severe, and his agony unspeakable. Then, as in some other seasons of

human grief, his heart was sorely riven with keener anguish, and the strong man was seen to bend and bow beneath the weight of overpowering emotion. But He who knoweth our frame, and remembereth that we are dust, brought His servant safely through this fiery trial; and when he again appeared before the great congregation, he stood forth not only with his intellectual powers unimpaired, but with a deeper experience, and better qualified to be the guide and counsellor of his flock. He had more than once to drink of his Master's cup. About twelve years ago he was called to follow the remains of his beloved wife, after a union of forty years, to the silence and forgetfulness of the grave, while friends, relatives, and early associates dropped on his right hand and his left, till the world became almost lonely to him, and everything earthly had lost much of its charm.

It is but seldom that a Congregational pastor has the happiness of presiding over the same Church and congregation for nearly sixty years. It was therefore right and meet that the Jubilee of your late and now lamented pastor should be celebrated—as it was in 1860—amid many and unmistakeable demonstrations of festivity and joy. This fiftieth anniversary happened to fall on a Sunday, on the morning of which he occupied the pulpit, and went through the service with his accustomed fervour and power. Next day a public dinner was given to him, and a meeting was held on the same evening, at which he received the congratulations not only of his Church and congregation, but also of his fellow-Presbyters and fellow-Christians of every evangelical communion. All classes of the community and every section of the Church united to do him honour. A subscription of more than £600 was raised to be expended in the erection of an organ, and in other improvements imperatively called for on the ecclesiastical structure in which we are now met, only reserving £100 of this sum as a gift to himself personally. It was to him a day of light and of gladness, as it revealed the universal esteem in which he was held as a man, a Christian, and a Christian minister.

It is believed that the last sermon he preached was in the American Church at Havre, on the Sunday preceding his return to Southampton. The first Sunday after that return was to be the anniversary of the Above Bar Sunday-schools, and it was announced that Mr. Adkins would preach in the morning, and Mr. Carlile, his co-pastor, in the evening. He selected as his text Psalm xlix. 8:—"The redemption of their soul is precious and it ceaseth for ever." But after speaking for about seven minutes, with evident difficulty of controlling thought, he asked that he might be excused, and allowed to close the service. This was the last time he entered the pulpit to preach; but his pulpit ministrations can never be forgotten by those who enjoyed them, and their results will be known only amid the lights and the revelations of a higher world.

From the first day of his settlement in the town he took his position, and won for himself an ever-widening influence. Of this fact we had the proof on Tuesday morning last (December 16th), when the whole Corporation,

with the Mayor at its head, the Magistrates and Common Council, the Clergy of all denominations, men of all professions, and thousands of the people, followed his remains to the grave, and there shed the tear of unaffected grief over departed worth.

His niece, who was for many years an eye-witness of his daily walk and conversation, has said that his life might be summed up in these two words—*HOLINESS* and *HAPPINESS*. While his piety was above suspicion, his cheerfulness was so unbounded that he would sing for very joy. Devoted to his Master's work, he was absorbed in His glory; and to his niece he was wont to say, "Oh! my child, I can never do enough for my precious Saviour. All my life I have seen His hand guiding me; and He has brought me safely through all scenes. 'I have lived long enough to know the value of pride and vanity! What will these suffice on a death-bed? Christ will then be my only refuge. . . . I want to live as though I had to die; and to be always ready.'" For some years past there were unmistakeable symptoms of the loss of mental application and vigour, or rather of the approaching decay of that beautiful yet mysterious organism through which mind reveals its power of thought and activity; and conscious of growing infirmity, he would say, "How gracious is my heavenly Father! Surely none were ever let down so gently as I am—a little and then a little—step by step." As the outward man perished, the inward man was being renewed day by day. He loved the house and the worship of God; and though he had ceased for more than two years to occupy the pulpit, he was yet to be seen in his place in the sanctuary on the morning of each returning Sabbath so long as his enfeebled health allowed him; and on returning home from the service he would exclaim, "Memories of the past, my child, crowd upon me! Ah! what has not God done for me!" About six months back he was compelled to give up attendance even in the house of God. Heart and flesh were now fainting and failing, and his translation to a higher state of being was drawing on. Knowing whom he had believed, his faith faltered not. As in health so in sickness, he would repeat with great fervour, and with the tear trembling like a dew-drop in his eye, the well-known lines—

"Nothing in my hand I bring,
Simply to Thy Cross I cling,
Foul, I to the fountain fly,
Wash me, Saviour, or I die!"

As in life so in death, his faith reposed in the Saviour and his work, with a confidence which nothing could divide or disturb. On the sixth day of December, 1868, he was seized with a severe fit of shivering, which was soon followed by his falling into a state of coma. From this, however, he so far recovered his consciousness and his power as to recognise the loved and watchful ones around him, and distinctly to answer all their pious questions. Being asked by his niece and others, "Is Jesus precious to you?" "He is," was the reply. "Do you feel the everlasting arms sup-

porting you?" "I do." "Are you willing to die?" "I am." "Is Jesus near to you?" "He is." This he said with a sweet, assuring smile.

To his niece he said, "My precious child! I shall soon be in heaven." She replied, "You will have perfect happiness there." His strength failed him, and he spoke little more. On being finally asked if he was happy, he gathered up his remaining strength, and said with equal firmness and joy, "I am."

To his niece, whom he loved with all the affection and tenderness of a father—to her husband, and to their dear children—to his faithful servant, and to all who were in attendance upon him in loving and willing ministries, he expressed his warm attachment. But the attractions of heaven overcame the endearments of earth; and on Wednesday morning, the ninth day of the present month, his redeemed spirit went to enjoy the rewards of long and devoted service in the kingdom of his Lord and Saviour. Having been faithful unto death, he has received the crown of life; and having finished his work, he has entered into the joy of his Lord.

To you who compose the Christian congregation in whose midst he so long lived and laboured, we would address the inspired exhortation, "Remember them who have the rule over you, and who have spoken unto you the word of God; whose faith follow, considering the end of their conversation." For more than fifty years your late devoted pastor went in and out amongst you with unmistakeable acceptance and success. With a distinctness and a fulness which challenged imitation, he made known to you the whole counsel of God. While he suffered nothing to come between the Cross and your individual, personal belief, he was careful to bring every other revealed truth within the light and the influence of this one only Centre. His aim was to teach, and through teaching to enlighten the mind, sanctify the heart, and save the soul. You know with what lucidness and completeness he set forth in your midst the sublime verities of our Christian faith; with what strength of reasoning he conducted his argument; with what unwavering conviction he made every statement; with what urgency he pressed home the claims and requirements of the Gospel; with what tenderness and affection he appealed to the conscience and the heart; with what sanctified eloquence he addressed himself to both saint and sinner. But his voice is now silent in death. You never more can hear it either in argument or appeal. We therefore ask, with all affection and solicitude, What has been the effect of his ministry on your heart and character? Have you been drawn to the Cross in penitence and faith? Are you among the saved and the sanctified? Are you ripening into life, and thus becoming meet for that heaven in which he now dwells? If not, there comes a voice from his grave, which says to you with all the solemnity which belongs to death and eternity, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light;" "behold the Lamb of God which taketh away the sin of the world;" "believe, and thou shalt be

saved;" "he that believeth hath everlasting life." The Gospel which your late pastor preached, and which is so ably preached by my friend and brother, his successor, provides for death. As it sustained him in his last hour, so it will sustain you. He entered the dark valley of the shadow of death without fear, and he passed through it in conscious triumph. Deep, and settled, and abiding was his peace, and like a child reposing in his mother's arms, he fell asleep in Jesus. He died to live; and now he lives in the power of an endless life amid the vitalities and the activities of heaven. "Mark the perfect man and behold the upright, for the end of that man is peace." "Write, Blessed are the dead who die in the Lord: for they rest from their labours, and their works do follow them."

CHURCH MEMBERSHIP: EXCEPTIONAL CASES.

WE have set forth, and endeavoured to prove, as foundation principles, these three propositions:—1. That a Christian Church is an organised society; not a mere assemblage of persons, who may choose to come together, when and as they please, for instruction and worship, but an association based on a common faith, for purposes in which its members are unitedly agreed, and with laws, more or less explicit, by which the persons so associated regard themselves as bound.—2. That the first Churches, as organised societies, were endowed with and exercised the right of admitting into their membership, and excluding from it.—And 3. That the Lord's Supper is that one act of public worship by which the early Churches were separated from the world, or from those who were not of their own number. If these principles be admitted, the inferences from them are of extreme importance. The chief of them, so far as present discussions are concerned, is this, that the Lord's Supper and Church membership were so identified in the first Churches that whatever rule applied to the one applied equally to the other. For example (1), the spiritual qualification for the one was the spiritual qualification for the other. The command, "Him that is weak in the faith receive ye . . . for God hath received him," applied equally to membership and to the Lord's Supper. Christian character, even if associated with errors of judgment, as in the case of those who, through the force of old associations, clung to unauthorised distinctions of days and meats, is the one qualification for both. 2. The Church is entitled to have evidence of such qualification, whether it be for membership or for communion at the Lord's table. How such evidence shall be obtained, whether through the pastor alone, or through others as well, is no part of the present question. But the right of the Church to have satisfaction as to the character of those who commune with them in the Lord's Supper, as well as of those who apply for full membership, is involved in the principles we have laid down.

To quote from a writer in the *Bibliotheca Sacra*, of July, 1864, "The sacramental supper is a symbol both of communion with Christ and with His saints. This last is too often forgotten. True, it is the table of the Lord, and not ours; but it is His table where those united to Him commune, not less with each other than with Himself. The true idea of it is communion with the Head, and with all the members, to His honour who spread it. The brethren, therefore, need confidence in the piety of those with whom they commune; otherwise there can be no communion in spirit. Confidence is based on evidence. Communicants, therefore, must give to each other testimony of their mutual union to Christ."

We hold, then, that a man has no more right to demand admission to the Lord's table than he has to demand admission into full Church membership, on his merely saying, "I am a Christian." If he is a Christian he has a right to both, but not while he withholds the evidence which is needful to satisfy those whom he asks to "receive" him. As to the first Churches, we can scarcely imagine a case in which one should dream of asking to observe the Lord's Supper, and not asking to be recognised as a member of the Christian society. But the question arises whether there is anything in our modern circumstances to justify exceptions to the common rule. The occasional fellowship of the members of one Church with another Church, of which they are not members, is no exception to the rule we lay down. For in these cases it is presumed that the Churches have confidence in each others' principles and practices. Nor do we find a clear exception to our rule in the occasional fellowship, say, of a member of the Church of England with a Congregational Church—provided only that the Church which allows such fellowship is content to confide in its pastor's discretion that he has satisfactory evidence of piety. In which case our requirements are complied with—character, and evidence of character.

But the division of the Christian Church into denominations may give rise to exceptions that seem more real than this. An Episcopalian may say to a Congregational minister: "From circumstances connected with my parish church, I have to consult my spiritual interests, by seeking instruction and fellowship elsewhere. I am not a Congregationalist, and I do not wish to take any part in the management of your Church affairs, but I ask to be permitted to join you in commemorating the love of our common Lord." Could such a request be granted consistently with the principles we have laid down? We think it could. The supposition is that he is a man of Christian character; a man, whose Christian character is known or evidenced; a man who would at once be received into full membership if he desired it. The supposition further is, that in the event of his character being forfeited by misconduct, you could withdraw from him the privilege of communion with you in the Lord's Supper—thus really exercising Church discipline to the extent to which Church recognition was previously granted. There is no analogy between the principle involved

in this case and the principle of making the admission to the Lord's table as free and open as the admission to the common service of the sanctuary. It rather allies itself with the Apostolic principle, "Whereto we have already attained, let us walk by the same rule; let us mind the same thing."

There is another *modern* circumstance which may seem to affect our principle, but it is only in seeming, and that is, that our modern Churches are usually the possessors of property—the houses in which they worship. It may be said that many are spiritually fit for the Lord's Supper, who are not competent to exercise the rights which such proprietorship might involve. This, whether true or not, does not in the least affect our principle—that the Lord's Supper and membership in the organised society, called "the Church," are so identified that fitness for the one is fitness for the other, and that the evidence of fitness is as requisite for the one as it is for the other. All that the possession of property by the Church can render necessary is, that the rights of members be limited *quoad* this particular matter, in any way or to any extent that prudence may dictate. It may be a wise provision, that persons under a certain age, and persons who have not been members of the Church for a certain period, should not be entitled to any voice in any question affecting directly or indirectly the property of the Church, or those who may have a secular interest in such property. But make what provision you please relative to this and other matters, there is no reason why Church membership and the Lord's Supper should not continue among us, associated as they were in primitive and Apostolic practice.

EDITOR.

COLONIAL MISSIONARY SOCIETY.

Quarterly Record.

THE Committee of the Colonial Missionary Society are looking forward to the close of the present financial year with some measure of anxiety. Their expenditure has been unusually large. Considerable obligations which will press upon the future as well as upon the present have been undertaken; and the income from ordinary sources has not, down to the present time, exceeded that of the last two or three years. It is to be feared that some of the supporters of the Society, looking at the balances reported for several years, have concluded that the income of the Society is greater than its operations demand; but a careful

examination of the accounts will show that these balances do not represent excess of the years' income over the years' expenditure, but balances sometimes smaller sometimes larger carried forward from year to year. Such balances are necessary to the working of the Society, as the income for the first six months of the year bears a very small proportion to the whole income, and does not nearly meet the expenditure. There is some reason to fear, however, that the credit-balance reported last May will, along with this year's income, be swallowed up in the year's expenditure. This danger arises out of the circumstance

that the Committee have been more successful this year than for several years past in finding men whom they deemed worthy to occupy the vacant spheres reported to them in the several Colonies. During the year they have borne the cost of the removal of Mr. Elliot and family from Ottawa to Halifax, N.S., and of the passage and outfit of Mr. Hall and family to St. John's, Newfoundland; of Mr. Waterhouse to Peter-Maritzburg, Natal; of Mr. Kinghan to D'Urban, Natal; of Mr. Meadowcroft and family to Perth, W. Australia; and of Mr. Woods and family to Melbourne. The outlay in this department of expenditure has not been so large for several years as it has been during the current year, but the Committee could not shrink from undertaking it, without leaving important spheres of labour unoccupied. The serious pecuniary responsibility connected with the origination of a Congregational Church in Halifax, N.S.—the whole of which must for a time be met by the Society—also presses heavily upon the resources of this year; while the partial support of an assistant-minister at Natal, and of the new pastor at St. John's, Newfoundland, adds materially to the burden. The Committee hope that in view of the special demands upon the means placed at their disposal during the current year, their constituents will devise liberal things, and provide an income for the year at least equal to its expenditure.

GYMPIE, QUEENSLAND.

In the last Quarterly Chronicle it was announced that the Rev. D. Mossop had retired from the pastorate of the Church at South Brisbane, that he might devote himself to missionary labour in the new gold fields, and if found practicable, to the establishment of Congregational Churches there. This enterprise has been beset with

some encouraging and some discouraging circumstances. When Mr. Mossop first visited the gold fields, bent on missionary labours, he found a population of about 8,000 without any means of regular Christian service. In the fulness of his heart he resolved to devote himself to the ministration of the Word of Truth to this needy multitude, and made no mean sacrifice that he might give effect to his resolution. After he had been located in his chosen field of labour for six weeks a correspondent writes:—"He went to visit his family at Brisbane, and on his return on Saturday evening he found seven other ministers on the spot." It were ungenerous to attribute the appointment of these ministers to a mere feeling of denominational rivalry, but it cannot be concealed that the work of evangelisation has often been crippled in such spheres as the gold fields present, and in new townships, by the establishment of many Churches where they are not needed to supply the spiritual wants of the people, or for any other end than that of denominational extension. The Colonial Missionary Society is strictly denominational, but its first aim is the evangelisation of the people; and in no case would it encourage the formation of new Churches merely or mainly for denominational ends, unless it were in large centres of population, where it is desirable that Congregational Church principles should be efficiently represented. It is needless to complain, but it is perhaps not needless to record, that there is very little of this reserve in the movements of some other denominations. Mr. Mossop has, however, erected a church at Gympie, and has been able to raise the money necessary to build it, less £100, which he hopes the congregation will be able to pay within the first year of their existence as a Christian congregation. "The congregation,"

he reports, "is good, and the meetings for prayer better than he could get at South Brisbane." "We have also," he adds, "commenced a Sunday-school, and if spared till next week, I intend to form a Church. I preach at Gympie in the morning and evening, and at One-Mile in the afternoon, and get some lay brother to take the One-Mile in the evening. We have no seat-rents at present, and I intend if possible to do without them." The success of Mr. Mossop's self-denying efforts will largely depend upon the permanence and success of the mining operations. If the sanguine anticipations which have been formed with regard to these should be fulfilled, there will be a large settled population; and although there is the prospect of a more than sufficient number of ministers of one name and another, Mr. Mossop will have the advantage of having been first in the field.

SOUTH BRISBANE.

The Committee have not yet been able definitely to appoint a successor to Mr. Mossop in this sphere. They have, however, just sent out a well-proved missionary to another colony, with a view to his settlement in a vacant Church there; but as it is uncertain whether their view with regard to that Church will be realised, as it is even possible that the vacancy may be supplied before their agent reaches the spot, they have instructed him, in that event, or in any event which may interfere with his settlement at his first destination, to proceed to South Brisbane, and enter on the pastoral work there. Churches in the position of that in South Brisbane are often severely tried, owing to the time which elapses between the loss of a pastor and the appointment of a successor in England; and the Committee have it in contemplation to provide against this as far as possible by appointing ministers

to the leading colonies—say one to each colony—who shall be in the first instance in the position of a minister unattached, acting as an evangelist, and prepared to accept a call to the first Church which may fall vacant. There are considerable difficulties in the way of the practical working of this scheme, but these the Committee hope, by the co-operation of friends in the several colonies, to surmount, and thus to make provision for a more regular and prompt supply of ministers, especially to the Churches of the leading towns, than it has been possible hitherto to secure.

ST. JOHN'S, NEWFOUNDLAND.

In appointing the Rev. T. Hall, of Dublin, to the Church at St. John's, the Committee made what they were resolved should be, if unsuccessful, a final experiment. The history of the Church had for some years been extremely discouraging; and it was a question gravely entertained both by the Committee and by the leading members of the Church, whether it should not be allowed to die. It was felt undesirable, however, that we should be left unrepresented in the capital of so important a colony, especially as it was believed that the formation of the New Canadian Dominion would ultimately greatly add to its importance; and the Committee therefore resolved to make one more effort. In that effort they believe they were Divinely guided. In their latest communication from the Church, there are incorporated resolutions adopted by the Church, expressing their high appreciation of Mr. Hall's ministry, after several months' experience of it, and thanking the Committee for their judicious selection. "We are sure," the deacons say, "it will give you pleasure to learn that our Sabbath and week-night services have been largely increased since Mr.

Hall's residence amongst us. The children's Friday evening service, of which you have already been informed, loses none of its interest, but is still considerably on the increase; and we have an addition to the Church of fifteen members, and five more stand proposed for acceptance at next Church meeting. These are mostly from Church attendants and young persons from the congregation, but a few have joined with us who never worshipped with us before. Inside the Church we are prosperous and united, but we are sorry to say that the financial affairs of the country generally are in such a depressed condition, that our Church, as well as all other religious institutions in the colony, feel the depression exceedingly." Mr. Hall writes of his work with a modest reserve, so far as his own doings are concerned, but in the same hopeful spirit as characterises the communications of the deacons. The Committee hope that Congregationalism has entered on a new phase in St. John's, and that the Church there, which they have long fostered, and which they sought by the appointment of Mr. Hall to save from extinction, will do its part in an honourable way in promoting pure and undefiled religion in the colony.

HALIFAX, N. SCOTIA.

The appointment of Mr. Elliot to Halifax was, as was explained in an earlier chronicle, an experiment of a different kind from that which was undertaken at St. John's. At Halifax the Congregational Church had for several years ceased to exist. In attempting to revive it, the Committee were influenced by the consideration that to leave Halifax unoccupied was virtually to withdraw from the evangelistic work of the colony of which it is the capital. This they considered undesirable, whether regard were had

to the present state of its somewhat sparse population, or to its probable future as part of the Canadian Dominion. There was the fact, too, that the denomination had a large and commodious chapel in the city, which had for some time been let for the uses of another denomination, but which was now vacant. The Committee have great satisfaction in being able to report that successive communications from Halifax represent a steady growth and consolidation of the congregation, and hold out the prospect of gratifying ultimate success. The work to which Mr. Elliot was appointed was much more difficult than the commencement of an effort for the first time to establish a Congregational Church in the city. It is true there were in the city several families by conviction Congregationalists, and several who had been members of the former Church, but these had, as a rule, connected themselves with other Christian communities, and were actually engaged in furthering their enterprises. For a time some of these friends stood aloof, interested and friendly spectators, but wisely reluctant to commit themselves until they should be assured that the new effort was to be one worthy of Congregational principles, and likely withal to be permanent and successful. As they became by degrees satisfied on this point, they have one by one identified themselves with the new congregation; and when the Church comes to be formed, which it will be in all likelihood in a few months, it is believed that there will be few, if any, of the surviving members of the old Church who will not connect themselves with it.

The Colonial Missionary Society is thus actively engaged in the work for which it was instituted, founding Congregational Churches, and providing for the preaching of the Gospel

to our countrymen in the colonies—specially the preaching of the Gospel; ever making the founding or supporting of Churches subservient to that high and holy end. The Committee are grateful that the Churches—beset with crowds of applicants for gifts for other worthy and holy ends—have hitherto enabled them to do a good measure of service in the evangelisa-

tion of the colonies, and, upon the whole, to hold the ground which Congregationalism has won; and they confidently believe that as it has been in the past, it will be in the future.

Subscribers, Auxiliary Societies, and Congregational Associations are respectfully requested to pay their several contributions on or before the 30th of April next.

ON THE TERM—"CONGREGATIONAL."

DEAR MR. EDITOR,

I AM glad that you are opening the pages of the *Christian Witness*, to the discussion of questions relating to the constitution and working of our Churches, and I avail myself of the opportunity it furnishes, of directing attention to a disposition, on the part of some of our brethren, to change the names by which we, as a denomination, are usually known. It is gravely proposed to abandon the time-honoured phrases, Congregational or Independent Churches, for the modern one of Free Churches. This last title is no doubt properly applicable to some communities of recent origin, but it is not properly distinctive in relation to our Churches; yet it would appear that some few of our ministers think it is, and are even anxious for its adoption. My valued friend, the Rev. H. M. Gunn, has recently published a most interesting pamphlet on "Free Churches in Chard and the neighbourhood," which may be cordially recommended for the beauty of its composition, the variety of information it contains, and the truly Christian spirit it breathes. At the close, however, of this Essay, Mr. Gunn, referring to the disadvantage of being called Nonconformists or Dissenters, says: "Let us adopt the name, Free

Churchmen. It is already used by some and is well understood. As Free Churchmen we bear an honourable title." Now if by this recommendation it is only meant that we employ the phrase in a general way, as when Mr. Gunn speaks of Free Churches in and around Chard, including Presbyterians, Independents, and Baptists, I have nothing to urge against it, except that it may be and will be used without any such formal commendation. But if it means that each particular Church should be called Free, instead of Independent, and that our denomination should be called one of Free Churches rather than Congregational, then I do demur, and that most seriously, and for several reasons.

1. Change, unless absolutely necessary, is a proof of weakness, and there appears no necessity for this alteration. We have lived and done well with the old name, and I do not think we need desire the new one, for we think "the old is better."

2. There is an historic traditional value in the name Independent or Congregational, by which we are well known on the Continents of Europe and America, as well as in other parts of the world, which we ought not to be called upon to give

up, and for the abandonment of which we should receive no equivalent.

3. The term "Free Churches" is not sufficiently descriptive of our creed and polity, which are well indicated by the term Congregational.

And lastly, to adopt the new cognomen would be to confound us in public opinion with newly-formed communities, of whose principles we have only imperfect knowledge, and with some of whose practices many of us

have anything but entire sympathy. For these and other reasons, I sincerely hope that we shall not abandon our grand old distinction of Congregationalists, for the modern phrase, Free Churchmen. With best wishes for the continued prosperity of your magazine, I remain, dear Mr. Editor,

Yours faithfully,

GEORGE SMITH.

Jan. 19th, 1869.

Golden Words for Busy People.

GRACE IN DYING.

A few days since I received the intelligence of the death of a very dear friend, who in constant suffering had yet lived a brave, pure, and generous life, but was always in bondage through fear of death. His friends were anxious about the manner in which he would meet the last enemy. When the hour of conflict came, though in the full exercise of his mental faculties, he seemed another man. "Tell my friends," said he, "this is the happiest morning of my life!" Thank God, death had no terror for a soul castled in Jesus! Death is not night to the good man, but the inbreaking of an eternal morning to the disenchanted spirit. Could we gather up into one all the death-bed utterances of the saints, what a hymn of victory it would be! Oh! there is an overcoming power of faith which converts the gloomy portal of the grave into a triumphal arch, under which the hosts of the living God have marched, and are marching still, in grand procession into the eternal city.—*G. N. Webber.*

WHAT WE OWE TO CHRIST.

I remember I have read a passage in *St. Cyprian*, how he brings in the Devil triumphing over Christ in this manner: As for my followers, I never died for them as Christ did for His; I never promised them so great reward, as Christ hath done to His; and yet I have more followers than He and they do more for

me, than His do for Him. O let the thought of our giving the Devil occasion thus to triumph over Christ in our slackness and negligence in following after Him, cause shame and confusion to cover our faces.—*Burroughs.*

THE CHRISTIAN A MAGNET AND AN ADAMANT.

There are two more blessed conjunctures which add much honour to you; the one is a facile yieldableness of spirit to any (though much inferior) in anything, where good may be done; and yet a strong, unmoveable, steadfast, resolute spirit against that which is evil. It was the high commendation that Nazanien gave of Athanasius that he was *Magnes* and *Adamas*, a loadstone in his sweet, gentle, drawing nature; and yet an adamant in his resolute stout carriage against those who were evil.—*Burroughs.*

OPERAS AND THEATRES.

"If operas and theatres do not come under the apostle's description of 'the lusts of the flesh,' I am at a loss to know what do; they are of the very essence of carnality. It is in vain to plead the love of music—doubtless the love of music is a good gift—but Christians are often called to self-denial in things quite lawful in themselves, much more when a lawful thing is associated with what is

absolutely unlawful. Besides, there is music which no Christian would enjoy—music that ministers only to voluptuousness. . . . Nay, if these things are good for one class they are good for another—let us have penny theatres and two-penny operas, and see how that will improve our national morals. That religious people plead for these amusements only proves the religious declension of our times. The revival of religion has always been marked by separation from the world, and its decay by conformity with it.”—*George Steward.*

MACAULAY'S FUNERAL.

“Did you read the account of Macaulay's funeral?—mostly attended by empty coaches! This is really to add a triumph to death, and an insult to greatness. Empty coaches for the great historian!! But all is vanity here, if not vexation of spirit; for poor Macaulay was far away, one would fain hope in a better Home. So all is done!—no more volumes! materials but no manuscripts! Snatched away in the midst of his work, and none left to finish it! This is vanity and vexation of spirit.”—*G. Steward.*

Pages for our Young Friends.

A TALK WITH CHILDREN ABOUT BEING CONTENTED.

By the Rev. George Stewart, Newcastle.

DEAR YOUNG FRIENDS,—The other day when I heard some of my little friends chatting, it came into my mind, that as you were good enough a little while ago to let me talk with you, as I like to do with children, you would listen to what I might say about *being contented*.

You are pleased with stories, and I will tell you some. Perhaps you will wonder what my little friends could have been doing to make me think of talking to you as I am doing now. I will tell you. One afternoon the children were playing with some of their school companions. The nursery was turned upside-down, as servants would say; for the chairs and boxes and all the toys that could be got together were put, as children think they ought to be put, when the game to be played at is keeping shops. Some of the customers rode on the rocking-horses to the market; some sat in chairs drawn by horses—you know what that means—and you can easily imagine what a noise there was. All at once the buying and selling came to an end, and the tired little shopkeepers and customers placed the chairs and boxes in the form of half-a-circle in front of the fire.

There was silence. Wondering what the secret of this silence could be, I opened the door and peeped in just in time to hear Margaret say, “Well, I can't bear my name; I wish I had been called Jessie instead!” I closed the door and came away thinking, how many things there are children would like to have altered that never will be altered, and what a good thing it would be if we would all learn to be more contented. We cannot always have our own way in this world—it is a good thing we cannot—and the sooner we make up our minds to this the better.

It is not only their names some children are not contented with; I have heard some *girls* say they wished they were *boys*. Do little boys ever wish they were girls? All the wishing in the world will not alter a matter like this; and if it would, the discontented might soon be very sorry for the change—very sorry that they were not satisfied to be just what the good God had been pleased to make them. They might be as sorry as the discontented fish were—the little trouts we read of in Henry Brooke's fable. Three silver trouts lived

in a beautiful stream of clear water. Two of them were not contented. One wanted to be a bird, and to fly away as birds do. Another wanted to know all about nets and hooks, that he might always keep out of danger. Well, God gave wings to the first, and he flew away—and away—till he came to a desert where there was nothing but sand. Faint, thirsty, and tired of flying, he tried to fly a little farther to find some water, but his wings failed and he panted to death on the hot sand. The second fish, instead of being happier for knowing so much as he came to know about all kinds of danger, was always in terror. He was afraid to go into *deep* water, lest the great fishes there should swallow him up; and he was afraid to go into *shallow* water, lest it should dry up and leave him. If he saw a fly or anything he would like to eat, he was afraid to touch it, lest there should be a hook hidden under it. So he also pined away and died. The third and happy fish was the one that said, “Kind Providence can take care of me and will give me what is best for me.” Let us often think how glad we ought to be that God has given us *life*, and that He has not made us stones, or placed us among the poor heathen.

I like those words put into the mouth of the contented little fish; but I think some children forget that “kind Providence gives them what is best” for them. You have, perhaps, seen some children pout and turn away from good plain food—the very food that is best for them. Don’t you think it would serve them right to have to change places with very poor children who cannot afford to be so dainty? Ah, then, how very soon they would be glad to come back to their well-spread tables and to promise to behave better! It is a sin against parents not to be satisfied with what they take so much pains to provide, and it is a sin against God. Discontented people all think a great deal too much of themselves, and fancy that they deserve to be better off; they forget that the hardest crust thrown

into the street is more than they deserve. If we were to have no more food than we deserve, we should soon starve to death.

When you see a carriage pass by, and the children in it dressed in silk or satin, perhaps you wish you were as well off as they are. But how do you know that, after all, you are not much better off? Perhaps your parents and friends are much kinder to you than theirs; perhaps you have much better health, and are loved more by your brothers and sisters. If you could have your wish, and were to change places with those richer children, in a very short time you might say, “I wish I were back again in my old home; I can do without the carriage and the other things those children had, but I cannot do with no more love and kindness than I find here.”

Some of you are old enough now to run up stairs and fetch what is wanted, old enough to take care of your little brothers and sisters for a little time, old enough to do a great many useful things. Do you ever fret at having to do these things? Do you ever think to yourselves that you would like to be so rich when you get older, that you should have nothing to do to serve others and be able to spend all your time in seeking your own pleasure? By-and-bye you will know that the happiest people in the world are those who try to serve God and to be useful by doing hard work. Most of you will have to work for your living in one way or another; and this is one reason why your parents are training you to be active and useful, and to do things for yourselves instead of getting other people to do them for you. Learn to be contented little workers, and do what you are called to do with a smile upon your faces.

The Japanese are a very strange people. Listen to one of their fables:—There was a man who cut stones out of a rock; his labour was heavy and he worked hard, but his wages were small and he was not contented. He sighed because his labour was so heavy, and he

cried, "Oh, that I were rich and could lie down upon my couch surrounded with curtains!" Then an angel cried out of heaven, "It shall be as you wish;" and the poor man became rich and rested on a beautiful couch hung round with red silk curtains. By-and-bye he was told that the king passed by, with horsemen before him and horsemen after him, and that a servant held over his royal master's head the golden "pajong," or umbrella, which is the sign of high rank. As soon as the rich man heard this he sighed and said, "No one holds over my head the golden umbrella. Oh! that I were a king!" Then an angel cried, "It shall be as you wish;" and he became a king, and horsemen went before him and horsemen followed after him, and the golden "pajong" was carried over his head. Anon the sun shone forth and his hot rays withered the grass. Then the king complained that the sun burnt his face and had more power than he had; therefore he was not satisfied. He sighed and cried, "I should like to be the sun!" Then an angel cried out of heaven, "It shall be as you wish;" and the king became the sun, and sent his beams upwards and downwards, and on the right and left hand, withering grass and taking pleasure in his power to burn the faces of the great princes of the earth. Suddenly a vast cloud came between the sun and the earth, and the beams of the great light of day were turned back. He was angry that his power was thus resisted; so he complained that the cloud had more power than he; and, not contented yet, he sighed and wished to be the cloud. Then an angel said, "It shall be as you wish;" and he became the cloud and placed himself between the sun and the earth. Soon the grass became green again, and the cloud rained great drops and made all the rivers overflow their banks so that the flocks and herds were carried away. Glorifying in his great strength, he poured his torrents on a huge rock, determined to move it; but the rock laughed at the storm-cloud.

At this the cloud was very angry, and sighed and cried, "Oh, that I were a rock!" Again an angel said, "It shall be as you wish;" and the cloud became a great rock, which moved not in the storms when they were full of rage. At last there came to this rock, a man with a pick-axe, a hammer, and a sharp chisel, and cut stones out of the rock. Then said the rock, "I am weaker than this man; I wish I were a man!" Once more an angel said, "It shall be as you wish;" and he became a stone-cutter again, and laboured hard for small wages—a *contented man*!

This strange fable is meant to remind those who are discontented that they must not expect to be truly happy. Let us, therefore, fill our places of duty with a cheerful spirit; for if we do not learn this secret of being happy—we might be rich as the richest man in the world, great as the greatest king, and strong as the bright sun—but wherever we might go, and whatever we might have, we should carry with us the great cause of an unhappy life—a *discontented spirit*.

One reason why people are not more contented is in their pride. Children of this sort would like to have gay clothes and prettier looks and more clever ways, that they might attract more notice and get more praise. Now let me tell you another secret; if you are really good and love to do what is right—what you know is right—God will see it all and will be pleased with it; and people who know what is beautiful when they see it, will be sure to be pleased.

Modest people are loved most: hear another fable. The discontented violets murmured at their place among the flowers, and so they sent a message to the fairy queen, their mother, asking how long they were to lie down at the roots of the trees, covered with leaves, while other flowers grew tall and spread out their gay colours where everyone who passed by could see them. The fairy queen sent her chief servant on a drop of dew, to tell them how foolish they were; that their lowly place was safer for them, and that it was happier

for them to play merry bo-peep with the sunbeams and the winds, among the moss and leaves, where the passer-by, attracted by their perfume, would have to search for their sweet blossoms, than that they should stare every stranger in the face, and, uncovered, should be exposed to the scorching sun and fierce winds. However, they would not be persuaded. Then the fairy queen herself rode down on a sunbeam to punish her discontented children. First she tried to make them happy with their lowly places, but they kept on murmuring. So she folded her wings, drooped her head and went slowly back in her bright chariot to fairy land. Suddenly the violets started up on bright, high stalks in the heat of the sun. Not being used to this strong light, it dazzled their eyes. Now they all wanted the leaves to cover them; but these leaves were far down on the ground. Some of the violets tried to bend down to the shade, but in doing so, their tall stalks broke, and they soon lay withered on the earth; the others, also, scorched by the sun and withered by the storms of wind, soon lost all their beauty and died.

Another thing I have noticed is, that discontented children are very jealous. They grow up ill-natured and cannot bear to see others very happy; so they never make very pleasant companions.

I think I can see now a blind little boy who is the very picture of a con-

tented child. In summer time, his brothers and sisters set off for their holiday ramble; but they love him much, and so they lead him to a safe and quiet place by the side of the wood, and promise soon to come back and lead him home. He hears their merry laugh as they leap over the narrow rill and bound away into the depths of the forest. He never frets, never murmurs that he cannot go with them; but he makes the best of his trouble, listens to the rippling water, sings a sweet song and gathers a few wild flowers—he knows them by the touch—and binds them into a nosegay he will never see. Even he is not discontented. And shall *we*, then, not learn to be more contented than we are—we who can see the flowers and have so many things to make us happy which others have not? Let us remember how little we deserve and how much God gives us. Let us think how much Jesus deserved, and yet how many things we have that He went without. "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head." Contentment is a lesson to be learnt—and a hard one too—but the sooner we begin to learn it the faster we shall get on with it. Paul *learned it*: and learning this made him so happy that he could say, "I have learned in whatsoever state I am therewith to be content."

NOTICES OF NEW BOOKS.

Life: A Book for a Quiet Hour. By J. C. GEIKIE. Stevens and Haynes. 1868.

THIS volume contains essays on "Youth," "Character," "Companions," "Success," "Christianity," "Helps," and "Reading." It will find, we hope, many admirers, especially among the young, and will give a healthy stimulus and direction to youthful hopes, aspirations, and endeavours. Our impression is that if it had appeared anonymously, no small curiosity would have been excited as to its authorship, and congratulations would have been expressed on the ar-

rival of a new and original Essayist. We are not sure, indeed, that its title is justified by its contents. For a more stimulating book, or one requiring more constant thought, it would be difficult to find. Two or three pages of it will convert the "quietest hour" into an hour of active, if not restless thinking. It would be easy to say that its style is too epigrammatic, too antithetic, too sparkling; and for most purposes it would be so. But it is adapted to its own purpose, and it is eminently suggestive and beautiful. We shall be disappointed if it does not attain a high place among the Essays of the day.

Sermons. By the Rev. JOHN KEZ, Glasgow. Edinburgh: Edmonston and Douglas.

THIS is no ordinary volume of sermons. The discourses lack, perhaps, the flash and glitter which secure an ephemeral popularity for the productions of some modern preachers; and most certainly they lack the dulness and emptiness which some critics are pleased to consider the characteristic of the pulpit of the day. The style is subdued, calm, and tender, but strong. The writer strikes out into many rarely-trodden fields of thought and reflection, but you never feel afraid that he will lose his way, or lead you wrong. We can scarcely forbear quotation, but our space lays us under inexorable restraint. The book is well worthy of a place on the minister's shelves, and if wisely used will benefit both him and his flock. We heartily wish for it a large circulation.

A Refutation of the Personal Reign of Our Lord Jesus Christ, and a Vindication of the Restoration of the Jews. In twelve letters, to a friend. By H. W. MORTIMER. Second edition enlarged. London: Elliot Stock.

THIS volume comes from the Antipodes, and yields evidence of the spirit and earnestness with which our kinsmen on the other side of the world discuss questions of the day. In the letters of which the volume consists, the two much debated topics—the Personal Reign of Christ on earth, and the Restoration of the Jews to Palestine, are fully and ably treated. The former is very conclusively and scripturally refuted; and the latter is very earnestly and dispassionately, although not demonstratively, upheld. The two questions are generally united and equally admitted. Not so in the case of Mr. Mortimer. But whilst with him we feel that the gravest objections may be urged against the Personal Reign, we also feel that manifold and insuperable difficulties forbid the acceptance of the doctrine of the restoration of the Jews to Palestine.

The Cross and the Crown: or, the Rewards of Faithful Service. A Discourse preached on Sabbath morning, Dec. 21st, 1868, on the decease of the Rev. Thomas Adkins. By the Rev. R. FERGUSON, LL.D. London: W. Kent and Co.

AN eloquent tribute to the memory of a very useful and much-honoured servant

of Christ. It will be seen that we have borrowed largely from Dr. Ferguson's Sketch of the Life of Mr. Adkins.

The Great Cloud of Witnesses: or, Faith and its Victories. Abel to Moses. By W. LANDELS, D.D. London: Religious Tract Society.

THIS is a good book, earnest and honest. It is however sometimes wire-drawn, and occasionally a little strained, and running out into a kind of tinselled platitude. Had the book been briefer and more condensed in thought and style, we should have been more edified in reading it, and more grateful to the writer.

The King's Daughters; or, Words on Work to Educated Women. By ANNIE HARWOOD. London: Hodder and Stoughton.

THE object of this little book, as stated in the preface, is "to speak of the effect of mental cultivation upon truly feminine work;" on the value of every gift and every acquirement of a cultivated woman as a means not only of brightening and enriching her own home, but of ameliorating and elevating the condition of her less favoured fellow creatures—the poor, the sick, and the ignorant. Suggestions towards this end are here given with much insight and beauty, and evidently from the pen of one who has had a blessed experience in laying out her talents for God. We heartily commend this book to educated Christian women, especially to the young.

The Garden Oracle and Floricultural Year Book. An almanac for 1869. Edited by SHIRLEY HIBBERD, F.R.H.S. Eleventh year of publication. London: Groombridge & Sons.

WE would very earnestly recommend our Suburban Londoners to possess themselves of this shilling "Oracle," and to study its instructions. A most healthful occupation this will be after the confinement and worry of their city offices.

The Triumph of the Cross. By JEROME SAVONAROLA. Translated from the Latin, with notes and a biographical sketch, by O'Dell Travers Hill, F.R.G.S. London: Hodder and Stoughton.

THERE is an interest, almost a fascination, about the character of Jerome Savonarola, which we cannot resist. And yet we feel that we understand the man but very imperfectly. With all that historians and novel writers have done of

late years to illustrate his life and character, there is a mystery, a noble mystery, about him, on which sufficient light has not yet been thrown. In the book before us he is neither fanatic, nor prophet, nor reformer, but a calm, clear, sound reasoner on the first principles of Christian evidence. And we agree with the editor when he says:—"The very conception of such a work as this—a rational defence of Christianity, conducted without appeal to authority or tradition, by a Dominican monk of the Middle Ages—is in itself a marvel." The biographical sketch, of forty pages, is well and fairly written.

The Temperance Bible Commentary: Giving, at one view, Version, Criticism, and Exposition, in regard to all passages of Holy Writ bearing on "Wine" and "Strong Drink," or illustrating the principles of the Temperance Reformation. By FREDERIC RICHARD LEE and DAWSON BURNS. Second Edition. London: S. W. Partridge.

This is a very remarkable commentary. The research and scholarship it evinces, cannot fail to command for it respect and commendation, even at the hands of those who may dissent from some of its conclusions, or the general drift of its investigations. No one, indeed, who looks into the pages of this Commentary can question that the philological and Biblical grounds on which Total Abstinence takes its stand have, at least, the semblance of breadth and solidity. It may be appealed to by all total abstiners as a learned and elaborate vindication and enforcement of their views, whilst from its careful and extended investigations all readers may learn something.

Busy Hands and Patient Hearts; or, the Blind Boy of Dresden and his Friends. Translated from the German by ANNE HARWOOD. London: Hodder and Stoughton.

A TOUCHING and natural story of humble life in Germany.

*Ancient Landmarks; or, Chief Lessons of the Epistles to the Ephesians, Philip-
pians, Colossians, and Thessalonians.* By J. M. DENNISTON, M.A. London: S. W. Partridge & Co. 1868.

WHILE by no means committing ourselves to all the opinions or interpretations set forth in this little book, we can give it a word of commendation. The writer aims at presenting "some views of Christian truth and life, as

these are furnished by what we may consider the principal lessons designed in the Epistles indicated." In working out his plan he gives a careful exegesis of large portions of these Epistles. The book may be of service to those who wish to study, not merely to read, these profound and sublime parts of God's Word, but who have not the opportunity of consulting more elaborate and expensive commentaries. The style is practical, and the tone earnest.

Witnessing for Jesus in the Homes of the Poor. Edinburgh: Oliphant & Co.

"THE writer of this book is a lady, who has been engaged for several years as a missionary among the poor, under the auspices of the Church of the Ascension, in the city of New York." We quote from the preface. This record of facts from personal experience is given with modesty and good taste. There is evidence of real adaptation for the work, and those similarly engaged may find some good help here, both as to the spirit and mode of working for the Lord among their poor brethren.

Cheering Tests for Days of Trial: A Companion for Invalids. The Book Society, Paternoster Row.

THIS is a very good collection of Texts, with the addition of a hymn verse for each day of the year.

Queer Discourses on Queer Proverbs. By OLD MERRY. London: Hodder and Stoughton.

"OLD MERRY" is now well-known as a lively and genial writer for the young, and this book is quite in his own vein, full of Christian kindness and common sense, with some touches of humour. It may thus commend itself to many young persons who would turn away from moral "discourses" of a graver cast.

Luda: a Lay of the Druids. Hymns, Tales, Essays, and Legends. By JOHN HARRIS, Author of "Lays from the Mines," &c. London: Hamilton, Adams & Co. 1868.

JOHN HARRIS, "the Cornish poet," is favourably known to a goodly number of readers, by several publications. He gives us here a pleasant little volume of verse and prose, Cornish scenes and Cornish history being his principal and favourite themes. His poems are characterised by simplicity and sweetness, and occasionally show considerable vigour. The hymns in this volume are given tentatively; if they are welcomed,

the writer promises more. For our part we shall be glad to meet him again in this field. The prose pieces, forming about sixty pages of the book, although pleasantly written, seem scarcely worth putting into a permanent form, and we would rather have had the poems by themselves.

The True Nobility. Sketches of the Life and Character of Lord Haddo, fifth Earl of Aberdeen; and of his son, the Hon. J. H. H. Gordon. By ALEXANDER DUFF, D.D. London: The Religious Tract Society.

We cannot too strongly recommend this little volume—to young men especially.

The Child's Own Hymn Book. Edited by JOHN CURWEN. London: Tonic Sol-Fa Agency.

THIS is one of the first, if not the first, of the many hymn books prepared in recent years for the use and benefit of children. It is published at several prices, from a penny upwards, and is still worthy to hold its ground among younger rivals.

"Clean your Boots, Sir?" or, The History of Robert Rightheart. London: The Book Society.

Little Jack: or, Mend your Nets. By the Author of "Bob, the Crossing Sweeper." London: The Book Society.

THE Editorship of the Book Society may be accepted as a sufficient guarantee for the wholesome teaching of these attractive shilling volumes.

Daily Thoughts on Christ alone. By ZETA. London: William Macintosh.

The Mother's Text Book. London: The Book Society.

THE first of these books contains thirty-one devout meditations on various titles of Christ, or aspects of His character. The second contains a text, and a verse of a hymn, for every day in the year. Both are entitled to a place in the class to which they belong.

An Almanack for the Year of our Lord 1869. By JOSEPH WHITAKER. London: J. Whitaker.

ANYTHING more complete than this Almanack we cannot imagine. We need not say what it contains; the difficulty would be to say what it does not contain in its 370 closely-packed pages.

CONGREGATIONAL REGISTER.

February—March.

[To prevent mistakes and delay, all communications for the Register should be addressed to the Editor, 2, Ivy Lane, Paternoster Row, E.C., and marked on the envelope "For Congregational Register."]

ASSOCIATION MEETINGS, &c.

Oct. 12, 1868. Congregational Union and Mission of Victoria at MELBOURNE. Sermon by Rev. D. Nimmo. Discussion on "The Incorporation of Trusts."

Jan. 22, 1869. East London Congregational Association. Report was given of Evangelistic Work.

NEW CHURCHES FORMED.

Jan. 28. BRIGHTON, Lewes Road. Rev. A. Foyster, Pastor.

Feb. 2. EASTWOOD (Pastor, Rev. J. R. Wolstenholme, M.A.), by Revs. T. Colledge, W. Crosbie, M.A., and J. Matheson, B.A.

„ 10. CARDIFF. Rev. W. Watkiss and congregation have seceded from the Free Methodists, and declared themselves Independents. Chairman at Recognition Service, Rev. J. Waite, B.A. Prayer, Rev. D. M. Jenkins. Addresses by Revs. F. S. Johnstone, H. Oliver, B.A., and J. Davies.

CHAPEL FOUNDATION LAID.

Jan. 30. ANCOATS, MANCHESTER, by Mr. W. Armitage. Address by Rev. J. Parker, D.D.

NEW CHAPELS OPENED.

Dec. 28, 1868. GARAFRAXA, CANADA. Sermons by Revs. J. Gerrie, A. Mc Gill, and W. F. Gill.

Jan. 26, 1869. Saltley Road, BIRMINGHAM (Pastor and Architect, Mr. G. Ingall), by Rev. J. Parker, D.D., and R. W. Dale, M.A.

„ 31. DRESDEN, STAFFORDSHIRE (Pastor, Rev. J. S. Jenkins).

„ Iron Church, TWYFORD, BUCKS. Sermons by Revs. Dr. Raleigh and Dr. Halley.

CHAPELS RE-OPENED.

Jan. 31. Ravenstonedale, WESTMORELAND, by Revs. W. Brewis and W. Fawcett.

Feb. 14. Duckworth Street, DARWEN, by the pastor, Rev. T. Davies, and the Rev. J. McDougall.

CHAPEL DEBTS CLEARED.

- Jan. CHATTERIS. Rev. H. Gee.
 Feb. 2. ROTHERHITHE. Rev. P. Jones.
 " GAWTHORPE. Rev. W. Daniell.
 " 4. London Road, DERBY. Rev. H. Ollard, F.S.A.

SCHOOL-ROOMS OPENED.

- Jan. 13. ROTHERHAM. Free of debt (Pastor, Rev. J. W. Richardson). Chairman, H. Lee, Esq.
 Feb. 8. Cuckfield, SUSSEX (Pastor, Rev. J. Stuchbery, B.A.), by C. Reed, Esq., M.P.

ORDINATIONS.

- Dec. 22, 1868. W. M. METCALFE, Ayr. The Rev. Messrs. Brisbane, Russell, Clarke, and Jackson took part in the services.
 " 24. J. McMUNN, B.D., Great Hamilton Street, Glasgow, The Revs. G. McCallum, J. M. Jarvie, H. Batchelor, D. Russell, and Dr. Pulsford officiated.
 Jan. 14, 1869. J. BENNETTS, Haydon Bridge. Revs. A. Reid, G. Stewart, H. T. Robjohns, B.A., J. Wadland, B.A., and H. Lawson took part in the ordination.
 " 26. B. J. HARKER, Domgay and Pant. Introductory discourse, Rev. G. Kettle. Prayer, Rev. T. Davison. Charge, Rev. D. D. Evans. Sermon to people, Rev. T. Davison.
 " E. C. W. McCALL, B.A., Stratford, Canada West. Revs. W. W. Smith, J. Wood, W. F. Clarke, W. H. Allworth, &c., officiated.
 Feb. 9. R. A. JOHNSON, Long Sutton. Revs. A. Murray, P. Strutt, J. Miller, M.A., F. Pollard, and Professor Newth, M.A., took part in the service.

RECOGNITIONS.

- Jan. 23. Rev. J. LAMBERT, Kingswood. Recognition Prayer, Rev. E. J. Hartland. Chairman, Rev. D. Thomas, B.A. Addresses by Revs. M. Dickie and C. B. Howell.
 " 25. Rev. W. Robinson, Tabernacle, Hull.

CALLS ACCEPTED.

- D. S. HOLLIS, of Nottingham Institute, to Great Totham.
 E. PRINGLE, of Rotherham College, to Sutton-in-Ashfield.
 E. S. JACKSON, of Hackney College, to Uppingham.
 T. PEARSON, of Rotherham College, to Burton-on-Trent.
 F. C. BLACKBURN, to Tipton.
 F. H. BROWN, of Camden College, to Windsor, New South Wales.
 A. JAMES, of Bristol Institute, to Fairford.

C. W. BUTLER, Cotton End, to Pocklington.

REMOVALS.

- Rev. D. HORSBRAFT, Bourne, to New Hampton.
 " E. CORBOLD, Knaresborough, to Royston.
 " R. WYATT, Queenborough, to Billericay.
 " H. HUSTWICK, Honley, to Market Drayton.
 " W. G. HORDER, St. Helen's, to Abbey Road, Torquay.
 " F. S. ATTENBOROUGH, Uckfield, to Leamington.
 " G. ROBBINS, Slough, to District Secretaryship of the British and Foreign Bible Society.
 " H. E. THOMAS, Welsh Church, Birkenhead, to Pittsburgh, Pennsylvania, United States.
 " R. NOBBS, Fareham, to Dudley.
 " E. BOLTON, Brixton Hill, to Preston.
 " D. DAVIES, East Grinstead, to Bromsgrove.
 " R. FOX THOMAS, Torquay, to Harrogate.
 " E. BARKER, Picton, to Garafraza.
 " W. HAY, Belleville, to Scotland, Ontario.

RESIGNATIONS.

- Rev. F. A. BENNETT, Fulbourn.
 " W. FOALE, Langport.
 " G. B. BUBIER, Acock's Green, Birmingham.
 " JOHN FOSTER, P'aistow.

DEATHS OF MINISTERS.

- Jan. 21. Rev. J. GANT, St. Mawes. Age, 65. Ministry, 34 years.
 " 23. Rev. T. EVANS, Shaftesbury. Age, 75. Length of ministry, 50 years.
 Feb. 2. Rev. H. PAWLING, Aston Tirrold. Age, 80. Ministry, 53 years.
 Feb. 19. Rev. EVAN LEWIS, B.A., Offord Road. Age, 39. Length of ministry, 16 years.

DEATH OF MINISTERS' WIVES.

- Dec. 10, 1868. Mrs. KEAN, wife of Rev. J. R. Kean, Canning, Nova Scotia.
 Jan. 21, 1869. Mrs. CONDER, wife of Rev. E. B. Conder, Leeds.
 " 25. Mrs. DICKINSON, wife of Rev. John Dickinson, Slaidburn.
 Feb. 13. Mrs. ABRAM, widow of the late Rev. R. Abram, of Tookholes.

The **MERCHANTS' LECTURE** will be delivered on Tuesday, 9th March, at the Poultry Chapel, at 12 o'clock precisely, by Rev. J. Spence, D.D.

THE
CHRISTIAN WITNESS,
 AND
 CONGREGATIONAL MAGAZINE,

LAS CASAS—"THE APOSTLE OF THE INDIANS."

NOWHERE, perhaps, in the world's history were the worst passions of our poor human nature called into more active exercise than in the Spanish conquest of America. The heart sickens at the detail of the cruel wrongs, the oppression, and miseries of all kinds inflicted on the native races by their conquerors, from whose hearts that basest of passions—the lust of gold—seemed to have driven out all pity. In the midst of all this, the pure disinterestedness and self-abnegating philanthropy of such a man as Las Casas impresses the mind with a wonderful sense of the grandeur and reality of virtue and goodness. And we must not forget that he stood not alone as the protector of the Indians; though unmeasurably the first, he was but one of a numerous body of men who espoused the cause of these poor down-trodden peoples, and served to redeem human nature from the foul blot which dishonoured it.

Bartolomeo de Las Casas was born at Seville, of wealthy parents, in the year 1474. He studied at Salamanca, and little further is known of his history till the year 1498, when we learn that he accompanied his father in an expedition under Columbus to the West Indies, returning to Cadiz with the expedition in the year 1500. Two years afterwards he accompanied Nicholas de Obando, a distinguished knight of Alacantara, who was going out to Hispaniola as governor of the Indies. There he was ordained priest, the first priest who was ordained in that land. He was then thirty-six years of age, and from that period he begins to occupy a prominent place in history. "He was," says his biographer, "a very notable person, of that force of character and general ability that he would have excelled in any career. Indeed, he did fulfil three or four vocations, being an eager man of business, a laborious and accurate historian, a great reformer, a great philanthropist, and a vigorous ecclesiastic. The utmost that friends or enemies could

allege against him was an over-fervent temperament. But if it can be proved that he was on any occasion too impetuous in word or deed, it was in a cause that might have driven any man charged with it beyond all bounds of prudence in the expression of his indignation. His nature had the merit of being as constant as it was ardent. He was eloquent, acute, truthful, bold, self-sacrificing, pious."

The mode of proceeding by the Spaniards on the subjugation of any province was for the captain of the expedition to portion out the inhabitants (into what were called *repartimientos*) among his followers. A *repartimiento* was a deed that ran thus—To you (such a one) is given an *encomienda* (or commandery) of so many Indians, with such a *cacique*, and you are to teach them the things of our Holy Catholic Faith. This condition was no more attended to from first to last than any formal clause in a deed, which is supposed by the parties concerned to be a mere formality. It was in this way that Diego Velasquez, one of the conquerors of Cuba, apportioned among his followers the inhabitants of that island. The first mention made of Las Casas, in connection with West Indian history, is his being selected by Diego Velasquez as adviser to his lieutenant in the settlement of the affairs of the island. When the island was considered as fully subjugated and settled, the governor gave to Las Casas, and to a friend with whom Las Casas had lived for some years in the closest intimacy, a large village in common, and an allotment of Indians. There the friends lived together, Las Casas having the chief management of the joint affairs, as being naturally of a more active and energetic turn of mind. His friend, though entirely secular in his profession, was a devout and contemplative person, much given to solitude and prayer.

At this time Las Casas appears in the character of a busy money-making man. He confesses that he was as much engaged as others in sending his Indians to the mines, and in seeking to make as large a profit out of their labour as possible. At the same time, he was kind to them personally, and provided carefully for their sustenance, but to use his own words, "he took no more heed than the other Spaniards to bethink himself that his Indians were unbelievers, and of the duty that there was on his part to give them instruction, and to bring them to the bosom of the Church of Christ."

But in the midst of his busy schemes of self-aggrandisement, he was roused to a sense of wrong-doing and conviction of duty by one of those sudden awakenings of conscience, which more than anything else force on the mind a sense of the reality of the connection of man's soul with a supreme moral Governor. The immediate cause of this great change in Las Casas appears to have been his pondering over certain passages in the book of Ecclesiasticus. These passages occur in the 34th chapter of that book, and are as follows:—

"He that sacrificeth of a thing wrongfully gotten, his offering is ridiculous; and the gifts of unjust men are not accepted. The Most High

is not pleased with the offerings of the wicked ; neither is he pacified for sin by the multitude of sacrifices. Whoso bringeth an offering of the goods of the poor doeth as one that killeth the son before the father's eyes. The bread of the needy is their life ; he that defraudeth him thereof is a man of blood. He that taketh away his neighbour's living, slayeth him ; and he that defraudeth the labourer of his hire is a bloodshedder."

These words first arrested and then enchaind the attention of Las Casas. He set himself to study the principles of the matter ; words which he had heard preached years before by the Dominicans, and which he had slighted, returned at this critical period to his mind. "The good seed, after having been buried for years, now found a most fruitful soil, and shot up in the ardent soul of Las Casas, like grain in that warm land of the tropics upon which he stood." His conscience was thoroughly roused, and his candid mind at once admitted the conviction that the whole system of repartimientos was unjust and iniquitous, and that he must denounce it. The first sacrifice he felt himself called to make was to give up all his own Indians. He did not shrink from this from any worldly motive (all such he had renounced at once and for ever), but he felt that no one in Cuba would be as considerate of these poor people as he even in the days of his darkness had been ; still this consideration gave rise to no hesitation, for if he would preach to others, he felt that his own hands must be clean. He resolved to give them up. It happened that at this very time his friend and partner was absent at Jamaica on their joint affairs. Not waiting till his return, Las Casas at once went to the Governor Velasquez, and laid open his whole mind to him in the matter, not omitting an urgent appeal to his lordship's own conscience. He ended by saying that his determination was made to give up his own slaves, but that he desired this kept secret till his partner should return. The Governor was greatly astonished, for Las Casas had passed for a man fond of gain, and very eager and busy for the things of this world. He besought him to do nothing rashly, and to take at least fifteen days to consider the matter. Las Casas thanked him courteously, but bade him count the fifteen days as already past, adding that should he (Las Casas) change his mind, and ask for the Indians again, even with tears of blood, God would punish the Governor severely were he to listen to such a request. Thus ended the interview, and it is to the credit of the Governor that he ever afterwards held Las Casas in greater esteem than before.

Las Casas could not wait for the return of his partner before making a public avowal of the change his mind had undergone. The Word of the Lord had come to him, and was now, as to the prophet of old, "as a fire in his bones ;" "he was weary of forbearing, he could not stay." He took occasion, in preaching in church on the festival of the Assumption, to declare publicly the conclusion he had come to as regarded his own affairs, and then to urge on his hearers the injury they were doing their own souls by retaining allotments of Indians. All were amazed : some were struck

with compunction; others were as much surprised to hear it called a sin to make use of Indians, as if they had been told it was sinful to make use of the beasts of the field.

After many exhortations to the same effect both in public and private, Las Casas finding his words avail little, resolved to go himself to the Court of Spain, and plead the cause of the Indians with the king. He accordingly wrote at once to his friend and partner, whose name was Pedro de la Reuteria, telling him briefly that business of urgent importance called him to Spain, and relying on his friendship that he would return immediately.

It is a deeply interesting and singular coincidence that during the very time in which the mind of Las Casas had been undergoing this remarkable change, a similar process had (altogether unknown to him) been at work in the mind of his friend. While Reuteria had been waiting in Jamaica for the despatch of business, he had during the season of Lent retired into a monastery, to spend some time in meditation and prayer. "Such pauses from the world," Mr. Helps adds here, "are not to be despised." His thoughts dwelt much on the miseries of the Indians, and unable to devise in his mind any scheme for the relief of the adults, he had finally arrived at the resolution to go himself to Spain, and entreat the sanction of the King to found a college, where he might collect the young Indians, and have them educated. On receiving the letter of Las Casas, he immediately hurried back to Cuba. As soon as the friends were alone, they began to unfold to each other their thoughts and plans. Reuteria spoke first. He told how his mind had dwelt on the miseries and sufferings and the ignorance and immoralities of the unhappy Indians; and how he resolved to go to the King, and demand his royal licence to found some colleges, where the children might be taught, and find shelter from destruction.

Las Casas listened to his friend's words with astonishment and reverential joy, and then gave a full account of all his mental experience, as well as what he had done in this matter, and that his purpose in going to Castile was none other than to seek some remedy for the grievances of these unhappy men. Reuteria, finding to his great joy that the heart of his friend went fully along with him in all the experience he had been silently passing through during his retirement in Jamaica, replied that it was for Las Casas, rather than himself, to go to the Court of Spain, for as a man of letters he would better know how to establish what he had to urge. He therefore begged that the stock and merchandise he had just brought with him from Jamaica, as well as the farm, their joint property, might be turned into money, to equip Las Casas for his journey and his stay at Court; and he added, "May God our Lord be He who may ever keep you in the way and defend you."

There is something very touching and beautiful in the friendship of these two remarkable men, and the story of the way in which—though at a distance from each other—their minds were led at the same time to view their duty towards the Indians in the same light; while there is something

not less than sublime in the way in which, without one moment's hesitation or delay, and in the face of all their worldly interests, they at once acted out their mutual convictions, and proceeded to do the will of God as soon as it was made known to them.

The farm was sold, and Las Casas, equipped for his journey, embarked for Spain in September, 1515. From that time to the day of his death, which took place nearly sixty years afterwards, Las Casas renounced every idea of worldly honour or personal aggrandisement, and steadily kept before his mind but one purpose in life—the redress of the wrongs and mitigation of the sufferings of the wretched and oppressed Indians. For this he was content to sacrifice every personal interest, and to endure an amount of labour almost beyond belief, and what was harder still, to submit to hatred, contempt, slander, and the bitterest opposition from the multitudes whose schemes his benevolence would have frustrated. Our space does not permit us to go into the particulars of his long and toilsome life; to describe how he pleaded the cause so dear to his heart in the presence of worldly-minded bishops, and money-loving kings and statesmen; how, when his wisest plans were defeated in their operation by the indifference or cupidity or open hostility of those with whom he had to do (and when men give reins to their passions or their interests, it is truly marvellous with what ingenuity they devise excuses for the evils they desire to accomplish or perpetuate), "he bated not one jot of heart or hope, but still steered right onward," pleading with his eloquent pen when more active efforts were debarred him. His great work, "*The History of the Indies*," commenced in the year 1527; he was still engaged upon it in 1561, the 87th of his own age; and in his 90th year he wrote his treatise on the subject of Peru, which is perhaps one of the best his fertile pen ever produced. The mere bodily fatigue which he endured was such as hardly any man of his time, not a conqueror, encountered. He had crossed the ocean twelve times. Four times he had made his way into Germany to see the Emperor. Had a record been kept of his wanderings, such as that which exists of Charles the Fifth, it would have been shown that Las Casas had led a much more active life than even that energetic monarch. For all this, and much more, we must refer our readers to the work of Mr. Helps, to which we are indebted for our knowledge of Las Casas, and shall content ourselves with placing before them, in conclusion, only one more act in the strange and eventful drama of this wonderful life. It is a very remarkable account of the way in which Las Casas succeeded in introducing a partial civilisation and some faint notions of the corrupted Christianity of his age and nation among a peculiarly wild and savage tribe, and it is deeply interesting as showing what disinterested kindness and gentleness could effect in gaining the hearts of these much abused races; at the same time it presents a very curious picture of the mode in which the Romish Church of that period brought about what they accounted a national conversion to the Christian faith.

About the year 1535, Las Casas composed a treatise which excited a

great deal of attention, being read not only by monks and learned men, but also by common soldiers and colonists. It consisted of two propositions. The first was, that men were to be brought to Christianity by persuasion; and the second, which seems but a consequence of the first, that without special injury received on the part of the Christians, it was not lawful for them to carry on war against infidels merely as infidels. This treatise, having close reference to the daily affairs of life in the Indies, must have been read with eager and hungry attention by the Spanish colonists possessing Indian slaves whom they had won by their bows and their spears. To gain these slaves they had toiled and bled. During long and harassing marches they had been alternately frozen, parched, and starved; suffering only to be compensated for by the large droves of captives which they had brought in triumph back with them. We may imagine the indignation created in the minds of these fierce veterans by this mild and wise treatise, written by the great protector of the Indians. But the doctrines and theories of Las Casas were received not with indignation only, they were met with keen ridicule. Men laughed at his propositions—that mocking laugh of the so-called practical men—a kind of laugh well known to all those who have attempted to do any new and good thing. “Try it,” they said, “try with persuasive words only to bring the Indians to the true faith.” And Las Casas, who never said the thing he did not mean to abide by, took them at their word, and said he would try it.

There was a neighbouring province called Tuzulutlan, which bore among the Spanish inhabitants of Guatemala the bad name of “The land of war.” The people were a phantom of terror to them. Thrice they had attempted to penetrate this land, and thrice they had returned defeated. The land therefore was much more difficult to penetrate than if no Spaniard had ever been there, being an irritated, not merely an untried country. And not only were the inhabitants fierce and warlike, but the country itself was a most difficult one to conquer, being obstructed in its paths by mountains intersected by rivers and overgrown by dense forests. Las Casas did not, however, shrink from attempting to take peaceable possession of this terrible region. He entered into an agreement with the Governor of Guatemala, that in the event of his bringing these Indians to conditions of peace, so that they should recognise the Spanish monarch as their lord paramount, and pay him any moderate tribute, the land should not be given to any private Spaniard under the usual system of allotment; and moreover, that during five years no Spaniard, except the Governor himself, should be permitted to enter that territory. This agreement being made and signed, Las Casas and his monks, after the manner of the pious men of those times, began their undertaking with several days of most fervent prayers and fastings. They then turned to the secular part of their enterprise, using all the skill that able statesmen or men of the world could have brought to bear on it. They had previously devoted much time and labour to the acquisition of the language spoken in that district, and they now

proceeded to translate into verse in this language all the great doctrines of the Church. They described in these verses the fall of man, his banishment from Paradise, and the mediation prepared for him; then the life of Christ, His passion, His death, His resurrection, His ascension, His future return to judge all men, the punishment of the wicked, and the reward of the good.

Their next concern was how to introduce their poem to the notice of the Indians of Tuzulutlan, and they hit on the happy idea of calling to their aid four Indian merchants, who were in the habit of going several times a year with merchandise to "The land of war." With great care the monks taught these men to repeat the verses they had composed. The pupils entered readily into the views of their instructors, and took such pains in learning their lessons, and (with the fine sense for musical intonation possessed by the Indians) recited the verses so well that there was nothing left to desire. Three months were occupied in this preliminary work. In addition, the verses were set to music, so that they might be accompanied by the Indian instruments. No doubt this music was a great improvement upon anything the Indians had ever heard in the way of sweet sounds.

The enterprise was now ready to be carried into action, and the merchants set forth on their journey to "The land of war," carrying with them, besides their own merchandise, the usual small wares to please aborigines—such as scissors, knives, looking-glasses, and bells—which were furnished them by Las Casas.

"In an age," says Mr. Helps, "when private and individual success is made too much of, and success for others too little, it may be difficult for many persons to imagine the intense interest with which Las Casas and his brethren looked forward to the realisation of their great religious enterprise—the bringing of these Indians by peaceful means into the fold of Christ."

The merchants were received, as was the custom in a country without inns, into the palace of the cacique, where the presents they brought with them procured them a more hearty reception than usual. When the sale of their goods was over for that day, the chief men amongst the Indians remained with the cacique to do him honour. In the evening the merchants asked for a "teplanaske," an instrument of music which we may suppose to have been the same as the Mexican teponaztli, or drum. They then produced some timbrels and bells which they had brought with them, and began to sing the verses they had learned, accompanying themselves on the musical instruments. The effect produced was very great. The sudden change of character from merchant to priest arrested at once the attention of the assemblage. Then, if the music was beyond anything the Indians had ever heard, the words were still stranger, for the good fathers asserted plainly in the verses that idols were demons and human sacrifices abominable. Most of the assembly agreed that the merchants must be ambassadors from new gods. The cacique cautiously suspended his judgment until

he had heard more of the matter. At his special request, this sermon in song was repeated for seven successive days. He expressed a wish to fathom the matter, and to know the origin and meaning of these things. To this the merchants replied that they only sang what they had heard, and that the office of explaining the verses belonged to certain *Padres*, who instructed the people. "And who are the *Padres*?" asked the chief. In reply to this question the merchants painted pictures of the Dominican monks in their robes of black and white, and with their tonsured heads. They then gave a description of their lives; how they did not eat meat, and did not desire gold, or feather, or cocoa; that they were unmarried, and had no intercourse with women; that night and day they sang the praises of God, and that they knelt before very beautiful images. They added that they were such good people and so ready to teach, that if the cacique were to send for them they would certainly come.

The curiosity of the Indian chief was thoroughly roused. He resolved to see and hear these wonderful teachers, and on the return of the merchants he sent with them a brother of his own to invite the Dominicans to visit his country. He charged his brother to look well into the mode of life of these teachers, to observe whether they cared for gold and silver like other Spaniards, and whether they had women in their houses.

On the arrival of this embassy at Santiago, Las Casas and his monks received the young chief with every demonstration of welcome, and heard with delight from the merchants of the success of their mission. After the cacique's brother and his attendants had remained with them a short time, and made their observations on the ways of the monks, they prepared to return, and Las Casas sent with them Father Luis Canar, the one of the monks best skilled in the language of Tuzulutlan. He carried with him some presents of Castilian workmanship for the cacique, and also some crosses and images, "that the cacique might read in these," says Las Casas, "that which he might forget in the sermons that would be preached to him."

Father Luis was received with the highest welcome. Everywhere the people noticed the difference between his dress, customs, and manners, and those of all other Spaniards who had already been seen in Tuzulutlan. Entering the territory of the cacique, he was received under triumphal arches, and the ways made clear before him as if he were a monarch. The cacique himself came forth to meet him with all the marks of reverence shown to the priests of his own country. A church was soon after built by his orders, and in it the Father said mass in presence of the chief, who was specially delighted with the cleanliness of the sacerdotal garments, for the priests of his own country, like those of Mexico, affected filth and darkness.

Meanwhile, the Father continued to explain the Christian creed, and the merchants, faithful to the monks, went on chanting every evening the verses that had won for them the title of ambassadors from new gods. The

cacique received the instructions of Father Luis with great attention. He was satisfied with the report his brother brought of all he had seen during his visit to Las Casas; and in a little time he resolved to embrace the Christian faith. Full of zeal, he began to preach the new doctrine to his vassals. He was the first to pull down and burn his idols, and many of the chiefs followed his example. It was the middle of August, 1537, that the merchants were despatched first as ambassadors to "The land of war" by the monks, and in the end of October the same year Father Luis returned to Santiago to announce to his brethren the complete success of his mission. The tidings were received with ineffable delight, and Las Casas himself resolved to go to "The land of war," taking with him another Father, who was also acquainted with the language of the country. He was received by the cacique with the highest honours. After the departure of Father Luis, the sincerity and energy of the new convert had been sorely tested. The unclean priests had stirred up the lowest of his people to rise against him in defence of their old religion, and the church had been burned down. The cacique, however, was undaunted. He caused the church to be rebuilt, and Las Casas and his brother monk said mass in it, and preached in the open plain to the people, who crowded round in great numbers.

At this juncture, Las Casas and all the friends of the aborigines received a most seasonable encouragement from the Court of Rome. Pope Paul the Third (Alexander Farnese) issued a brief, founded on the great text, "Go and teach all nations," in which he declared the fitness of the Indians for receiving Christianity, considering them "as veritable men, not only capable of receiving the Christian faith, but as we have learnt, most ready to embrace that faith." He also pronounced in very strong language against their being reduced to slavery, issuing a sentence of excommunication against all those who should make slaves of the Indians, or deprive them of their goods. It was an intense delight to Las Casas when these communications arrived from the Pope, and he at once translated the brief into Spanish and sent it to many parts of the Indies, in order that the monks might notify it to the colonists.

The next effort of Las Casas was to form a town or settlement in "The land of war," that he might gather the people together for the purposes of instruction and attendance of religious services. This measure was exceedingly hard to accomplish, for the people could not bear the idea of leaving the spots where they had been born—their forests, mountains, and cliffs; and though Las Casas had the cacique on his side, the people were almost ready to take up arms. At last, after great labours and sufferings, the beginning of a settlement was made at a place called Rabinal—a spot wisely chosen, as a few Indians were already attached to it. There a small town was founded, a church was built, and there they preached and taught the people, teaching not only religion, but manual arts, and having to instruct their flock in the elementary process of washing and dressing. "These

good fathers were not of that school which holds that this life, God's gift, is to be left uncomely because the next is so sublime." The town began to grow, one Indian family attracting another, until at last a hundred families were collected together.

For the remainder of this deeply-interesting narrative, want of space compels us to refer our readers to Mr. Help's work. The whole story is a marvellous instance of how much may be effected even under the most adverse circumstances by unwearied patience and kindness, combined with steady simplicity of purpose; and there is much in the details that might furnish a valuable lesson even in the present day on the right mode of dealing with aborigines.

Most singular it is, that this friend of the oppressed Indian should have been the *occasion* of untold wrong to another oppressed race. At the request of the Spanish government, he drew up a scheme for the better government of "The Indies." The chief feature of his scheme was a proposal to supply to the colony from other sources the labour which experience had proved to be unsuited to the feeble and unenergetic Indian race; and it consisted of a two-fold provision—first, of emigrant labourers from Spain, who were to be invited by certain definite advantages, and of whom Las Casas undertook to secure an abundant enlistment; and, secondly, of negro slaves, of whom each Spanish resident in Hispaniola was to have licence to import twelve from Africa. This was not, as it has been represented, the origination of negro slavery in the Indies; for, from the earliest times of the discovery of America, negroes had been sent there; and if all the suggestions of Las Casas had been carried out, and the Indians thereby preserved, the negroes would have remained a very insignificant number in the general population. Still, with every explanation that can be given of this matter, the sanction and stimulus which he gave to negro slavery must for ever remain a blot upon his character. The good man lived to confess and bewail his error. "This advice," he says, in his *History*, "that licence should be given to bring negroes to this land, the Clerigo Casas first gave, not considering the injustice with which the Portuguese take them and make them slaves; which advice, after he had apprehended the nature of the thing, he would not have given for all he had in the world. For he always held that they had been made slaves unjustly and tyrannically, since the same reason holds good of them as of the Indians."

Las Casas died in July of the year 1566, having attained the age of ninety-two years. His last act was a journey to Madrid, to plead the cause of Guatemalas with the King and Council of the Indians. The excitement and exertion during the hot season at Madrid brought on an illness which cut him off "prematurely," as his biographer says, for he was still in the full possession of his faculties, bodily and mental. Like Moses, his eye was not dim, nor his natural force abated. His physical powers through life appear to have been not less remarkable than his mental

ones. Until his death-sickness seized him we never hear of his being ill. His funeral was followed by a large concourse of the inhabitants of Madrid; and he was buried with all due solemnity in the Convent Chapel of "Our Lady of Atocha."

HOW CONGREGATIONAL CHURCH GOVERNMENT IS WORKED IN AMERICA:—ILLUSTRATED BY AN EXAMPLE.

The formation of a Congregational Church in the political capital of the United States, after the close of the civil war, was an occasion of deep interest and of high promise. Its members were from nearly every Northern State, and were nearly all engaged, in one way or another, in the service of the Government. They were all agreed in supporting the Union, and in outspoken rejoicing at the extinction of slavery. "And their pulpit," it was said,* "will never give an uncertain sound on any of the great questions that concern public justice, humanity, and the national welfare." But it now appears that this young Church, whose prospects were so bright in 1865, and to which the Congregationalists of New England looked with so much confidence as a "faithful witness," has been agitated and divided for some time past in consequence of certain acts of its pastor which have been interpreted by some of its members as almost treason against its fundamental principles. And an "Ecclesiastical Council" was held at Washington, "pursuant to letters missive," in January of this year, to adjudicate between the parties into which the Church has been divided. Of this Council we propose to give some account, not so much for its own sake, as to illustrate the way in which our Trans-Atlantic brethren work the Church Government which they and we practise in common.

"Ecclesiastical Council" is a very ominous expression, and at once awakens memories of spiritual usurpation and tyranny. But in the case before us it is simply equivalent to a Committee of Arbitration and Counsel, only the Committee is constituted in a peculiar way. Its members are not chosen by the contending parties, but by certain Churches which are invited by the divided Church to appoint and send representatives to act together, and to give their judgment on the questions at issue.

"The fundamental idea of a Council," says H. M. Dexter, an American writer, "is an outgrowth from that of the fellowship of the Churches; and the necessity of Councils grows not out of any want of power in each Church to decide finally upon its own affairs, but from the desire of each so to order its doings as to satisfy and secure the fraternal confidence and co-operation of all."

In this instance Churches in the Eastern, Western, and Middle States, were invited to send delegates to Washington, and all that were asked did so, except a Church in Connecticut, and one in Ohio. The dissatisfied

* See the *Christian Witness* for February, 1866.

minority of the Church, it appears, were not parties to the "letters missive," but were allowed to appear before the Council and state their case.

The division of the Church had originated in the conduct of its pastor, Dr. Boynton, himself (singularly enough) a Presbyterian, in relation to the coloured population. Some coloured men made application to enter the Church, and some coloured children entered the school. Dr. Boynton made difficulties, and in a sermon on the subject declared that he did not at all dispute the right of the negroes to membership, but he thought it would be much better that the blacks should have Churches of their own, and keep to themselves. It so happened that General Howard, the chief of the Freedman's Bureau, is a member of the Church, and he took up the side of the negroes very warmly, as did a large and respectable minority of the Church.

Our readers will now understand the following history—and, because of the unusualness of certain forms of expression, we give the opening portion of it in the words of *The Congregationalist and Boston Recorder*:—

"Pursuant to Letters Missive, an Ecclesiastical Council met in the church edifice of the First Congregational Church in Washington, D.C., on the 18th January, 1869, at 11 a.m., composed of the representatives of the Churches as follows:—

Broadway Tabernacle Church, New York City, N. Y.	{ Rev. J. P. Thompson, D.D., <i>Pastor</i> .
Church of the Pilgrims, Brooklyn, N. Y.	{ Deacon W. H. Smith, <i>Delegate</i> .
Plymouth Church, Brooklyn, N. Y.	{ Rev. R. S. Storrs, jun., D.D., <i>p</i> .
First Congregational Church, Homer, N. Y.	{ Deacon R. P. Buck, <i>d</i> .
Plymouth Church, Cleveland, O.	{ Capt. Chas. C. Duncan, <i>d</i> .
Vine St. Congregational Church, Cincinnati, O.	{ Rev. J. C. Holbrook, D. D., <i>p</i> .
Congregational Church, Princeton, Ill.	{ Deacon E. G. Ranney, <i>d</i> .
North Congregational Church, New Bedford, Mass.	{ Rev. S. Wolcott, D.D., <i>p</i> .
First Congregational Church, Springfield, Mass.	{ Brother L. F. Mellen, <i>d</i> .
South Congregational Church, Pittsfield, Mass.	{ Rev. H. D. Moore, <i>p</i> .
First Congregational Church, Chester, Vt.	{ J. P. Walker, <i>d</i> .
	{ Rev. Flavel Bascom, <i>p</i> .
	{ Dr. William Converse, <i>d</i> .
	{ Rev. A. H. Quint, D.D., <i>p</i> .
	{ Rev. H. M. Parsons, <i>p</i> .
	{ Hon. Henry Morris, <i>d</i> .
	{ Brother Willard Carpenter, <i>d</i> .
	{ Rev. C. E. Lord, <i>Stated Supply</i> .

"The Council was organised by the choice (by ballot) of Rev. J. P. Thompson, D.D., as moderator, and of Rev. A. H. Quint, D.D., (by nomination) as scribe. The letter missive was read and prayer offered by the moderator. As the letter missive invited the Churches by their

representatives to assemble as a 'mutual Council,' and was signed officially by the pastor and committee of the Church as parties to the same, while yet the difficulties needing adjustment were not at all between these parties, but between both of them and a minority of disaffected members who had had no agency whatever in the calling of the Council, some discussion arose, upon the threshold, as to the sense in which the Council was 'mutual.' The conclusion ultimately reached, was that suggested by Dr. Quint: 'It is not necessary to the holding of a mutual Council between a pastor and his Church, that there should be any difficulty between them—only that there should be some matters to which they stand intimately related on which advice is desired and asked.' The question then arose whether the pastor and Church were willing that the Council should hear from the disaffected members, to which it was replied that they were willing that they should appear as individual members of the Church (not as an *organised* minority) and present the same case which they had presented before their late (so-called) *ex-parte* Council, but it was insisted that nothing new, or outside of that, should be brought into the case by them. Dr. Boynton, in making this explanation, was careful to state that he and his friends were not only willing, but anxious, to have light come before the Council from any and every source, and upon every possible point, with a single exception. They had no intention of submitting to the Council the question of the continuance of the pastoral relation. That, he said, had been already up in the Church some seven or eight times in a year and a half past, and had been settled again and again, by the Church, the only competent authority—and he added, 'I decline to have that question come before the Council, in any shape whatever.'

"Dr. Quint enquired: 'Why hear the minority at all, if we cannot act upon what they may say, except with a result favourable to the pastor?'" This brought up an extended discussion of the powers conferred upon the Council by the letter missive, the vital clause of which was 'to advise with us in regard to our difficulties, our interests, and our wants.' The ground was taken by Drs. Storrs, Wolcott, Holbrook, and others, that the breadth of that warrant was such that, under it, the Council, should it be brought to that opinion, might advise that in its judgment the best interests of the Church require the dissolution of the present pastoral relation; while, of course, another Council would have to be called actually to dissolve it. On the part of the pastor and committee, the power was insisted on, by their present verbal explanation of what they meant by the letter missive, to take the question of the continuance of the pastoral relation out of the purview of the Council. The Moderator ruled that the construction of a letter missive must necessarily be purely a question of language; that statements additional, while they may elucidate, cannot limit it; and that under that from which this Council derives its authority, any 'difficulty,' 'interest,' or 'want,' felt by this Church, or any member of it—disaffected or otherwise—has a *claim* to be heard before it; and this, whether it

should prove to bear upon the expediency of the removal of the pastor or not."

The discussion of the point thus raised lasted for several hours. The well-known General O. Howard, speaking for the disaffected minority, said:

"Our desire and endeavour have long been to refer all our difficulties to some fair Council, and to abide by its result, as an arbitration. And although we were not permitted to have any voice in the calling of this Council, and the selection of its members, yet our confidence alike in its Christian impartiality and the righteousness of our cause, is such, that we are willing to plead our case before you, and bind ourselves to your result. If you decide that I am the cause of trouble in this Church, I will go; if that my friends are, they will go."

At the last Dr. Boynton and his Church Committee consented that the Council should go forward upon the basis proposed by it, with the understanding that their doing so in no way compromised the ultimate right of the Church to govern itself, and decide who shall be its pastor.

"Dr. Boynton then proposed, for the consideration of the Council, four questions:—

"1. Is this Church truly Congregational in its theory or practice, and has the pastor, in his teachings or his practice, departed, in any degree, from the principles and customs of our denomination?

"2. In what respect, if any, do the principles and practice of this Church and pastor, in regard to the coloured race, differ from those of a majority of the other Congregational Churches of the land?

"3. Has the pastor been guilty, as charged by the minority, of unministerial or unchristian conduct, either in the neglect of pastoral duty, or at the communion season, or at preparatory lectures, or in any other essential particular?

"4. Has the success of this enterprise been such as should satisfy the reasonable expectations of its friends?

Dr. Boynton stated strongly the original probabilities that there would be trouble in the Church. It was formed by delegations from fifteen States, and fifty Churches, by mature minds, most of whom were reformers and radicals. Twelve were ministers; some officers—one a Major-General. The task was to mould them into a homogenous body. Two parties arose. The majority think their troubles should be settled by discipline; the minority that the pastor should be dismissed. The Church believed: (1) in the proper independence of a local Church; (2) that the majority of a Church is the Church, and that any minority should submit or retire. If they would do this, the Church would go on in peace and strength.

Prof. Bascom (for the minority) explained how that minority had been thwarted in all attempts hitherto to lay their grievances before a mutual Council; disclaimed all idea that the minority should control the majority—although it has been felt that minorities in Congregational Churches do have rights which have been here withheld; that the matter at issue had

not been solely presented by them as a question of Dr. Boynton's going, while in conversation, perhaps, that had been most dwelt upon. He then detailed the grievances of those whom he represented. The origin of all the difficulty had been in the jealousy of Dr. Boynton towards General Howard. Dr. Boynton had neglected the Sabbath-school; and with the majority had persistently disregarded or subverted Congregational principles; had removed the deacons from office for partisan purposes; had suspended Bro. Daily from Church membership summarily without any legal charges or fair trial, for having written him a letter which in terms they did not justify; had oppressively refused the minority the relief of a Council; had refused applicants for Church membership who would not pledge themselves beforehand to support the pastor and his measures; had held 'caucuses' (often at the pastor's house) where it had been decided what business to 'put through' at Church meetings; had allowed himself, in the face of protest, to argue cases in an offensive manner, while occupying the moderator's chair; had offered what seemed to be an insincere resignation, not intended to be accepted, but to bring the Church up to the point of disciplining the minority; had prevented all regular Church meetings for business under the rule, since last July, lest the minority should make use of them for some action favouring themselves; and had, twice at the preparatory lecture, and once at communion table, indulged in a strain of such personal abuse against Gen. Howard and his friends as they felt to be grievously improper.

We cannot follow the details of the discussion and the attempts at reconciliation which followed. For two days the Council listened patiently to the parties who were at issue, and on the evening of the third day delivered their verdict in a lengthened and carefully-prepared document. "They were happy to recognise," they said, "and put on record, the fact that the various persons who had appeared before them had treated each other, in the main with entire Christian courtesy, and had evidently sought to be temperate and accurate in their representations." On the subject in which the divisions of the Church originated, the Council spoke clearly and emphatically thus:—

"The Caste Question.—The supposed attitude of this Church towards the coloured race has excited painful interest in our Churches throughout the country. The facts regarding the application of three coloured persons for membership in this Church, the sermon of the pastor soon following, and the several votes of the Church, either endorsing or modifying its positions, have touched a sensitive nerve in our denomination. The Council is not surprised to find that these occurrences have been the fruitful source of controversy within this Church. The painful fact has appeared in evidence before this Council, that the reception of coloured children at the Sunday-school was considered an open question until it was settled by the offer of premiums to such scholars as should bring in the largest number of pupils—which resulted in the accession of considerable numbers of children

of colour—and which was complained of as ‘forestalling’ the consideration of that subject. There is no denial of the fact that an impression has been made that this Church is conscious of the distinction between persons of different races in its membership.

“The Council believes that this unpleasant impression is not fully warranted by facts. It does not appear that this pastor has changed his life-long convictions, or abandoned his life-long and manly support of the rights of the African race. There appears to have been in his mind, the idea, and in fact he avers, that he believes the highest success of that race will be achieved by its working through its own schools and churches; and that his motive is found in this conviction of the best good of that class, and not in any dislike to their reception to our Churches. The pastor and Church utterly deny all sympathy with a spirit of caste, and repudiate all its manifestations.

“Yet it is true that the impression referred to has been made, by the sermon of the pastor, and the acts of himself and the Church. That impression has checked the sympathies of our denomination, and dried up the sources of further help. Our Churches undoubtedly participate in the feelings of the minority on this subject. This Council feels that it speaks the voice of the Churches when it asserts that relief from this suspicion is indispensable, either to harmonise the parts of this Church, or to harmonise this Church itself, with the Churches of our denomination.

“*Christ’s Church knows neither colour nor race.*—The Council believes that this Church should renew most emphatic expression of its principles—that, of colour or race the Church is ignorant. To what Churches any class of Christians should be morally constrained to join themselves is not for the Church to consider. It is settled in the constitution of the Church itself, and by its Divine Head, that not the colour of the skin, but the character of the heart, is the only test. There is neither white nor black, only redeemed souls. And the question of colour ought not to be known to the Church.”

The Council endeavoured carefully to discriminate wherein the majority and minority had erred respectively, and pronounced its judgment on irregularities in the calling and conducting of Church meetings. A few paragraphs relating to the pastorate and the general issue we shall quote.

“*Pastor not a Member.*—In the judgment of the Council it has been from the first a misfortune to this Church, and probably, to some extent, a source of its troubles, that the pastor of it has not been himself a member of it, and that his ministerial relation has been, and continues to be, with a distant Presbytery. A doubt of his entire sympathy with the peculiar Congregational principles and methods, has been not unnaturally occasioned, or encouraged, by this fact. And though the Council finds no reason to doubt his entire sincerity in the expressions he has given of attachment to the Congregational system which this Church was established to represent, it cannot but feel that it would have been for the good of the Church, and

for his own usefulness and peace as its pastor, that he should have personally connected himself with it.

"On the Union of Parties.—The Council feels that if these two parties—so disastrously divided, and each of which embraces many of those whom the Church needs and must have, for its future well-being—could be united, hereafter, in action and in feeling, there would be nothing to prevent the Church from realising all, and more than all, that its most ardent friends have desired and prayed for.

"Whether it is possible to secure this result while the present pastoral relation continues, the Council are not prepared to say. If it can be, it will be only by the exercise, to an unwonted degree, of the spirit of forbearance for the future, and forgiveness for the past, on either side; by a careful avoidance of any further occasions of strife; and by an earnest and universal study of the things that make for peace. If the future experience of the Church should be like that of the past two years, it would only be an occasion of regret to all who have contributed to it, that it was ever established.

"Final Counsel.—We earnestly exhort each and all of its members, with the pastor, to consider the responsibilities under which they stand to those Churches of the Lord in other parts of the land, which have so promptly and generously given of their means to the erection of this spacious and beautiful edifice, and on which reliance must still be had for its completion. We exhort them, most of all to recognise constantly their responsibilities to the Great Head of the Church, whose kingdom is to be greatly advanced, or hindered, by the success or the failure of this Church. And we pray them to resolve, each for himself, that no one of them will stand in the way of that success which is so important; or allow himself to be in any measure the occasion of a failure, so sad, and vast, and memorable."

The interest to us of this Council does not depend on its success or non-success in adjusting differences in the Church at Washington, but consists in the illustration which it affords us of the manner in which Congregationalism is worked in America. The most careful study of it will not discover in it a single principle inconsistent with the strict Independency of the individual Church, or, of what Americans call, the Local Society; nor will it discover any principle which is not recognised and occasionally acted upon among ourselves. The difference between American and English Congregationalists, as exhibited in these proceedings at Washington, is this—that the former recognise and avow more fully the duty of submitting Church differences to brotherly arbitration, and adopt more formal and systematic means in securing and carrying out such arbitration. And in this difference between America and England, the former clings to and acts upon the older principles of Dr. Owen and our fathers of the seventeenth century, while the latter, whether for better or for worse, has materially departed from them.

EDITOR.

THE CO-OPERATION OF CHURCHES.*

THIS is a subject on which, as it seems to me, our Churches need educating. Without special watchfulness, Independency may degenerate into unamiable isolation, lawlessness, and rude refusal to listen to Christian suggestion or advice. While we repudiate as strongly and as earnestly as ever any interference from Pope or Prince, Prelate or Presbytery, recognising no king but Jesus, no statute-book but the New Testament, we must enforce upon our members that, after all, there is something higher and holier than Independency, that we are all members of the same family, and that it is only as we bear one another's burdens that we can fulfil the law of Christ.

That both mutual intercourse and co-operation existed among the Primitive Churches, as far as circumstances admitted, is evident. The Churches in Macedonia and the disciples at Antioch sent relief, every man according to his ability, to the brethren that dwelt in Judæa. Phœbe, a member of the Cenchrean Church, having business in Rome, is commended to the Church there—that “ye may receive her in the Lord as becometh saints, and that ye assist her in whatsoever business she hath need of you.”

Intercourse among the Churches in the province of Galatia is supposed by the circular letter sent them by Paul. That Laodicea and Colosse were intimate is evident from the injunction respecting the interchange of apostolic writings (Col. iv. 16); while of the age immediately succeeding that of the apostles, one of the most valuable records which remain is found in the epistle of the Smyranean Church to that of Philadelphia respecting the martyrdom of Polycarp. In all these instances the family relation of Christian Churches was fully recognised.

But passing at once from primitive times to present practice, we find this principle of co-operation not only recognised but carried out among ourselves in our County Unions, and in the general Congregational Union of England and Wales. The principle on which pecuniary aid is furnished by County Associations to their smaller Churches, and on which evangelistic efforts are carried forward, illustrates this, while, *theoretically at least*, the district meetings of an Association should bring it into closer action.

But the best practical illustration of this principle, as at present carried out, may be found in such periodical meetings as those of the pastors and deacons of the Bristol Churches. In these meetings there is a full recognition of common interests and aims, while all plans for united action can be brought forward and discussed. As it seems to me, they furnish the best possible medium for closer intercourse among the Churches. Whatever proceedings take place in these meetings, whatever plans are discussed, or, at least, whatever resolutions are adopted, should be fully and

* Read at a Meeting of the County Union.

prominently made known to the Churches thus represented, and by them these resolutions should either be accepted or declined. The success of such meetings will depend greatly upon the large infusion of the lay element, and they should be considered altogether different from strictly ministerial meetings for mutual encouragement, converse, and prayer. The lay brethren who attend will feel themselves committed to the plans suggested, will share the responsibility with the pastors, and the fact of their acquiescence will greatly facilitate the carrying out of such plans.

The great difficulty, doubtless, will be found in arousing the interest of the Churches themselves, or the great majority of their members, in anything like united action. They have so long been accustomed to regard themselves as distinct from, and perhaps in some cases even rivals of each other, that they will not readily combine; whereas, it should be felt that congregations of the same order, in any town or city, form, in fact, but one Church*—one body, with a multiplicity of pastors and of sanctuaries, because they cannot all stately meet in one place. If this be conceded, the principle of co-operation will be more clearly recognised; and while each retains its own special fields of labour—its Sabbath-schools, Tract Associations, and other charitable institutions—there is much that will be done better if done unitedly or in concert.

But then, in order to such co-operation, there must be acquaintance with each other, and at stated times a social meeting might be held, in which, along with free and friendly intercourse, such schemes of usefulness may be presented and discussed. I say, "schemes of usefulness," for experience and observation alike prove that, in order to success, there must be *work*. That all attempts to bring about merely sentimental union will fail, though work, to be successful, must have its motive and stimulus in our remembrance of our common interest in the Redeemer's love.

It does not come within my province at present to indicate the various forms which this co-operation will take. These must be determined as the occasion arises, as from time to time there is need; and it will be seen that such efforts will not only be likely to succeed, but will redound greatly to the spiritual advantage of the Churches by which they are made. In Churches, as with individuals, everything which draws us out of ourselves, which engages our sympathies and leads us to do good to all, especially to those who are of the household of faith, will develop in us the mind which was in our blessed Lord.

I have spoken only of Churches in the same town or city, Churches the members of which can occasionally at least meet. But there may be very valuable co-operative action between two Churches or more in a district or even at a distance. The principle laid down by Paul, when, writing to the Corinthians, he says, "I mean not that other men be eased and ye

* We are not prepared to accept this as a theory, though held by many, but we heartily accept the practical inference.—EDITOR.

burdened, but by an equality, that now at this time your abundance may be a supply for their wants, that their abundance also may be a supply for your wants, that there may be equality," may be carried out with advantage between a larger and smaller Church, between a city and a rural community.

I know of one instance in which a village Church in the county of Somerset is greatly aided by one of the London Churches, and is regarded, in fact, as its special Home Missionary field, this co-operation not simply taking the form of a pecuniary grant, but involving a periodical visit of a deputation from the Metropolis to encourage the village pastor and his congregation, and an invitation for the pastor to return the visit free of cost to himself, so that he may give some details of his work, and be encouraged by the sympathy and help of his London friends. Last year I had an opportunity of seeing the practical working of this, and was pleased to mark the interest which was felt by the members of the London Church in the visit of the village pastor, who, at a social tea-meeting called for the purpose, gave an unvarnished statement of God's work in his little Church.

The interchange of letters between the Churches, the direct aim of these being to stir up and to encourage one another in spiritual things, is another form in which valuable sympathy might be manifested; and in these days of great secular activity, when Church life is almost absorbed in social engagements and worldly cares, would it not be refreshing to receive and to respond to words of encouragement and of faithful love?

Nor need we confine this co-operation to Churches of our own order; we cannot observe the signs of the times, marking well the aspect of the horizon alike in ecclesiastical and political affairs, without the conviction that stern conflicts will take place, and fierce battles for the truth will have to be fought, in which all who believe in the great facts of the Gospel, and who worship Christ, must band together, though they may not be able to agree as to all the dogmas which are based upon, or all the inferences which are drawn from, those facts.

We know not the form which "the Church of the future" will take; we cannot forecast the events which may tend to modify our Church polity, our ecclesiastical usages, or our modes of worship; we know not how much which was, or which is regarded by some as essential, may prove to be but as the human props or scaffolding of a building, the fair proportions of which are thereby concealed. But of this we must be convinced that in the great struggle between Church despotism on the one hand, and rationalistic infidelity on the other, we must be willing to co-operate with all who worship God in the spirit and have no confidence in the flesh. May we never forget that while we refuse to be brought into bondage to any man or any ecclesiastical system, we form part of and should sympathise with every branch of "the one, the holy catholic Church, redeemed from among men."

R. C. PRITCHETT.

Weston-super-Mare.

LONDON CONGREGATIONAL CHAPEL-BUILDING SOCIETY.

*Address by Rev. Edward Manning.**

THE religious exercises to which we are called, and in which it is hoped all here present will heartily unite, are thanksgiving and prayer, in connexion with the "London Congregational Chapel-Building Society"—gratitude for the past, and intercession for the future. We have already seen, and I hope deeply felt, that there are reasons many—strong and persuasive—for a devout use of the harp and the censer on this occasion. The facts detailed in the report, with the information supplemented by our esteemed Chairman, appeal with convincing power to our minds, as to the great work which this Society has been doing through the last twenty years, and of the work which it still has in hand. Our duty, therefore, to-night is to contemplate facts, rather than to enunciate sentiments; and by these facts, as thus contemplated, to be stirred up to speak to God, rather than to one another. The facts themselves are embodiments of sentiments, to which the subscribers and executive of this Society have given intelligent and permanent expression in material forms; for eighty-seven chapels erected, or enlarged, stand out before the church and the world as monuments of the compassion, faith, and love of the Great Master's willing and obedient servants.

Some of the early friends of this Society have finished their course, and have entered into the joy of their Lord; but of the twenty-seven members of the original Committee, ten are still spared, so that the gathered-up experience of these long-observant brethren is one of the Society's most valuable working elements, and far off be the day, if it be God's will, when this element shall cease to exert its calm and guiding power. May you, my dear Mr. Smith [Mr. Eusebius Smith, Treasurer, was in the chair], and the honoured brethren who have been, and who are still associated with you, in counsel and in contribution, be long spared to this holy practical confederation; and I trust the review which you and they have to-night taken of twenty years of this altar-rearing work, will contribute to your grateful joy and holy confidence.

For what has been done, may special thanksgivings be rendered to God, from whom all blessings flow! To Him the Society itself is indebted for its existence, for its growth, for its ability to do good, for the good it has done, for the direct and indirect benefits it has conferred upon localities and upon communities. You have heard in the report, that the Society has expended some £110,000, towards an aggregate outlay of about £360,000, providing (without intended galleries) nearly 80,000 sittings for adults. It appears also, that of the 87 chapels erected, more than one-half would have had no existence but for this Society. It was also

* Delivered at a special meeting for thanksgiving and prayer, in commemoration of the Twentieth Anniversary of the Society.

stated that this organisation, by example and impulse, led to the formation of the English Congregational Chapel-Building Society, of the Congregational Chapel-Building Society for Scotland, of the Manchester, and of several County Associations, for the same object. It has also had a most beneficial influence upon other denominations, provoking them to love and good works, in this order of service. To the "Father of lights," large and influential congregations, as well as small and feeble Churches, are indebted for aid and encouragement to their personal and congregational piety, through the sympathies, counsels, and grants of this Society. Preachers of the word, and pastors of the flock of the Good Shepherd, are indebted to Him for the part which this Society took in the arrangements that resulted in their appointment to the important and promising spheres they occupy. Some of the great institutions of the day are indebted to this Society; for contributions are flowing into their funds from worshipping assemblies and confederated brotherhoods, which, but for this organisation, would have had no existence: As there are many saved souls upon earth, who must, if reflective, trace their conversion, and so far their salvation, to this Society, as an agency by which they were first brought to the Gospel, and the Gospel was brought to them; so also without doubt, there are many before the throne of God and the Lamb, who, if permitted to re-call the first links in the chain of events that delivered them from sin and Satan, and brought them to God, are at this moment gratefully impressed with the fact, that this Society had much to do with their conversion, and subsequent progress in godliness.

That saints in heaven, as well as saints on earth, praise God for *human* instrumentalities, as well as for Divine agencies, I have no doubt. As the Bible speaks distinctly of the intercourse of heaven with earth, and of earth with heaven, we ought neither to deny nor ignore this intercourse. As "there is joy in heaven over one sinner that repenteth," reason, in its soberest, calmest mood, must endorse the inference, and send it forth as one of the things to be "most surely believed amongst us," that the means used by the great Head of the Church to bring sinners to His feet in contrition, and saints to His throne in safety, are held in high estimation by the angels. I cannot *prove* that this Society here represented, has ever occupied an angelic thought; but you cannot prove that angels have never visited your Committee, when they have met for prayer and sat in counsel, as to where and when they should build houses of prayer. Rutherford, one of the old Scotch worthies, said, "There is but a thin wall between us and the land of praises." That was *his* conviction, and, for aught we know, "the morning stars" of the creation may, at this very moment, be throwing off their scintillations of joy and praise, not only on account of individual sinners who have repented and believed, but on account of those general efforts which have induced the Committee of this Society to commemorate its Twentieth Anniversary by a special meeting for thanksgiving and prayer.

Thanksgiving! Jubilant notes from many a harp reached the ears of the Committee from the chapels in City Road, Horbury, Haverstock Hill, Bedford New Town, Blackheath, Mile End New Town, Bayswater, Chelsea, Canonbury, Hornsey, Norwood, Pownall Road, Stratford, Tabernacle, Tolmer Square, and other places; these notes the Committee echoed north and south, east and west, hoping thereby to move the hearts of many of God's children to come hither to-night to present special praise to Him for the money that has been contributed, for the chapels that have been built, for old chapels enlarged, and the old congregations preserved and increased, for the new congregations that have been gathered, for the churches that have been formed, for the schools that have been established, for the ministers that have been located, for the souls that have been converted, for the sorrowing hearts that have been comforted, for the homes that have been sanctified, and for the death-beds that have been made soft and sweet, hopeful and joyous, as the result of the existence, help, and influence of the London Congregational Chapel-Building Society. Praise, O Lord, be thine from every heart, from every tongue here! Thou hast done great things for us, wherefore we are glad, and we will praise Thee. But surrounded as we are with mercies so multiplied and so various, springing out of the work and resting upon the work of our hands, we can neither praise Thee as we ought, nor as we desire; yet we do praise Thee, and we will praise Thee!

Brethren and friends, be ye thankful—provoke one another to thankfulness. Go hence with a live coal from this altar of praise, to enkindle and to strengthen the flame of gratitude in other hearts, in other homes, in other congregations. "Whoso offereth praise glorifieth God." To-night, in this house, and in this service, He is glorified. And as them that honour Him He will honour, in this thanksgiving service, sealed as it is with the Divine approbation, you have, I think, a forecasting of a bright future. There is no sorrow, no lamentation of any kind, in heaven. We know, however, that there is praise in heaven. So that just as we cast aside our rough sack-cloth, and put on the garments of praise, we take place side by side with those who are perfect in knowledge and holiness.

I have an impression, that we who are still in the flesh, err, and that greatly, in our heart out-pourings before the Lord. "Call upon him in the day of trouble." "Cast all your care upon him." But from a lengthened experience and a wide observation, I am convinced that we are much more disposed to ask the prayers of our brethren when we are in trouble, than we are to beg them to magnify the Lord on our behalf when the cloud is dispersed. Hence it is that we have more opportunity of sympathising with the sad than with the glad. I rejoice, therefore, that we have been called together this evening to render thanks to God; and I venture to express a hope that the gratitude of this meeting, and of the friends of the Society generally, will not only flow forth in words, but will be memorialised by deeds. Let the hymn of praise be followed by the

anthem of donation. Material thank-offerings upon the altar of devotional here, will be as acceptable to God as spiritual sacrifices are acceptable to Him there. A dear friend of mine has begged me to present to Mr. Smith £5 for the Society, which I have now much pleasure in doing. Surely gratitude should prompt receivers of good things to be givers, and if so, this special meeting for thanksgiving will bring after it additional reasons for renewed thanksgivings and praise. The more we do for God, and for His cause, the more deeply are we indebted to Him, and the more should we do for Him—for He it is “who worketh in us to will and to do of his good pleasure.”

“As from the lute soft music flows,
Obedient to the skilful hand,
So, touched by Thee, my spirit owes
Her harmony to Thy command.
Touched by the finger of Thy love,
Sweet melody of praise I bring,
Join the enraptured choir above,
And feel the bliss that makes them sing.”

I have dwelt longer on praise than I intended, and have but a few moments left for the subject of prayer. Not that we undervalue prayer, or have but a feeble impression of our need of it.

Prayer leads to praise, and praise prompts to prayer, so that I have been anxious that you should abound in thanksgiving, not only that you may make suitable returns for mercies received, but may thereby be stimulated to more prayer. You, my dear sir, and your Committee, know and feel your dependance upon God for the wisdom and the strength you need, and your request for the prayers of the faithful is a public avowal of your belief that you need light from the holy oracle, and the guidance of an unseen Divine hand. And as our friends have come hither, with their heart cymbals and psalteries to make melody in song service with you, unto the Lord, I trust they have come also with much incense for your censer, that out of it there may arise to God, through the Great Intercessor before the golden altar, supplications that shall not fail to draw down benedictions to enrich you, influences to refresh you, power to sustain you, and grace to render effectual all your doings for His glory who “loved you and gave himself for you.” Some one says (I forget who says it, and I cannot recall the exact words used, but this is the thought) the only way of access to the hearts and pockets of men, when access is desired for the Gospel’s sake, is hard by the throne of God. And in this remark there is a safe guiding principle to all future expectations, resolves, and actions.

Is money wanted? Pray for it—for the gold and silver is the Lord’s. Is *much* money wanted to enable you to meet special obligations, and to justify you in incurring fresh responsibilities? Pray for it, for the Lord holds in His hand the key of every chest, and He can move the heart of every owner to make a generous distribution of its contents. Are sites, appropriate architectural designs, co-operation in selected districts, pastors with adapted talents for suburban or more central spheres wanted? Pray

for them. Is an awakening of the people, for whose souls you care, needed, or that as chapels are built, men, women, and children, shall flock thither to hear of heaven, and learn the way? Pray for it. "In everything give thanks, for this is the will of God in Christ Jesus concerning you." "Be careful for nothing, but in everything by prayer, and supplication with thanksgiving, let your requests be made known unto God."

And "now the God of peace, that brought again from the dead our Lord Jesus, that Great Shepherd of the Sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen." "And I beseech you, brethren, suffer the word of exhortation, for I have written a letter unto you in few words." "Grace be with you all. Amen."

THE IRVINGITES; OR, SO-CALLED CATHOLIC APOSTOLIC CHURCH.

III.—ORGANISATION AND DOCTRINE.

We proceed now to glance at the organisation and doctrine of the Irvingites, or, as they wish to be called, "The Catholic Apostolic Church." Some of the explanations given by these modern "Apostles," both with regard to organisation and doctrine, are utterly unintelligible; but we will do our best to deal justly with them. The Church is constituted by the whole company of the baptized. There is, however, a distinction between the Church Catholic or Universal, and the Church Local. The latter embraces the faithful within a limited district. "Apostles" are ministers of the Universal Church, and are the representatives of Christ in the highest functions of rule. Whatever they ordain is law; and as for private judgment, "let it not be once named among you." It savours of a stiff-neckedness and pride which are extremely hurtful to all—save the "Apostles." They ordain ministers, they confer the gift of the Holy Ghost by the laying on of hands, they prescribe the order of worship, and have the oversight of the Churches generally.

Next to the "Apostle" in the Church comes the "Prophet," whose work it is to throw light upon the Scriptures, to call men to the ministry, and to reveal the mind of Christ generally. He is not supposed, however, to understand his own words. This was the grand mistake of Mr. Robert Baxter, who left the Irvingites years ago. He prophesied, and had the audacity to try to find out what he was saying; to interpret, and to apply the word spoken by himself. Thereby he proved himself to be no "Prophet," whose work is done when he has spoken. He must leave to the "Apostle" the task of finding out the meaning of the utterance, and of applying it to its right use. It matters not that, "we have a sure word of

prophecy unto which we do well to take heed;" this may lie unheeded, while the "filthy fanaticism of an ignorant dreamer," as Dr. Chalmers would have said, shall receive the utmost attention.

After the "Prophet" comes the "Evangelist," whose office it is to preach the Gospel. His mission is not so much to draw men to Christ; it is rather that of the servant in the parable, who was sent at supper-time to say to those that were already bidden, "Come, for all things are now ready." Local Churches are each under the care of an "Angel" or "Pastor," and thus we arrive at a "fourfold" ministry of apostles, prophets, evangelists, and pastors. This, we are assured, is not an arbitrary or temporary division of offices, but grows out of the unchangeable constitution of man, in whom there is a fourfoldness of character answering to these forms of ministry. He needs an apostle for his will, a prophet for his imagination, an evangelist for his understanding, and a pastor for his affections. To put it in other words, the apostle brings man into subjection, so that the voice of the Church becomes authoritative; the prophet gives new utterances which plainly supersede "that which is written;" the evangelist applies these modern drivellings to the debauching of every intellect that receives them, and the pastor works away at the affections to supply any lack of service on the part of his brethren in office. When they can realise their ideal, the Irvingites will have this fourfoldness of ministry in every local Church, but at present, amongst the seven Churches of London, Gordon Square is the only one in which it exists. In addition to these ministries, there are Deacons chosen by the people and ordained by the "Apostle." Their work is to assist generally in religious services, to give people advice in worldly difficulties, and to look after the poor. When necessary, however, they may both preach and baptize. There are also Deaconesses, who look after the female members of the flock and render assistance to the apostle, prophet, evangelist, and pastor, in the oversight of families.

This is an outline of the Irvingite polity. We have only to add that in its development, instead of winning our confidence or respect by its adherence to primitive simplicity, "The Catholic Apostolic Church" has incurred our grave suspicions by its exceeding readiness to catch the superstitious spirit of the time. It did without a ritual until the Tractarian movement had fairly set in, and then the "Apostles" were moved to frame a Liturgy, "combining the excellencies of the Liturgies in the Latin, Greek, and Anglican Churches." The "Apostles" kept pace with the followers of Newman, Pusey, and other Tractarians, in the introduction of lights, incense, vestments; Rome gave the word, and immediately the "Apostles" had a new revelation of paramount importance. Instead of teaching the present age, as the "Apostles" profess themselves specially raised up to do, they have only too readily learned its follies and superstitions, and have reproduced them to the misleading of multitudes. In short, looking at the strange development of the Irvingite body, especially during the last twenty years, it is impossible to foretell, even with the assistance of one of its own

"Prophets," whereunto this thing will grow, so far as absurdity, credulity, and superstition are concerned.

Turning now to the doctrine of this sect, we find that they set out with the statement that the great duty of the "*restored Apostles*" has been to teach the doctrine of Christ. They hold that the first explicit statement of Christian doctrine was made by Peter on the day of Pentecost, when the Apostles received their endowment and began their work: that almost every article of the creed, explicitly or by implication, is contained in it. Having said thus much, had not the inconsistency of the "*restored Apostles*" long since ceased to surprise us, we should be surprised at finding that there are *two* sources from which the doctrine of Christ is to be derived:—the Scriptures, and the traditions of the Church! Candidates for baptism are required to give their assent to the Apostles' Creed. The Nicene Creed forms part of the service of the Eucharist, and the Athanasian Creed is repeated at Christmas, Easter, Pentecost, and on All Saints' Day. These Creeds, too, as well as the Apostle Peter's sermon, before referred to, are regarded as setting forth the fundamental doctrines of Christianity. While the "*Apostles*" teach, as we have seen, the efficacy of sacraments, their own authority to forgive sins, and the use of prayers for the dead, they do not in the same breath hesitate to say that they have promulgated no novelties, and have added nothing to the authorised statements of the faith! Taking two or three of the truths "*commonly believed among us,*" let us see how they appear in the light of Irvingite teaching.

With regard to the Fall, we find it stated that sin had its origin in the rebellion of the Devil against the Divine purpose concerning the pre-eminence of man in the Man Christ Jesus. It is added, too, that the Son of God might have become man, had there been no Fall and no need of Redemption, in order to bring the Godhead into full manifestation, and to lift up the creation in Him into the closest and most blessed union with the Creator. How do these statements accord with the plain teaching of the Scriptures, in whose plenary inspiration the "*Apostles*" profess to believe? Again: "*Baptism is the sacrament of regeneration, or, the ordinance for conveying the new or resurrection life.*" As the Irvingites retain infant baptism, what is this but baptismal regeneration? In reference to the Lord's Supper we have the following passage, the interpretation of which we must really leave to the reader's own discernment:—"The elements of bread and wine are not *transubstantiated*, or changed into the material substance of flesh and blood, which would contradict the testimony of the senses and the word of Christ and His Apostles; but, continuing as they were in all their physical properties, they are made, by the invisible working of the Holy Ghost, to be the containers of a new power, viz., the living law and substantiating principle of our Lord's manhood."

Upon an "*election according to grace,*" we are told that, "*as the death of Christ atoned for the sins of many who will finally perish, so there are true operations of the Holy Ghost in many who are not 'kept by the power*

of God, through faith unto salvation.'” It is added that “the company of the elect is a narrower circle than that redeemed by the blood of Christ, narrower even than that engrafted into Christ by the Holy Ghost.” We are further informed, and confused by the information, that “all the saved are not of the Church, as all the people of a realm are not the wife of the king.” The “*restored Apostles*” have no doubt respecting the ends for which the elect are chosen in the purposes of God, viz., to be for the blessing of those to whom a lower place is given in His great scheme. Apparently no one was elected unto everlasting life under the old dispensation; for we are told that “the gathering of the elect began with the descent of the Holy Ghost on Pentecost.” We suppose this is partly explained or intended to be explained, by another statement:—“It must be kept in mind that the Christian sacraments are ordinances for conveying spiritual blessings which did not exist before the Incarnation. Until Jesus died and rose again, there was no new life to be bestowed.”

Our space will not admit of further illustration of the Irvingite theology, but before leaving the subject it will be expected that a word should be said upon the topic on which the “Apostles” are accustomed to speak with the utmost certainty—the Future. Here is an Irvingite’s view of the end of all things:—“The gathering of the elect shall end with the second coming of the Lord, when taking His Church to Himself, by raising the holy ones from among the dead, and changing the faithful from among the living, He will proceed to set up His Kingdom in the earth. He will first restore the twelve tribes of Israel to their own land, and re-organise them as a nation, and then, by their instrumentality, He will visit all the families of the earth with His salvation. There will be a threefold constitution of things during the Millennium. The Lord and His Church in the glory of the resurrection shall inhabit the ‘New Jerusalem, which cometh down from God out of heaven,’ and has its seat upon the earth, or in close proximity to it; the restored and re-constituted nation of Israel shall be next in rank, holding the central and metropolitan place among the nations, and by this twofold ordinance of Divine rule, the Church dwelling with Christ as in the holy of holies, and the Jews occupying, as a kingdom of priests, the holy place, all the families of mankind, like the dwellers in the outer court, shall be made to see the light and rejoice in the deliverance of God. This shall be the order of things during that period of a thousand years described by John; but at the expiration of it there shall be an outbreak of rebellion among the nations in the four corners of the earth, that is outside ‘the camp of the saints and the beloved city,’ instigated thereto by Satan, then loosed from his prison-house; which, having been put down by Divine judgments, the general resurrection takes place, and the last judgment ensues.”

Such, then, is a brief outline of the rise and progress, worship, organisation, and doctrine of the Irvingite community. We have now only to remind our readers of the claim set up on its behalf by its leading spirits.

They maintain that it originated in the direct interference of God ; that its object and effect are evidently to restore the Church to its Scriptural form and unity, and that its development has proceeded step by step under Divine guidance. The "Apostles" have not been engaged in reducing to practice a preconceived scheme, they have simply followed the dictates of what they recognised to be the voice of God. He spake and they believed. He commanded and they obeyed. By degrees a system of Church Government and of Divine Service has been brought into existence, which they never contemplated, and which is, so far as it is yet developed, consistent with the Scriptural account of the framework and constitution of the Church when fresh from God's hand ! And as its root and basis are supernatural, so no worldly means have been adopted to erect the superstructure, no fleshly power relied on, no temporal patronage sought in order to accomplish the purpose aimed at ; the power and blessing of the Holy Spirit alone have been its support and stay !

Will any candid reader of the New Testament, who has examined the outline we have given of the Irvingite polity, worship, and doctrine, be prepared to say the same ? Will he not rather say, the Apostles of Jesus we know, but who are ye ? Are you to prove your apostleship by being the very reverse of those in primitive days ? Can your ritual be Scriptural and unscriptural at the same time ? Can your doctrine at once be the doctrine of God and the doctrine of devils ? Some of those who have left the Irvingite community have not hesitated to say that the whole system is a delusion and a snare, that the spirit which has operated to bring it about is Satanic, that to the Devil alone must be ascribed the establishment of a system which, while bearing certain Scriptural marks, emphatically preaches "another gospel," to the ruin of souls who will be deluded by it. We believe there are those yet living who told poor Irving this on his death-bed, and besought him with tears to believe them. The restored "Apostles," however, as we have shown, have left him far in the distance. Their only mission now, as it seems to us, is to strengthen the hands of the Romish Church, and to do its work under a new name.

THE SCULPTOR OF BRUGES.

By *Marie Sibree*.

PART V.*—THE WOUNDED OFFICER.

We left Anka and Cuthbert in the little village church, with the lifeless body of the soldier-priest at their feet, and his simple confession of faith still ringing in the ears of the half-awakened Romanist. He made no reply to Anka's searching question—indeed he had none to make ; for he was confounded and almost terrified at the admission wrung from him by the force

* For Part IV. see "Christian Witness," November, 1868.

of conviction. It was no time for argument, with sick and dying men dependent on them alone for every office of humanity; and, without another word, Anka resumed her duties, in which the priest assisted, as before. But he felt with pain that their mutual positions were altered: the submissive, credulous girl, the guilty apostate, the half-hearted convert to a slavish religion had become a self-reliant woman, strong with the strength that comes with freedom, self-respect, and a heart at peace with God. While he—once so firm a Papist, so earnest in his efforts to gain proselytes, delighting with all the enthusiasm of his æsthetic, sensitive nature, in the magnificent services of his Church, excluding, as far as possible, the sight and knowledge of a darker side to all this imposing splendour—he was now an exile. He had seen and conversed with priests of nearly every other country, and of every shade of opinion, from the narrow-souled bigot, and the frenzied preacher of everlasting condemnation and Divine wrath for all heretics, to the careless and scoffing and wholly infidel priest, who made no secret of his contempt for all that was sacred, and who regarded religion as a cunning system for extorting money and beguiling the ignorant. Thus had the sweet delusions of former days been vanishing away; but still Cuthbert shrank from investigation; his moral courage was not equal to the task of maintaining honour, purity, charity, and justice, in opposition to the popular voice. He had tried to solace himself with the thought that all this unworthiness on the part of her ministers did not alter the Church, her holy mission, and unchangeable ordinances. This comfort might have availed, had not a more terrible doubt struck at the very foundation of the Church herself. He turned his face towards Bruges, hoping that, could he once more recover his lost position, and minister, as of old, to the honest Belgians, he should regain his former comfortable sense of security. In this state of mind he had met Anka, and whatever else was shaken, his affection for her remained unaltered. But now she took the office of teacher. She might love him, but he would never again be infallible to her. Moreover, she had found something that made her happy apart from him. It is hard to acknowledge ourselves dethroned; hurtful to our pride to descend from the dais, and tread the common floor.

It was a relief to both when, at noon, assistance came from the nearest town. The dead were interred; and a company of friars from a neighbouring monastery removed the wounded to their own hospital. Of course they declined the services of Anka; and she was standing at the church-door, seeing her patients carried away, when one of the townsmen, attracted by her looks, and the farewell blessings of the soldiers, asked her where she lived. "I live," said she, "with the sick and poor, and those who need a friend. Do you know any such?"

"Why, it seems to me, that such are plentiful everywhere. But if you are a nurse, you will find yourself welcome in our city, where many of the officers have been carried. There is a famous Spaniard there, who is desperately wounded, with no one to attend upon him. Our people won't

leave sick Netherlanders to wait upon cursed Spaniards; but I am sorry for this man: he has borne himself kindly to the poor and oppressed, and has been heard to say that this is an unjust war. If you like to come with me I will show you where he lodges; and nursing a Spanish count will be more profitable than playing Sister of Charity to penniless recruits."

"I will go with you," said Anka; "not for silver, but that I may pay a debt I owe to one of his countrymen."

She turned to Cuthbert, who was standing beside her in the churchyard. "Why not go to Bruges?" he asked.

"I am forbidden to enter within the gates. I am a wanderer now. When my duties are ended here, I think of returning to my own land, and the friends of my childhood, if any remain."

"I, too, must go home. I have had no peace since I left Bruges; no rest since I last looked upon Anka Gerhardt's face. I shall miss her everywhere; but that pain I could try to bear if only I were sure that I should not miss her in paradise—that dread is unendurable."

"Hans, the sculptor, did not enter heaven by his own merits, nor will Father Cuthbert. The blood of Christ that avails for them, can save the worst of sinners, even Anka, vile apostate as once she was."

Cuthbert would have interrupted her with the old fable about the "true Church," and those other convenient dogmas that defy disputation, and save Catholics a world of trouble; but Anka laid her hand upon his arm. "You are going to tell me what I sinfully listened to long ago, and which, if I am not deceived, you no longer believe in yourself as once you did. Before you consign another Protestant to perdition, I would beseech you make *sure* that your own faith is the only passport to eternal life."

Cuthbert could not deny his half scepticism, and was almost angry with Anka for reading his mind so well. But there was no conscious superiority in her look or tone; both were inexpressibly sad. In a few minutes they would part, as once before they did, without a single hope for the future, to lessen the bitterness of their farewell. The momentary anger passed away ere she had detected its presence, and he was saying with regretful tenderness, "So you must leave me, and perhaps forget me?"

"That can hardly be," replied Anka, "when you carry with you all the earthly love that I have to give."

"But you are free," cried he, "while I am bound and fettered. Oh! Anka, I have prayed, whole nights, that I might have the power to forget you, but I might as well tell that sun not to sink as to try and govern my heart. The memory of you has become a part of my being. There is only one end to all this, and that is death."

"There is a better way," thought Anka. "Break through those bonds, and be free. Can bonds be holy after they have become almost hateful?" But the thought remained unspoken. She only pointed to her guide, waiting at the gate.

"Let me go, Cuthbert," she whispered. He shook his head, and grasped

the folds of her dress. "Oh, let me go!" again she pleaded, feeling that her fortitude was giving way.

"I will not," he said, almost fiercely. "Why should you go and serve the enemies of our country? They will talk to you in their own smooth, deceitful language, and try to lure you to their land of poetry, and song, and treachery. Curse them! why should your hands tend *them*, and your voice soothe them? Come with me to Bruges."

"I cannot," said Anka, trembling. "I told you I was banished. I wronged no one, but they imprisoned me. I spent days and weeks in the very cell where Hans did his last work, and I should probably have shared his fate, had it not been for the generous interference of one of these same Spaniards."

Cuthbert shuddered at the thought of what might have happened, and held her tighter, muttering, "If they had touched a hair of your head, then, indeed, I would have lent an ear to those who teach a creed that has mercy in it, at least."

"Cuthbert, I must pay the debt I owe."

"Then promise, swear, that as long as your life shall last you will be faithful and true to me, as you have been," said the priest, stung by jealous, selfish fears.

"No," said Anka, "I will not take an oath. Why should you doubt me now?"

"I will not doubt; but I am full of sad forebodings. Have patience with me, Anka. Turn your face to the light for one moment. Yes, yes, I believe in you; and I am fain to believe also that there may be two doorways into eternal life. Go now, if it must be. I cannot say farewell." He released her dress, and she instantly took advantage of her freedom to follow her guide. But turning round, to wave a last adieu, through her streaming tears she saw that Cuthbert had flung himself on the ground. She lingered and struggled for a moment against the impulse to return, then quickly retraced her steps.

"Cuthbert," she said, kneeling beside him, "there *are* not, there cannot be *two* right ways. I conjure you, by the love of truth, do not rest in half beliefs." Before he could answer she was gone—this time not venturing to look back.

The City of Liege, to which Anka's guide conducted her, had also been a scene of conflict; but the engagements just ended, though fatal to many, were but small skirmishes compared with the long sieges, so destructive to life and property, of which the traces may be read to this day, through the length and breadth of the land.

It was nearly dark when they passed beneath the battered gateway, and turned up narrow streets, where twilight had long since descended under the shadow of the tall houses and their fantastic gables. The open spaces, where not many hours before thousands of human beings had swarmed,

fall of animal life, and worse than animal ferocity, were now almost entirely deserted. The mass of these insurgents had swept on to join the main body of Alva's troops; some lay under the rude mounds without the walls, and most of the houses which they passed contained more than one helpless sufferer.

After some minutes of quick walking, they came into a large open square, where the stones were still slippery with blood. On one side of the square was the great palace, that seemed as desolate as the streets, save that here and there a lighted window showed signs of habitation.

"Have a care, mistress," said the man, as Anka, gazing round her, stumbled forward. "There was a little fighting here, and no one has thought it his business to move the dead horses," pointing to a dark mass. "We have been too busy, getting the men decently buried. The foreigners have been carried into the palace. If our cities must be burdened by their presence, we will keep them from our hearths as long as we can." While speaking he led the way up a flight of very broad steps, and under a large portico, in the centre of the building. A sentinel challenged them at the door, and two or three citizens, looking gloomy and dejected, passed them, as they mounted a splendid staircase, which was adorned with paintings and sculpture.

"That is Count Avallo's room," said the man, indicating a door at the end of a long gallery; and cutting short her thanks, he disappeared down the stairs.

"Count Avallo!" repeated Anka to herself; "the very man who saved me! This is strange." She gave a gentle knock at the door.

"Come in, whoever you be," said a feeble voice, continuing to mutter as the door opened, "anything in human shape will be welcome that can reach me a drop of water."

The room that Anka entered was large and richly appointed; but the cold and empty hearth, the dusty and disordered furniture, the one wax light burning dimly on the table, gave an impression of great discomfort. In a great hearse-like bed, with the dark velvet draperies pushed back to admit what air and light there was to be had, lay the Count. In his eagerness to see who was his visitor, he half rose, but sunk back again directly on the pillows, with a groan. Anka was accustomed to sickening sights, or she would have shrunk back from the Count's bed. His own linen and that of the couch were stained with blood, from a deep wound in his chest, which was now flowing afresh, from the effort he had made to rise. A sword-cut in his arm had not been dressed at all, but was simply bound round with his own silken scarf. His eyes, flashing with fever, and his unwashed, uncombed condition, gave him a look of wildness; but apart from these changes, it was a very different face from what Anka expected to see. Whoever it might be, he needed help sadly, and she wasted no words in enquiries.

"I am come to nurse you," she said, as if it were the most natural and

orderly occurrence. The Count could answer nothing, for he had fainted quite away. To stay the crimson stream was her first care; and then to make him swallow a few drops of brandy, which she found in his soldier's flask. Had it not been for this precious drain that had been overlooked, he must have died. There was not a drop of water in the room, nor a morsel of food. An empty cup and bowl intimated that the patient had had some supplies, but how long ago they were exhausted she could not guess, and he could not tell her; for although partly conscious again, he was too exhausted even to open his eyes.

It was a perplexing position for Anka. She feared to leave the room, and seek what she required, lest she should lose herself in the great palace, and the poor man die before she could return. She looked out of the window, but nothing was to be seen or heard. Help she must have, of some sort; so she resolved at least to try. Fortunately she possessed a light, and there were several other candles unlit in the chamber. Leaving one burning by the couch, she ventured forth with another in her hand, and began her journey of discovery, now and then pausing to listen. She had branched off down a long corridor, when a door opened, and an old woman came towards her, carrying a little silver lamp in her hand.

"Good mother," said Anka, "can you tell me where I can get some water and some food?"

The old woman stared at her. "I can't hear what you say; I am deaf."

Anka repeated her question in a louder key. "Water! why there is the well, or you can get some at the fountain in the square—only yesterday it was too much polluted to drink."

"Where is the well?" shouted Anka.

"Down in the court; but you had best try the fountain. What do you want with the water?"

"I have come to nurse a Spanish officer, Count Avallo. Can I get a surgeon, for he is in great danger?"

"Surgeons are not easy to get hold of now. I am glad you have come to help. I have more to do than is possible for an old woman."

"Are there many men here?"

"Sixteen; but one died last night, and another this morning. The Count's servant is in that room," pointing to the one she had left. "I've had no end of trouble with him; he wants to get to his master, but he can't walk, and I can't carry him."

"I'll help you as much as I can; but tell me first where the kitchen is."

With a prospect of such assistance, old Gretchen led the way down a back flight of stairs, talking as she went about the hard time she had had with a lot of sick men, raving and swearing in a language that no one could understand but the evil one himself, and she not able to tell what they wanted, or they to answer a question she put to them. Once in the kitchen, Anka inspected its resources for herself.

"I keep the wine and spirits locked up," said Gretchen, handling a bunch of keys that hung at her girdle.

"I shall want some upstairs for the Count," said Anka; "and will you show me the well?" Gretchen did so, but seemed reluctant to unlock her stores.

"I will bring a bottle up," she said. Anka, however, could not wait for her slow movements, and departed, laden with a pitcher of water and some fuel.

After a little delay she found her way back again. The Count was lying as she had left him, looking, if possible, ghastlier than before. It was useless to think of seeking a doctor that night. It only remained for her to do what she could to keep the feeble life from going quite out. She bathed his hands and temples, and waited impatiently for the old woman's coming; but she listened in vain, and was at last driven to descend into the lower regions again in search of her. Gretchen was sitting in a chair by the fire, fast asleep. Anka's first indignant impulse was to wake her, and upbraid her for her cruel neglect. But then she remembered that she was old, and had probably not slept the last few nights; so she left her in peace, but not without detaching the key that still hung at her side. After several trials Anka found a door that it fitted, which being opened, revealed an abundant supply of stimulants and other useful stores.

The night seemed very long to Anka, counting her patient's fluttering pulses, and fearing that each breath would be his last. Her situation was rendered doubly painful by the thought that, perhaps, some of his poor countrymen were even at that moment dying in those lonely rooms, for want of help. Yet she owed it to this man to stay with him, while he needed such unremitting care. After Anka had watched the Count for some time, it dawned upon her that she had certainly seen the face before. She recalled the scene upon the bridge, and suddenly remembered that there were two officers there, one of whom had tried to check his companion's roughness, and it must have been he who had procured her freedom, and who now lay helpless before her.

Towards morning Avallo showed signs of fuller consciousness, and Anka ventured to kindle a fire, and re-arrange the apartment. While so employed, and keeping a constant eye on the couch, old Gretchen pushed open the door, and showed a tumbled cap and very wrinkled, sleepy face. It was impossible to converse with her in Avallo's presence, so Anka drew her outside the door, and asked about the other soldiers.

"I am just going to look after them. I have been making them some gruel." She was carrying a steaming mess that looked anything but tempting. "Can he eat any?"

"No," said Anka, "he is very bad. I have hardly been able to keep life in him. He has not spoken all night."

"It would be one less to nurse," said Gretchen, indifferently. Then, observing Anka's look of surprise and disgust, she added, sullenly, "There

would be one enemy less for our country. They hunt and persecute poor innocent people as if they were dogs or wild beasts, and then try to make them swallow their hateful religion."

"You had better be careful how you speak of the Spaniards, or their religion."

"Why, you would not repeat what I said, would you?" said Gretchen, with a terrified look.

"No, I am not a Catholic, nor am I a spy. Tell me where the other men are." Gretchen explained how she had marked the doors in the three galleries where they lay, and then was passing on with her gruel, when Anka stopped her, to ask where the household linen was kept, for she had searched in vain for some in Avallo's room.

"I have the charge of everything," said Gretchen, jingling her keys.

"Then I hope, good mother, you will let me have some fresh covering. No one, whatever faith he held, ought to begrudge the poor sufferers a clean pillow."

"Well, I suppose you must have what you want for the Count; but it is a great responsibility."

"I am willing to take a full share," said Anka; resolving, as she returned to her post, that not only the Count, but his men, should have everything she could procure for them. She found a means of silencing Gretchen's objections to whatever liberties she chose to take with the palace property. Even when the horrified old woman found her tearing up a snowy linen sheet for bandages, she felt that there was no more sacrilege in this than in using the vestments and wine in the little church; and the Count was rich enough, if report spoke truly, to re-furnish the whole palace without any inconvenience.

Avallo, at last, opened his eyes and looked round him, dreamily, wondering where he was and how he came there. Daylight was creeping in at the window, but the greatest light came from the hearth. He thought he must be at home again, waking up in his own chamber, after a miserable dream. But no, these acute pains were real enough, at least; and the tall slender figure, in a high crowned cap, standing near the fire, was not his sister Isadore, nor was such a head-dress worn by any of his Spanish servants. Then the dream must be true, and he was in Belgium; but that was not deaf old Gretchen, nor was the undefinable yet comfortable change in the apartment the work of her unwilling hands. The face of his new nurse was turned from him, bent over something she seemed to be carefully mixing, and Avallo lay speculating what sort of features were beneath that little tower of lace, when suddenly Anka looked round, and found her patient's gaze fixed upon her. She was beside him instantly, bringing the potion she had prepared.

"Drink this," she said, "and do not speak or move." He obeyed like a child; and a strange sense of rest and pleasure stole over him, as he watched her quiet movements round his couch, and heard her cheerful

voice. "I am going to leave you for a while," she said, "to see if I can find a surgeon. You must not move, and if that old woman comes in, do not try to answer her questions."

Anka went first down to the front entrance, thinking that the man on guard would direct her where to go for help. The man feared she would not succeed, but gave what advice he could; and she set off through the strange town, resolved, if possible, to bring some one by persuasion, or if that failed, by bribery. Her search was long, and seemed likely to be fruitless, but at last, when she was going to give up in despair, she fell in with her yesterday's guide, who promised to send some one during the day.

"Where have you been?" asked Gretchen, sharply, as Anka came along the gallery, tired, but relieved in mind.

"Looking for a doctor."

"Then you might have saved yourself the trouble; there is not one to be had."

"But I have got one," shouted Anka.

"Hum!" grunted the old woman. "Folks will do anything for gold; they'll even mend swords to cut their own throats."

The day passed much quicker to Anka than the night had seemed to do. She found most of the men badly, but not dangerously wounded; and glad enough were the poor fellows to get something wholesome to eat, instead of the wretched messes served to them under Gretchen's rule.

HOME MISSIONARY SOCIETY.

Quarterly Record.

THE *Weekly Register* says, that during the year 1868 from 2,000 to 2,200 persons have gone over from the Church of England to the Church of Rome. Among these are two peers, nineteen English clergymen, and seven or eight university graduates. The Rev. J.W. Barnes, vicar of Farringdon, in Berks, lately published a pamphlet, in which he states that more than 500 clergymen have gone over from the English Church to Popery since 1845. Archbishop Manning, in view of such "perversions," as they are called, says, the Church of Rome in England has simply to keep open door, for the Church of England is sending recruits to the general army nearly as fast as it can receive them. And all this is quite natural. It is the logical outcome of a false system, for there is no

middle-ground between Ritualism and Rome. There is "no place of repentance" when once the birthright of Protestantism is sold, short of the Vatican, though it may be sought carefully with tears. It is useless to speak of these changes as light in character, or unimportant in results. They are of great weight, and all the more to be deplored that they are seriously made. Let us, then, look at them from this point of view, accept them as characteristic of a great movement, which has its rise in a revived Church, but half-reformed at the Reformation; and let us seek to meet the evil at its source, if we would stop the progress of such desolating error. Nearly all those clergymen, priests, peers, and graduates are yet in England; they are proselytising

wherever they can get access to the unsophisticated minds of the poor, and, in conjunction with the Ritualists, are pushing their way into every nook and corner of the land.

The reports we are receiving from our missionaries teem with facts, which prove this. We can barely give a sample of them in our Quarterly Journal, but enough appears to awaken deep concern in the minds of our Churches, and to lead to renewed and increased effort to send the Gospel, pure and simple, as the only antidote for the poison which abounds. And it is encouraging to find that when our agency has a fair field, it is more than a match for that of the Ritualist. Take the county of Sussex as an example. In 1860 there were only a few missionaries, and the amount paid by the Association and Home Missionary Society did not exceed £200. Now there are eighteen paid agents, besides the voluntary workers, and the expenditure in the county last year by the two societies was £1,000.

The Report of the Association for 1868 says, "During the last year they had employed more seed sowers than in any previous years, and they now presented more golden sheaves than they had ever presented before. During the year ending September 30th, there had been twelve lay evangelists employed more or less fully, and the result has been that 117 towns, villages, and hamlets had been under visitation, comprising a population of 64,350." Who can estimate the moral and material results of such a work as this? Is it surprising to hear that Ritualism and Romanism are *not* making progress where these labourers are so devotedly engaged in God's service? And is there not sufficient in this to encourage us to go forward, until we cover the land with evangelists, and carry the Gospel to every man's door? Let the following details,

then, speak for themselves, and move the hearts of God's people to help this Society.

FULL-BLOWN RITUALISM.

The rector here has just put into the hands of some few of the aged poor a book, published by Neal, of Sackville College, East Grinstead, in which the most distinctive doctrines of Rome are taught. For instance, "If you confess your sins to God you may *hope* to be forgiven, but if you confess to a priest you are *sure* to be forgiven!" Of course I have exposed the book, and pointed out to some few who had received it its errors, and I know that in some few cases the book has been rejected from what I have said of it. If it were not for the efforts of Nonconformists, the people around here would not only be left in the dark, but led blindfolded to Rome and to death. The language is not stronger than *facts* warrant. The cry of the foxhounds is more regarded by many of the clergy here than the command of Christ, or the cry of souls. "If the blind lead the blind," what are the consequences likely to be?

THE PHARISEE CONVINCED AND CONVERTED.

My visits have been owned of God to a man who has recently died. When I first went to see him, about three months ago, he was fearfully self-righteous. He talked incessantly about what he had been, and what he had done. I pointed out to him the utter unworthiness of our best deeds, and that, if saved at all, it would not be by our own righteousness, but by the righteousness of the Son of God. He listened to what I said, and asked me to come again. I acceded to this request, and visited him during a month's illness. Gradually his mind opened to the truth. He beheld

himself an undone sinner in God's sight, and cast himself on the Saviour for everlasting life. He had his family into the room a few days before he died, that one of them might read a little book entitled "Jesus Saves." This seemed to give him great comfort. I believe that, relying on the perfect sacrifice of Jesus, he has gone to the sinless and sorrowless land.

AN ANXIOUS SOUL.

A short time since, I was requested to visit a poor woman in a place called, from the birds that frequent it, "Owl Street." The spot is almost inaccessible in winter; and to reach it I had to go over a copse which was very steep, and, owing to the rain, exceedingly slippery. This was not accomplished without a fall, by which I was besmeared with mud. The cottage, or rather hovel, being reached, its appearance made my heart ache. It was a low miserable tenement, the walls and ceiling literally *black* with smoke. There was scarcely a stool or a chair, a mere apology for a fire in the grate, and the little children were running about with scarcely any clothing. The poor woman who was in great distress of mind, was suffering from an incurable heart disease. I talked to her about her state, and pointed her to the Lamb of God, by whom alone she could be saved. She told me that her mind had been impressed with the word of Jesus, "In my Father's house are many mansions." I could not help thinking of the contrast between the mansions of bliss and that wretched hovel. Having spoken to her of Jesus' love, and that He is able and willing to save to the uttermost, I commended her to the Lord in prayer, which was interrupted by her sobs and tears. I think she is in a very hopeful state.

HOPEFUL PROSPECTS IN A PLACE "WHERE SATAN'S SEAT IS."

The attendance at the chapel has considerably improved since last autumn, while attendance on week evening services is also on the increase. The Sabbath-school also continues to be well attended, and there are pleasing signs of increased seriousness and attention to spiritual things on the part of the scholars.

I wish I could say that the adult population of this town were thoroughly awakened to a sense of the claims of true religion, but a spirit of death, as to real godliness, seems to reign. The intense love of pleasure and fondness for display, with fleshly lusts of the most hateful character, oppose the Gospel, not only keeping the enslaved away from the means of grace, but fearfully hindering those who are professors of Divine truth, so that it is exceedingly difficult to find real helpers in works of Christian enterprise. The example of a large and powerful aristocracy resident in the neighbourhood, very few of whom have any sympathy with Christian work of any kind; the influence of Roman Catholicism, which is rather extensive in this town; and I may add, the staple trade of the town, which is that of making malt, and hence encouraging, to an unprecedented extent, the multiplication of beerhouses; all contribute to the general apathy manifested by the population with regard to religious duties.

LAY EVANGELISTS.

The evangelists employed in connection with the Society now number 85. They labour in 20 counties of England, including Cambridge, Cumberland, Devon, Dorset, Essex, Hampshire, Hunts, Herts, Kent, Leicester, Lincoln, Monmouth, Norfolk, Netts, Northampton, Somerset, Suffolk

Surrey, Sussex, and Wilts. To give a complete estimate of the evangelistic work undertaken by these devoted men, is almost impossible. Their monthly schedules are designed, accurately, to exhibit the labours of each successive day during the month, and provision is made for their careful supervision; but it must be obvious that no amount of figures can give a full and comprehensive survey of the nature and extent of their varied operations. When it is considered that they are employed on an average seven hours a day in open-air services, public meetings for preaching, household and cottage gatherings for reading and expounding the Scriptures, with prayer, visiting from house to house for religious conversation, visits to the sick, special visits to the dying, instructing the young, inducing attendance on public worship, distributing tracts, circulating the Scriptures, religious books, and periodicals, what arithmetic can calculate the value of such labours in the aggregate during one year? We glean a few extracts from their reports, showing both the need of their efforts and of the good derived from their ministry.

At H—, an aged man seemed under much concern about his soul, literally enquiring what he must do to be saved. I pointed to Christ, and what *He* had done—showing him how *He* had finished the work, wrought out righteousness, made an atonement for sin—and that all was for the sinner's acceptance. Christ, the *doer*; the sinner, the *receiver*—and this acceptance of Christ's work is by faith—believing in Him and resting on Him as a complete Saviour. I thus endeavoured to simplify the Gospel message; and, before I left, he said he understood it, and requested me to pray with him. After prayer he expressed himself much

encouraged, and thanked me heartily for my visit. He has since died.

E—. It is nearly eleven months since I entered upon my labours, in this very extensive, and to a certain extent, neglected part of the Master's vineyard. At the outset I secured the use of the Odd-fellows' Hall, a commodious place calculated to hold about 400 people. I commenced my labours by a series of meetings, continuing since to hold two weekly services on Wednesday and Sunday evenings. It was then impressed upon my mind that we ought to have a Sunday-school. I consulted with my superintendent on the point, and he advised its formation. We began with 11 scholars and 6 teachers. The next Sabbath our numbers doubled. The following Sunday we increased to 39, and last Lord's-day we had 42 present.

Went into a house where there was a family of six children, and father and mother. Our conversation run thus: "Well, friends, how are you to-day?" "Nicely, thank you." "Will you accept of a tract?" "Ees, ye can leave yan if yo like." "Can you read it?" "Na, I can't." Turning to the mother, I enquired, "Can you?" "Na, ah can't nather." "Can any of your children read it?" "T' oldest lad can read a li'lle bit, not much." "Do you send them to any school?" "Na," said the father, "it tak's al't money yau meaks to get them summat to eat, they take a deal o' keeping up, does theas dogs." "Friend, you ought not to call your children dogs. Dogs have no souls, your children have. But don't you think they might go to the Sunday-school, where they would be taught to read, and it would cost you nothing?" "O! they are not decent to ga nea spat, they have nout to put on." "If you would wash and mend what they have on they are

not so far amiss." Said the father: "if they were washed ever seu how long wad they be clean? there's nea keeping sick dogs as them out o' mischief."

8—. Called to see J. H. a week ago, I found his friends unwilling to admit me, saying, "You know the clergyman has been to see him." The man's son, however, soon settled the matter, by saying that his father wished to see me. On reaching the sick man's room I found him in a very anxious state about his soul, and quite conscious of his lost condition. I told him how Christ died for sinners. "Yes," he replied, "I know that, but it gives me no peace." I continued: "God accepts the sufferings and merits of His Son as *sufficient atonement* for your soul." "Ah! that's just what I don't know," he said; "I cannot see that God is so well pleased with the death of Christ as to save me for His sake." I answered him by reading, "He was delivered for our offences and raised again for our justification." "Through this man is preached unto you the forgiveness of sins." After I had prayed with him, he said, "I have been thinking about what you said about God *raising* Him up for our justification." I resumed the subject, enlarging upon and illustrating it, and left him in a very hopeful state of mind. When I visited him to-day, he told me, in joyful tones, that since our last meeting he had experienced a great soul change; he had been

thinking about what I had said to him, and while he was thinking about Jesus having died for his sins, and that death being a sufficient satisfaction to Divine justice for his sins, he saw the meaning of "Believe on the Lord Jesus Christ and thou shalt be saved," as he had never done before; he believed not only in the fact of Christ's death, but in its sufficiency also, and he added, "*I know now that my sins are forgiven.*"

While visiting at P—, I met with a young man, James D—, who was suffering from the "painter's cholic." As I entered his room I could see that the hand of death was upon him. "Do you know what I have come for?" I enquired of him. "No, sir," was his reply. I said, "The hand of death is upon you, and I am come to show you how the poor sinner can get to heaven." "How? how?" he gasped out, oh! so earnestly. I told him of the great scheme of man's redemption, and pointed him to the Saviour. He listened very attentively while I read to him the parable of the Prodigal Son, and responded to my prayers most heartily. I saw him every day till his death, but he was too far gone to talk. His sister told me he could speak sometimes, and then he always enquired for me. I hope his soul is saved, because he appeared to be praying continually; and we have the promise on which to rely: "Him that cometh unto me I will in no wise cast out."

ON THE TERMS "CONGREGATIONAL" AND "FREE CHURCH."

To the Editor of the "Christian Witness."

MY DEAR SIR,

The letter in your last from the Rev. Dr. G. Smith on the use of the name "Free Church," alludes in

very kind terms to me as having recommended our calling ourselves "Free Churchmen." Will you allow me to remove the doubt which led him

to define what, he argues very forcibly, must be the right limits for such a name. Your readers may be best able to judge of the nature of the proposal, if you will lay before them this passage from my "History of the Free Churches at Chard," which Dr. Smith speaks of with commendation as unexpected as it is gratifying. It is part of an address at laying the foundation-stone of a new chapel or church at Chard, and is as follows:—

"The motto of a great statesman in Italy is the watchword of the age, and the echo of his cry is heard throughout Europe—'A Free Church in a Free Country!' How can we help on this great idea of our modern time? One way is calling ourselves by our right name. As we are Free, ought we not to call ourselves Free Churches? Why should we go on contentedly bearing the terms Nonconformists or Dissenters? Were these not applied by Acts of Parliament as convenient, though not complimentary, and accepted by us as useful, more than ornamental? If we do not conform to Established parish churches, neither do they conform to us; and though we dissent from them, do they not quite as much dissent from us? What is dissenting but *differing*; yet when two differ, why should one be stigmatised more than the other as *the* differer? Is there anything preferable in the politer epithet newly devised by the poet laureate—'pious variers from the Church,' when they do not vary from the Church more than the Church varies from them. When one-half of the population dissents from the other, why should only one of the two be named *the* Dissenter? What is the good of such a name? Is it of any utility, or of any credit to the persons or their principles? Does it not hide and hinder the great Evangelical or Eccle-

siastical truths we believe? It is high time to disown these misleading bye-words of reproach that have stuck to us long enough, and drop them quietly into oblivion as nicknames of the past, to be cast aside and used no more, like old clothes worn out and done with. Let us choose a name for ourselves. Let us have one with a meaning both just and good. Let us adopt the name Free Churchmen. It is already used by some and is well understood. As Free Churchmen we bear an honourable title. It is also honest, for it teaches a great truth. It is wise, for every time it is uttered it proclaims a great principle. Repeated on all suitable and possible occasions by one-half of the Churches of England, it will help to stimulate the other half to attain the same great right."

This passage will show, I hope, that Dr. Smith's views are shared in by me, in this suggestion of adopting the title Free Churchmen instead of Nonconformists or Dissenters. Retaining the denominational distinctions as Independents, Baptists, Presbyterians, and Wesleyans, all these are Free Churchmen. Should they not glory in it? Soon all Irishmen will be Free Churchmen, and not one Dissenter will be left in Ireland. The least free will be most free. Those who have long been in the rear are destined by a sudden evolution to go to the front rank and be the vanguard of Civil and Religious Liberty. When this is an accomplished fact in Ireland, who should despair of Scotland? Is the "good time coming" when England, as well as all her colonies, will rejoice in having all the Churches free throughout the British Empire?

Yours very faithfully,

H. M. GUNN.

Pages for our Young Friends.

ON FAULTS I HAVE SEEN, AND HOW TO CORRECT THEM.

MY DEAR YOUNG FRIENDS,—I was staying on a visit this summer with some boys and girls, and their papa and mamma. They were, on the whole, good and pleasant children, loving to each other, and affectionate and obedient towards their parents, and specially kind and tender to poor and suffering people. They were daily taught to consider the will and teaching of Jesus Christ as the great law by which all we think and do should be regulated, and in the main I believe they wished and tried to do His will. But there was one fault I noticed in some of them, which used to pain me a good deal, and as I have noticed the same thing in other young people, *especially girls*, it came into my mind to write a letter about it for your own page in the *Christian Witness*, and then perhaps some who, unwittingly and thoughtlessly, are guilty of this fault, may begin to think about it, and try to cure themselves of it.

The fault I noticed was this—They were very apt to make unkind, pert, and satirical remarks on chance visitors who came to call at the house, or on people they met with when they were out visiting. I don't think they at all meant to be unkind, but they were very quick and observant children, and they seemed to catch at once at anything that was ungainly or absurd, or unpleasant, in the appearance or manners of those they saw, and then they would make a great deal of fun out of this among themselves. Perhaps you will say, "Well, there was surely very little harm in this, if they did not mean to be ill-natured," but the real harm and danger is this, that such a habit, if not checked, gradually works into the character, and then the little girl who was at first only amusing, becomes unamiable, and satirical, and loses that sweet and gentle sympathy and tender-

ness for all God's creatures, which I think is the chief grace and charm of woman's nature.

After I had said good-bye to these children, I happened to read the life of a lady, one of the most gifted and most loveable women of this country, who died a few years ago. Speaking of her childhood, she tells us how, when she was about ten years of age, she was in great danger of becoming a pert and satirical girl. She had got into this habit I have been speaking of, and was very fond of making remarks on all the visitors who came to her mamma's house, criticising their looks, dress, and manners, and mimicking their defects, and she did it so very cleverly that foolish friends, instead of checking, used to applaud and encourage her, till she began to grow vain of what she should have been ashamed of; and from being naturally a most kindly and loving little girl, she was gradually becoming, without knowing it, unkind and ill-natured, always on the watch for people's weaknesses and absurdities, in order that she might make game of them behind their backs.

The first thing that made this little girl feel how unlovely the habit she had got into is, was hearing read to her a story which I will tell you:—There was a very kind minister who lived near her mamma, and who was fond of the little girl; and used often to come and see her. He offered to teach her the Persian language, which he knew very well, and she having a most eager desire to learn everything, at once set to work with great earnestness and delight. It was from her Persian lesson book that the minister read her the story, and though she never met with it again, she says she remembered it all through her life. The story is one of those traditions regarding our

blessed Lord which are preserved in the East, and many of which are to be met with in what are called the Apocryphal Gospels.

Jesus (says the story) arrived one evening at the gates of a certain city, and He sent His disciples forward to prepare supper while He Himself, intent on doing good, walked through the streets into the market-place. And he saw at the corner of the market some people gathered together looking at an object on the ground, and he drew near to see what it might be. It was a dead dog with a halter round his neck, by which he appeared to have been dragged through the dirt; and a viler, a more abject, a more unclean thing, never met the eyes of man.

And those who stood by, looked on with abhorrence. "Faugh!" said one, stopping his nose, "it pollutes the air." "How long," said another, "shall this foul beast offend our sight?" "Look at his torn hide," said a third, "one could not cut even a shoe out of it." "And his ears," said a fourth, "all draggled and bleeding!" "No doubt," said a fifth, "he hath been hanged for stealing."

And Jesus heard them, and looking down compassionately on the dead creature, He said: "Pearls are not equal to the whiteness of his teeth." Then the people turned towards Him with amazement, and they said among themselves, "Who is this? This must be Jesus of Nazareth, for only He could find something to pity and to approve even in a dead dog;" and being ashamed, they bowed their heads and went each on his way.

The lady tells how, when she read this story, it gave her a pain in her conscience, and made her feel so ashamed and humbled, remembering the many sharp, unkind things she had often said of people. She felt how easy and vulgar a thing it is to be quick at spying out faults and defects, and how much higher and nobler it is to be ever looking for something to approve,

or at least to pity, in every one we meet with. She never forgot this lesson. She ceased to mimic or to ridicule any one, and gradually acquired the blessed habit of detecting the good and the beautiful everywhere, even where at first sight there was nothing to attract and everything to repel; and so through life, wherever she went, her sweet sympathy flowed like a stream of pure refreshing water.

"Where she went the smiles came forth;
When she left, the tears."

Perhaps you think this was a very remarkable impression to be produced by a mere fable, and so I think, too; but, then, this was a little girl, of a highly imaginative and impressible temperament. I dare say many children might hear such a story and receive no impression from it at all. But, my dear children, laying the story aside, I want you to remember, that the real cure for this unlovely habit, as, indeed, for all the evil and unlovely habits of our fallen nature, is to think seriously within our hearts—"How in such a case would our blessed Saviour have felt, and spoken, and acted." It is His mind, His Spirit we are to seek after, which, as St. Paul says, we are to "put on" as a garment; for "if any man have not the Spirit of Christ he is none of his." Can we for a moment, imagine Jesus taking pleasure in noting the defects or the awkwardness of anyone, or ridiculing or mimicking them? We feel at once that this could never have been, that there is something wrong in even thinking of it as possible. We know that the most despicable in the eyes of men are sure of help, and sympathy, and compassion from Him. Well then, dear children, if we feel this, shall we not all try to be like Him, and in little things as well as in great things, to clothe ourselves with His most beautiful and loving Spirit?

"O life of Jesus, the Unseen,
Which found such glorious show,
Deeper than death, and more serene,
Such life I too must know."

"Into that living well to gaze,
Kneeling upon its brink,
Be my returning thought always,
To see what thou didst think.

"Gracious Spirit, dwell with me,
I myself would gracious be;
And with words that help and heal,
Would Thy life in mine reveal."

LITTLE EYES AND LITTLE HANDS.

Little eyes,
Like the shining blue above,
Full of light and love,
Full of glee;
Telling of a life within,
In a world of sin,
Born to you and me!
Will they see the golden way
Leading up to-day?
And the God to whom we pray
In the skies?

Little hands,
In the long and weary strife
Of a toiling life,
Will they win?
Will they early learn to bless?
Rescue from distress?
Will they fear to sin?
For the true, the good, the right,
Will they bravely fight?
Strew along the paths of night
Golden sands?

Little feet,
Entered on a thorny way;
Will it lead to day
And renown?
As its rugged steepes are trod,
Will they climb to God
And a seraph's crown?
Where the loving Saviour goes,
Finding friends or foes,
Will they follow till life's close,
As is meet?

Little eyes,
May they wear an angel's guise
In the upper skies!
Little hands,
May they, doing God's commands,
Rest in fairer lands!
May these little feet,
Thee, dear Saviour, run to meet
At Thy mercy seat;
And with joys for sins forgiven,
Press to heaven!

—Congregationalist.

NOTICES OF NEW BOOKS.

The Revelation of Law in Scripture: considered with respect both to its own nature, and to its relative place in successive dispensations. The third series of "The Canning Lectures." By PATRICK FAIRBAIRN, D.D. Edinburgh: T. and T. Clark.

This is one of the most important Theological works which have appeared in recent times, and should find a place at once in all College libraries. We can scarcely imagine a greater blessing to our Theological students, than that they should be well drilled in the contents of these lectures. Dr. Fairbairn is no slavish follower of that which is old, but he is too strong a man to be taken captive by that which is new. If, for the most part, he prefers the old landmarks, he is prepared to give reasons which no doubter will find it easy to gainsay. We feel as we read his pages, how puny

and feeble many writers of our day are, and never more so than when they superciliously curl the lip at those who cannot appreciate the beauties of an "advanced" Theology. Dr. Fairbairn's work consists of nine lectures. I. Introductory: on prevailing views in respect to the Ascendency of Law. II. The Relation of Man at Creation to Moral Law. III. The Revelation of Law, strictly so called, viewed in respect to the Time and Occasion of its promulgation. IV. The Law in its Form and Substance. V. The Position and Calling of Israel as placed under the Covenant of Law. VI. The Economical Aspects of the Law. VII. The Relation of the Law to the Mission and Work of Christ. VIII. The Relation of Law to the Constitution, the Privileges, and the Calling of the Christian Church. IX. The Re-introduction of Law into the Church of the New Testament,

in the sense in which Law was abolished by Christ and His Apostles. These lectures are followed by three Supplementary Dissertations: I. On the Double Form of the Decalogue. II. On the Historical Element in God's Revelations of Truth and Duty; and III. On whether a spirit of Revenge is countenanced in the writings of the Old Testament. And the volume concludes with an Exposition of the more important passages on the Law in St. Paul's Epistles, extending over 120 well-covered pages. No one acquainted with the recent phases of Theological sentiment in this country, and with the prevailing tendencies of the age, can fail (Dr. Fairbairn says) to perceive the special appropriateness of the subject of this volume, as a theme for discussion at the present time. And we are thankful that the discussion has fallen into the hands of one so capable of doing it justice.

The Ante-Nicene Christian Library: Translations of the Writings of the Fathers, down to A.D. 325. Edited by the Rev. ALEX. ROBERTS, D.D., and JAMES DONALDSON, LL.D. Vols. IX. and X. Edinburgh: T. and T. Clark.

The ninth volume of the "Ante-Nicene Library," translated by Dr. Roberts and the Rev. W. H. Rambant, A.B., contains the second portion of the writings of Irenæus. The tenth volume, translated by the Rev. Frederick Crombie, M.A., contains the first portion of the writings of Origen. We have repeatedly expressed our sense of the value of this series of the writings of the early Fathers. The editorship is all that can be desired. The introductory and biographical notices, and the Indices, are complete and valuable.

Ecce Deus. Essays on the Life and Doctrine of Jesus Christ, with Controversial Notes on "Ecce Homo." By JOSEPH PARKER, D.D. Third Edition. London: Hodder and Stoughton.

We are somewhat amused now, at the speculations in which we indulged in August, 1867, touching the possible authorship of this volume, or rather, touching the possible explanation of what seemed strange, unaccountable, and self-inconsistent in the volume. In our notice of it, we expressed very high admiration of its general character, and, with equal frankness, the regret with which we read certain portions of it.

A month later, we entered into some discussion of the parts to which we took serious objection. And now on a further study of the book, and on a careful review of our own words, we find nothing to retract or qualify; and we confess, to not a little surprise, that further reflection has not led to any modification of Dr. Parker's charges against what he calls the Sect-Churches, in the tenth chapter of "Ecce Deus." His description of the Church (the "organised sects") as "the weakest, and, humanly speaking, the most despicable institution which men are now tolerating," is not "according to truth." But we have no wish to revive the controversy—only so long as certain passages on the amusements which the Sect-Churches condemn remain unaltered, we must enter our protest against them. It gives us pleasure, notwithstanding, to repeat what we said in concluding our former notice: "We wish it to be understood, that we regret the existence of blemishes, mainly because of our high appreciation of the value of the book. Its blemishes are to the book itself only what *faulds* are, geologically, to a great stratum, or system of rock."

Sermons preached in the King's Weigh-house Chapel, London. 1829—1869.

By T. BINNEY. London: MacMillan and Co.

Mr. BINNEY has done at last what his friends have long wished him to do—given them, in a collected and corrected form, some of those sermons which, though "preached in the King's Weigh-house Chapel," were likewise preached elsewhere, in circumstances which gave his ministerial brethren and the general public an opportunity of hearing them. The goodly volume before us contains seventeen sermons, all, with the exception of three or four, of this order. And those who remember hearing the sermons on "The Words of Jesus, and what underlies them," "The Blessed God," "Men in Understanding," "Natural and Revealed Religion," "Regeneration and Renewal," "The Creed of St. Paul," "Rationalism at Corinth," and others, will read them with all the more interest because they heard them. And we think they will not be disappointed. Much as these sermons owed in their delivery to the soul and voice of the preacher, they contain so much of sound and careful exposition, so much of clear and conclusive argument, so much of

stirring and eloquent appeal, that they cannot be read without profit and satisfaction. The volume, it will be seen, contains a memorial rather of Mr. Binney's general ministry, from "1829 to 1869," than of his home and pastoral ministry. A series of sermons in which we should find the every-day thought and life of the Weigh-house pulpit during these forty years reproduced, would be a fitting sequel. But such a series we scarcely hope to see. The second volume which our honoured brother contemplates, "if life and leisure be granted, and circumstances warrant," may give to him, however, an opportunity of reproducing more of his ordinary discourses than are found in this first. One thing it is most gratifying to know, that after so long a ministry—a ministry of so much intellectual excitement, and a ministry in the midst of controversies so great and vital—Mr. Binney avows his unchanging faith in the Old Gospel. The first sermon in this volume, on "The Words of Jesus," is one of the latest, so far as production is concerned, and we find him saying in it, "We know of no way in which the troubled thoughts, the questionings and perplexities, which the words of the text ('I am the way, the truth, and the life'), so naturally suggest, can be met, or any defensible sense given to the text itself, but that which is furnished by the doctrinal statements of the orthodox creed."

The History of Balaam, in Five Discourses.

By Rev. W. ROBERTS. London: Elliot Stock.

THESE five discourses are entitled "Bal-

am," "The Way of Balaam," "The Prophecies of Balaam," "The Counsel of Balaam," and "The Fate of Balaam." The contrasts which appear in the character of the great diviner, Mr. Roberts states thus: "An honest and a truthful man; an independent and (in a certain sense) high-minded man; a God-fearing and religious man. Such is Balaam, the son of Beor, of Pethor, on one side of his character. And yet he is a bad man despite his many virtues, and a man who finally perished miserably with the enemies of God's people. A strange phenomenon, indeed, this Balaam! A diviner and a prophet; a heathen soothsayer, and an inspired servant of the Lord; a man full of the richest endowments, animated by many very noble impulses, uttering the most exalted sentiments; and yet, a man whose heart was rotten at the core, whose life is only written as a warning against sin, whose death was one unmitigated tragedy." A problem and a study, Mr. Roberts rightly characterises the history of Balaam. The problem is not easily solved, and we do not feel sure that Mr. Roberts's solution is the correct one. What he ascribes to conscience and high moral impulses, may, we think, be accounted for on other grounds. But the question is difficult, and the position taken by Mr. Roberts is no objection to his book, which we most cordially commend as one that may be of great service to students of Old Testament history. The practical lessons of the Life of Balaam make it a book for all classes.

CONGREGATIONAL REGISTER.

February—March.

[To prevent mistakes and delay, all communications for the Register should be addressed to the Editor, 2, Ivy Lane, Paternoster Row, E.C., and marked on the envelope "For Congregational Register."]

CHAPEL FOUNDATION LAID.

Feb. 16. LANDPORT, by R. E. DAVIES, Esq. Address by Rev. T. G. Beveridge.

NEW CHAPELS OPENED.

Feb. 25. Bellevue, HAIFAX, by Rev. Newman Hall, LL.B.

Dec. 20. St. Jean du Gard, FRANCE (Pastor, M. Guibal), by Pastors Byse and Reymond.

CHAPELS RE-OPENED.

Feb. 19. ST. HELEN'S (Pastor, Rev. R. J. Ward), by Rev. J. A. Macfadyen, M.A.

Feb. 25. Hopton Chapel, MIRFIELD (Pastor, Rev. J. Cameron), by Rev. J. R. Campbell, D.D.

" " SWINDON, Village Chapel, by Rev. T. G. Horton.

Mar. 10. Princes St., NORWICH (Pastor, Rev. G. S. Barrett, B.A.), by Revs. H. Allon, and N. Hall, LL.B.

SCHOOL-ROOMS OPENED.

- Mar. 7. **GREAT HORTON**, by Revs. N. Hall, LL.B., and A. Hannay.
 " " **Morley Green, WILMSLOW**, by Revs. J. Bedell and Watson Smith.

DEBT CLEARED.

- Mar. 6. **Parsonage House, Whitworth**, near **ROCHDALE**, Pastor, Rev. J. Oddy.

ORDINATION.

- Mar. 10. **Mr. J. RICHARDSON**, Cheshunt and Highgate Colleges, at Dukinfield, as Missionary to Madagascar. Field of labour described by Rev. J. S. Wardlaw, M.A. Prayer, Rev. J. T. Barker, B.A. Charge, Rev. J. Hutchison.

RECOGNITIONS.

- Nov. 17. **Rev. D. NIMMO**, Victoria Parade, Melbourne. The Revs. R. Connebee, W. B. Fletcher, M.A., W. Moss, A. M. Henderson, R. Laishly, and A. Gosman took part in the service.

- Feb. 9. **Rev. J. KNAGGS**, Stratford. The service was conducted by the Revs. Dr. Ferguson, F. Soden, S. McAll, C. Dukes, M.A., E. T. Egg, and T. Aveling.

- Feb. 17. **Rev. J. H. GWYTHER, B.A.**, Stalybridge. T. Jones, Esq., Revs. T. Sainsbury, B.A., B. E. Long, C. Scott, LL.B., A. Muir, E. Hassan, and J. Mann took part in the proceedings.

- Feb. 23. **Rev. D. HOESCRAFT**, New Hampton. The Revs. G. H. Jackson, G. S. Ingram, C. Gilbert, J. Sugden, B.A., G. B. Scott, and R. Goshawk spoke on the occasion.

- Feb. 25. **Rev. J. BROADHOUSE**, King's Cliffe. The Revs. B. O. Bendall, R. W. Dale, M.A., T. Islip, P. J. Rutter, and J. Hedges took part in the service.

- Mar. 10. **Rev. SAMUEL PEARSON**, M.A., Liverpool. Revs. J. Kelly, Dr. Halley, H. Stowell Brown, J. R. Welsh, P. T. Forfar, F. H. Roberts, and James Mann and took part in the services.

CALLS ACCEPTED.

- L. T. **McLEAN**, of Glasgow University, to Gainsborough.

- E. **GREENWOOD**, of Victoria College, to Emerald Hill, Victoria.

- W. A. **MILLS**, of Hackney College, to be co-pastor with Rev. S. Steer, Castle Hedingham.

J. **PARNABY**, of Wilsden, to Hope Street Chapel, Hull.

F. J. **Le CERE**, of New College, to West Cowes, Isle of Wight.

J. **SHAW**, Ewell.

REMOVALS.

Rev. E. **NOBBS**, Fareham, to Dudley.

Rev. E. **BOLTON**, Brixton, to Preston.

Rev. D. **DAVIES**, East Grinstead, to Bromsgrove.

Rev. F. F. **THOMAS**, Torquay, to Harrogate.

Rev. E. **BARKER**, Picton, to Garafraxa.

Rev. J. W. **ATKINSON**, Canonbury, to Latimer Chapel, Mile End.

Rev. W. J. **HOLDER**, Rotherfield, to be Assistant to Rev. J. H. Hitchens, Luton.

Rev. J. **REDMAN**, Nuneaton, to Desborough.

Rev. W. E. **DARBY**, Stock, to Chippenham.

Rev. A. **BUTLER**, Stonham, to Biddings.

Rev. J. C. **BURNETT**, Burnham, to Saxmundham.

RESIGNATION.

Rev. T. **MORGAN**, Lendal Chapel, York.

DEATHS OF MINISTERS.

Feb. 2. **Rev. E. OLLERENSHAW**, Windhill, near Bradford. Age, 58. Length of ministry, 3 years.

Mar. 1. **Rev. R. JESSOP**, Warrington. Age, 66. Length of ministry, 41 years.

Mar. 16. **Rev. C. T. SMITH**, Reigate. Age, 85. Length of ministry, 43 years.

DEATHS OF MINISTERS' WIVES.

Feb. 11. **Mrs. LANCE**, wife of Rev. J. W. Lance, Newport.

Mar. 9. **Mrs. BISHOP**, widow of late Rev. J. Bishop, Axminster.

Mar. 14. **Mrs. THOMPSON**, wife of Rev. J. Thompson, Lightcliffe, Halifax.

TESTIMONIALS.

To **Rev. J. S. HALL**, on leaving Falcon Square. Purse and timepiece.

To **Rev. W. SLATER**, on leaving Holly Walk, Leamington. Purse.

To **Rev. J. HOYLE**, on leaving Rotherwell. Purse.

To **Rev. J. W. ATKINSON**, on leaving Canonbury.

To **Rev. J. FOSTER**, on leaving Plais-tow. Purse.

The **MERCHANTS LECTURE** will be delivered (D.V.) by **Rev. T. W. Aveling**, at the Poultry Chapel, on Tuesday, April 6, at noon precisely.

FOREIGN CHRISTIAN WORK.

Quarterly Supplement.

OUR MISSION IN SHANGHAI.

By the Rev. William Muirhead.

SHANGHAI is situated on the banks of the river Whang-pu, an arm of the great Yang-tsze-kiang, and about fourteen miles from the point of junction with it. The longitude of the place is $121^{\circ} 30' E.$, and the latitude $31^{\circ} 10' N.$ The city is one of the third order in China, but is of the first maritime and commercial importance. Its walls are nearly four miles in circumference, and twenty-five feet high. Its population is about 400,000, the majority of whom, perhaps, live outside the city walls. There is a large amount of native shipping, lying in tiers together of twenty or thirty junks. Shops and places of business follow each other in a continuous line through a long series of streets. There are three foreign settlements: the French, which is nearest the city; the English in the centre; and the American on the other side. Of these the English concession, held by right of the first treaty with China, is the most important.

I.—THE RISE OF THE MISSION.

This was in 1843, when the late Rev. Dr. Medhurst and Dr. Lockhart proceeded to Shanghai for the purpose. It was shortly after the conclusion of the first treaty with the Chinese Government. These brethren were honoured to be the first Protestant missionaries who established themselves in the northern portions of the Empire, and the wisdom and propriety of the measures they adopted have been abundantly shown. There were necessarily many difficulties connected with the work at the outset, but these were prudently overcome, and the Mission was started under the most promising auspices, having in Dr. Medhurst an able and accomplished Chinese scholar, who had been engaged in Batavia for more than twenty years previously, and in his devoted colleague one who, by his medical skill, attracted and benefited thousands of the natives. A suitable locality was chosen for the commencement of the Mission. A chapel was erected in the city, and a Chinese hospital in the English concession, the latter at the expense of the foreign community, by whom it has been maintained to the present time.

II.—THE LABOURS OF THE MISSION.

From the very beginning, happily, Dr. Medhurst was able to enter actively on his work by his acquaintance with the language, and he commenced preaching as soon as possible. In his own house, and subsequently in the native chapel, he had numerous audiences, that were drawn together by curiosity and novelty in the first place. In the hospital, also, interesting congregations were convened, to whom from day to day the message of life and salvation was proclaimed. Not contented with these local labours, the brethren engaged in a course of itinerancy among the surrounding villages, towns, and cities. At the outset this was rather hazardous, and could only be done to a limited extent, from the consular restriction laid upon them not to go beyond a day's journey from the treaty port. In the condition of things at the time this was a prudent arrangement, with a view to prevent trouble and ensure greater safety should any trouble ensue.

One consequence of these early tours was that the brethren in question became universally known, and their names are familiar to the country people, being spoken of as the general cognomen of all missionaries, even at this distant date. In the onward course of years their staff was increased by missionaries from England and America, both from our own and other Societies. This added much to the efficiency of the Mission, and both in the city and the country was the work carried on in an extended manner.

In addition to these direct preaching efforts, other important aids were not lost sight of. Among these we regard as pre-eminent the revision or re-translation of the sacred Scriptures. This had been resolved on by a committee of missionaries at Hongkong, with the sanction of the Bible and Missionary Societies. Several were delegated from different stations to meet in Shanghai in 1847, and undertake the task. Dr. Medhurst was chairman and chief labourer in it. When the New Testament was finished, it was deemed advisable to accomplish the Old Testament in the same manner, principally on account of the advancing age of the senior member of the committee, whose services were invaluable in such a work. In six years from the commencement of the undertaking it was brought to a satisfactory completion, and forms a noble monument of the ability and fidelity of those who were engaged in it. We may here observe that while this difficult work was being carried on, a harassing controversy was brought about in reference to the most appropriate terms for God and Spirit in the Chinese language, and our honoured friend had a chief part in contending for the right. Besides these various labours, tract and printing operations had to be attended to, with a view to render the Mission as perfect as possible, and to increase its efficiency among a heathen people.

III.—THE RECEPTION OF THE MISSION.

As might have been expected, this has been of a very varied kind. Looking at it in general, it must be regarded as highly satisfactory. The Chinese are not of that barbarous and savage character which has been met

with in other Mission fields. They have a sense of propriety and civility which, when they please, they can show in a most gratifying manner. At the same time, there are elements in their national character, in the very temper and form of their civilisation, which do not look kindly in application to foreigners. And we have been called to realise these in ample measure. They are accustomed to esteem us as no better than barbarians and devils, and such are the epithets most naturally given to us by old and young, learned and unlearned. It partly arises from our living beyond the bounds of their own peculiar circle, and not sharing in the benefits connected with it. The surrounding nations or communities have always been considered as inferior to themselves, and, perhaps with a degree of reason, been designated accordingly. We have been classed amongst them, and have had to share in the appellations commonly assigned them. There may be other occasions for this state of things, but the case is so more or less in all parts of China. In view of it the reception given to us deserves to be noticed. From the first we have been familiar with these contemptuous and dishonouring terms. They were often addressed to us. We seemed to be known by no other titles, and they are among the people themselves our ordinary appellations.

Some were disposed to look upon us as missionaries with great curiosity. It struck them with surprise that we could speak their language, and were engaged in the laudable endeavour to do them good, and exhorting them to become virtuous and upright and honest in their dealings. This identified us in their estimation with their own good men, and our doctrine with their eminent sages. Nothing could surpass these, of course, and it was thought highly complimentary to place them and us on common ground. So excellent and true are these teachings of the venerated sages of China supposed to be, and so tenaciously held as a matter of course, that even in the perverted form they now assume they are never called in question, and our tenets are often represented as analogous when we are actively insisting on their perfect contrariety. While we are inculcating upon them the being and personality and worship of God, they will say it is very good, as we are teaching them to worship heaven and earth, which now form the highest conceptions of divinity in the minds of the Chinese. While we are enforcing the claims of Christ as the Lord and Saviour of mankind, they will acknowledge it is all very true, and that He was in the West what Confucius is known to be in their favoured country.

Others are impelled by curiosity to ask strange and ridiculous questions as to our manners and customs, our dress and appearance, our country and its productions, our language and literature, our Queen and government; and these have to be parried or answered in the best way possible. There are many also imbued with bitter hatred and scorn in regard to us and our teaching, because of our foreign origin and the Cross which it is ours to proclaim amongst them. These literati are so thoroughly impregnated with their Confucian ideas, that as we have the reputation of being opposed to them,

we are often met with an indignant scowl at their hands. They cannot tolerate us on account of the offence of the Cross, and in our public services we have frequent occasion to enter into deepest sympathy with the Apostle in this respect. There is no place, we believe, where his experience in the case of the philosophic Greek obtains so fully as in China at the present day.

But our reception has not been without instances of a painful kind. Especially in our missionary journeys into the interior we have not seldom encountered difficulties and trials that made us concerned as to whether or not we should escape with our lives. There are many ill-disposed and turbulent men in various parts who are always ready for an outbreak, and though restrained by the strong arm of law, occasions do arise for insurrection and trouble. The presence of foreigners often furnishes matter for an *emeute*, and it requires careful dealing when this disposition is apparent. Instances might be given of the peril and suffering to which we have been exposed in remote districts from the conduct of men of this stamp, who, in addition to the free use of the wildest epithets and threats, and yells of "Beat and kill!" have indulged in missiles of various kinds, regardless of the mischief and pain they were inflicting upon us. We are always liable to attacks of this nature, particularly in unknown and untried districts: and a missionary venturing as he ought to do into these regions, for the sake of preaching the Gospel, must be prepared for the most violent consequences. It is his not to count his life dear unto him, that he may finish his course with joy, and the ministry he has received from the Lord Jesus.

IV.—THE RESULTS OF THE MISSION.

We cannot be expected to estimate these in any very proper manner. The calculation of influence does not depend on us, nor is it possible for us fully to enter into it. Our labours have been so widely extended, and exerted in such a variety of ways, that while we have endeavoured to do our duty, we must leave results with God. At the same time, it is gratifying to be assured that we have not laboured in vain. When the Mission was commenced there was almost universal ignorance of Divine things. The Roman Catholics had been at work for some centuries, but under such disadvantages, and they had prosecuted their labours in such a way, as availed little for the general enlightenment of the mass. Wherever we went, "darkness covered the earth, and gross darkness the people." In obedience to the Divine command, preaching was vigorously engaged in, and this has all along been the characteristic of our Mission. The chapels were well attended from day to day, and hundreds and thousands in this manner came to know the truth. Our itinerant efforts in the neighbourhood and the country were also carried on very extensively, and untold multitudes were thus made acquainted with the follies of idolatry and the tidings of salvation through Jesus Christ. Books and tracts were distributed far and wide, and numbers were supplied to the junkmen for transmission

to the interior. We have hope that by these means the Gospel has been diffused over a large region, and requiring only to be actively maintained, so that with God's blessing salutary results may be brought about.

In connection with our more stated labours, Churches have been formed in various directions, and notwithstanding the ordinary measure of trials pertaining to them, we have reason for thanksgiving and joy on their account. The cause made little progress in this way at first. Everything seemed so new and strange to the people, that they required time to overcome their doubts and prejudices, and respond to the calls and invitations of mercy. One of the first was an interesting case of a tea merchant, who was a devoted disciple of a recently-established Reformer, about 800 miles from Shanghai. He was a rigid Confucian, but differed in some things from the standard commentator in the native classics. There was much to approve in the moral character and earnestness of the disciple, who came under Christian teaching. In conversation on the subject he asked about the evidences of our religion, when the miracles in particular were adverted to. He looked sneeringly upon the whole, and said that the Bhuddist priests could perform things of the same kind to any extent, and their books were full of such stories. The experimental power of the Gospel was then narrated to him in the case of the missionary himself, to which he listened with the deepest interest. The tears were observed trickling down his cheeks, and he at once declared his acceptance of that which was capable of producing these results. Converts were gathered from various classes, both of men and women: some in good position and circumstances, others from the humbler walks of life. Scholars renounced their sceptical philosophy; common people abandoned the absurd superstitions and idolatries to which they had been accustomed; and in not a few instances persecution and trial had to be undergone for the faith of Christ.

Three of these literary men have been ordained, and appointed to the charge of native Churches in the city and the country. Several are also engaged in similar duties, though not as yet consecrated to the work of the ministry; and we have much satisfaction with the manner in which they discharge their trust.

Prior to the time when the rebellion ravaged the surrounding districts, we had a number of Mission Stations, which were prospering very well. Many of these have been broken up and left desolate, the converts having been scattered and the work unable to be resumed. At present we have seven places where services are regularly held, and with one exception where Churches have been formed. The most distant is 200 miles from Shanghai. The membership in all amounts to about 800, but the list on our books from the commencement is fully three times that number. We shall only say of many of them, that we rejoice with trembling in view of their Christian character and conduct and good hope through grace. We are gratified at what we see and hear in their case, considering the circumstances in which they have long been placed, and by which they are

surrounded. The Gospel has shown itself to be the power of God in their salvation; and the increase of their numbers, their holiness, their piety, is the object of unwearied solicitude and earnest prayer on the part of those who are placed over them in the ministry.

V.—THE WANTS AND REQUIREMENTS OF THE MISSION.

It is easy to say that we need more men and means. This is an ordinary demand in regard to every Mission field, and there is no place where it is more urgent than China, in connection with the immense population and the wonderful facilities we enjoy for labouring amongst them. Would that our Christian young men in different Colleges laid this matter to heart, and considered the obligation resting upon them from the love of Christ, the vows of personal consecration which they have made, and the call addressed to them from China:—"Come over and help us." What earnest appeals might be presented to one and all on these grounds! But we forbear. Only let us say that there is nothing in the climate or the language of the country to operate as an impediment to young men of good health and abilities, in devoting themselves to this work. Many have entered into the field, and borne the heat and burden of the day. They have mastered the language in an available manner, and rejoice in the unequalled opportunities given them of preaching Christ and Him crucified to the heathen all around. They envy not the home pastorate: they regard it as a much higher honour conferred on them to stand in the forefront of the battle. They magnify their office, and plead that others would unite with them in the glorious work. Will none—will not many respond to their burning appeal? We might ask for increased resources at the hands of the Christian Church. The same claim is made from every quarter. We allow it, and simply pray that the whole case of Missions to the heathen world may engage the attention of Christians as it ought to do, and so there will be no occasion for contracted or diminished effort on the part of our various societies, as there is often reason for being.

But what is to be done? We submit our view of the matter. There are about 100 Protestant missionaries from different Churches in England, Germany, and America, labouring in China. These are scattered over a vast expanse of country from Canton to Peking and the Great Wall. They are to a large extent separated from each other by denominational creeds and distinctions. While maintaining the utmost friendliness with each other, and often co-operating in religious efforts, they are necessarily dissociated; and being in many instances feeble in their respective Missions, they are unable to accomplish the work they might otherwise do. Without affecting the constitution of things at home in the slightest degree, could no arrangement be made more effectually to unite our forces, to conjoin our Missions in the field? Is there no possibility of more fully husbanding our strength, economising our resources, and extending our march into the inner wilds of heathenism? This would be the result of such a scheme,

and if Christian principle and charity burn warmly in our bosoms, if we are animated and constrained simply by the desire to spread the Gospel among our fellow-men, where is the difficulty of so far reconciling or merging our ecclesiastical differences? It would be a pleasing state of things in the view of the native converts. It would identify them with each other. It would place them in circumstances more easily at first to support a native ministry, and strengthen and sustain them in their profession of Christianity. Further, it would show the oneness obtaining among us in the sight of the heathen. It would illustrate to them the conjoint power and progress of our holy religion. And besides, it would bring about one desirable state of things, namely, that all the missionaries would be able to report home what was the condition of the native Church at such a place, its standing and character and prospects, instead of each Mission being called to act on the selfish and individual principle of indicating its particular success and its own limited line of operation. By this means, also, missionaries might be advantageously sent to other parts of the country which are at present unoccupied, as a sufficient number would be left to superintend the more local and stated work, while others might prosecute an evangelistic or apostolic course, for which, perhaps, they were better fitted, and so the glorious Gospel would be more abundantly preached in the regions beyond.

THE GROWTH OF A MISSION: CALCUTTA.

By the Rev. Edward Storrolo.

In the last Quarterly Supplement an account was given of missionary work among the barbarous races of South Africa, Madagascar, and Central India; we will now narrate the progress of the same work under very different circumstances, and among an entirely different population.

Calcutta is the chief city in Asia. Bombay may have as much commerce, and one or two Chinese cities may have a larger population; but as the capital of our Indian Empire, as the residence of half-a-million people, close to whom live a million more, and the port through which almost all the export and import trade of the Gangetic Valley flows, with its population of at least eighty millions, Calcutta stands unrivalled. Its importance as a centre of Missionary effort was understood even at the end of last century, and the first Baptist missionaries would have settled there, doubtless, had the British Government allowed them to do so; but they never ceased, from the neighbouring Danish settlement which gave them refuge, to labour as far as possible for the conversion of the great capital itself.

The history of religion there since the days of the first missionary, Kiernander—who settled in Bengal on the invitation of Clive—of Henry Martyn and Dr. Carey, deserves to be written. We shall, however, in this

paper only attempt to give a sketch of what has been done during the past twenty years, by one of the six Societies which have for some years been labouring there.

Mr. Forsyth was the first person connected with the London Missionary Society who went to Northern India. He was not permitted to settle in British territory, and therefore took up his residence in the Dutch settlement at Chinsurah, thirty miles above Calcutta, in the year 1799. His connection with the Society was subsequently dissolved, although he laboured in the two remote towns with more disinterestedness than wisdom, until his death in 1816. It was in that year that two missionaries of the Society first settled in the capital itself. One of them, Henry Townley, will be lovingly remembered by many who read these lines. He did not remain in India seven years, but he did a great work, and won the lasting esteem and admiration of many by his singular kindness and generosity. The work thus well begun was prosecuted by others, when at the beginning of 1849 it had attained the following dimensions :—

There were two English Chapels ; one of them was strong and self-supporting, the other was small, and had but one service on the Sabbath ; no Church had been formed, and the entire amount contributed to religious purposes did not average £25 a year. There was a native Church at Bhowanipore, a suburb close to the city, having ten members, and presided over by a European missionary. The people were poor, and gave nothing to the support of their minister, and the whole of their contributions to religious objects did not reach £5 in the year. In the villages to the south and east of the city, four native congregations existed, having a Christian population of 550, of whom about 125 were Church members. These congregations, with the schools belonging to them, in which there were fewer than 200 boys, cost the Mission more than £200 a year, and toward this amount the people themselves contributed nothing. Within or near the city five day-schools existed, having about 520 scholars, whilst in the Institution at Bhowanipore there were 450 boys. The education given to these was entirely free. There were no day or zenana schools for Hindoo girls, but about twenty-five orphans and daughters of native Christians were educated in a boarding-school. The Mission buildings were, with the exception of Union Chapel and the pastor's house belonging to it, all frail and poor, being for the most part composed of mud or wattle, with thatched roofs. Seven European missionaries and five native catechists formed the clerical staff of the Mission. The time of the former was about equally divided between teaching, preaching to the heathen, and ministering to the native Christian congregations, whilst the two English congregations occupied a considerable portion—perhaps half the time of two of them. The catechists could do little if left to themselves, for neither intellectually nor spiritually were they strong ; their time was occupied in preaching to the heathen, looking after the native Christians, and teaching in schools. Such was the Mission just twenty years ago ;

since then it has greatly changed, and the following statements will show that in almost all directions decided progress has been made.

The BUILDINGS now belonging to the Mission are very different to what they then were. The advisability of having more convenient premises in which to prosecute the educational work of the Mission, led Dr. Boaz to visit England in 1847, to collect funds for this purpose. Through his exertions chiefly, a very suitable piece of land was purchased at a cost of £1,500, and on it a very convenient and handsome institution, capable of accommodating 1,100 scholars and students, was erected, together with a good house for one of the tutors, and a suite of eleven rooms for converts from the Institution, and students for the Ministry. These cost, with the land, nearly £7,000. Subsequently one of the upper wings of the Institution was converted into a dwelling-house, thus making the third belonging to the Mission, instead of the one it alone had at the beginning of the period under review. Shortly after these were completed, the Government needed the land on which the English Chapel at Cooly Bazaar stood, and as it was then usually full on the Sabbath evening, Mr. Storror resolved to build one much larger and more beautiful. This was done at a cost of nearly £1,000, and like the Institution buildings it was soon freed from debt. Preparations were also made for the erection of a minister's house, and £200 secured for this purpose, which has since been increased to £400.

For many years the native congregation at Bhowanipore met in a room ; but when the new Institution was erected, the old building was fitted up as a chapel by its pastor, Dr. Mullens. This has recently given place to a new and substantial structure, which has cost, with the land on which it is built, £1,160. One-half this amount was contributed by Europeans ; but probably no native Christian community in India ever undertook such a work or contributed themselves as much toward it. A house for a native minister, at a cost of £200, has also been built in one of the villages ; Union Chapel improved at a cost of £1,100 ; and some inexpensive schools and chapels erected.

A very gratifying change has taken place in the AGENTS of the Mission. In 1851, six students of the Institution, one after the other, renounced Hinduism under circumstances which greatly encouraged the missionaries, and deeply stirred the native community of the entire city. Of these six converts, three are now most efficient ordained ministers, two are the leading members and deacons of a Church, and the sixth is usefully employed as a teacher. Conversions of a similar kind, though fewer in number, have taken place almost every year since then. These have brought an entirely new element into the Mission. All these converts are of good caste, and several of them from the highest. They belong to families that are socially respectable, and in some instances influential. Nearly all of them are well educated, and some of them highly so. They have thus been able to take a social position much higher than that usually held by native

Christians. Genuine religious principle, operating on natures somewhat superior, has formed them to give, to govern, to work, and to originate, not after the manner of Hindus, or native Christians of the past generation, but after the ideal type of English Nonconformist Christianity. Several of these are now usefully occupied as teachers in Mission schools, and a yet greater proportion as preachers and ministers. Two of them, after being ordained, have been sent to render valuable aid in the missions at Berhampore and Benares. Three others who are ordained, and two preachers of a similar class, continue to labour in the Mission itself, and one devoted catechist has gone to his rest and reward in heaven.

The accession of these highly-trained native brethren has had a marked effect on the Mission in several ways :—

The native preachers of fifteen or twenty years ago were none of them well-educated or ordained ; this rendered it necessary that the European missionaries should amount to seven or eight ; but the number now needed is less, and in several years has been four and five, thus saving a large amount annually for the Home Society. A truer adjustment of labour has also been secured. Formerly all the native Churches had European pastors, no catechist being considered fit for such responsibility. Now, however, they are all under native ministers ; nor is there any cause to regret the change. Various advantages, indeed, have sprung out of it, some of which may be traced in our subsequent remarks.

The important work of native female education has not so much been developed as created in the Mission. The original difficulty of getting any girls to attend school, even when paid for doing so, has often been stated ; now, schools can be formed, and even fees, in many instances, can be charged. The work so energetically commenced by the late Mrs. Mullens has grown, so that now, beside the solitary school we have mentioned, there are five day-schools, and seventeen zenanas are visited.

The FINANCIAL POSITION of the Mission is much improved. This has arisen, to a great extent, from the cultivation of liberality and conscientiousness among its adherents. We have stated how little was formerly contributed at Cooly Bazaar, now called Hastings Chapel. Quarterly collections were, however, established in acknowledgment of the services of the London Missionary Society's agents, and these the year before last amounted to £65, whilst the annual contributions to missionary objects are about £85.

This six-fold growth has been surpassed by the native Churches. At Bhowanipore the people contributed, in 1867, toward their native pastor's income, £60, and to other Congregational purposes, irrespective of the new chapel, £30. If it be considered how little they formerly gave, that Hindu human nature is most reluctant to give, but has enormous powers of receptivity, and that these amounts are, all things considered, far in excess of what the same sums contributed in England would represent, it will be seen that a marked and gratifying change has taken place. Still more

pleasing are the spiritual results, for the ten Church members of 1840 have now increased to seventy-one.

In the four village congregations a marked improvement has been initiated. Formerly they not only gave nothing, but received much, both directly and indirectly from missionary funds, and every charge arising out of religious worship, schools, and the erection and repair of buildings, was paid from the same source. Now, however, the expense to the Missionary Society is not half what it formerly was, and to schools, missions, repairs, and the poor, the people are beginning to give.

The funds of the Mission have been greatly relieved by the introduction of school fees. Formerly education was not appreciated as it is now, and the people then who were rich were unwilling to pay for it, especially if given along with Christian instruction. It was deemed advisable, however, in 1856, to introduce a charge of sixpence a month for each scholar attending the Institution, and the amount has been repeatedly increased until it has reached £551 in the year. Charges are also made in the inferior schools. Few things so forcibly exhibit the change in Hindu opinions and feeling as the amount they will now pay for a good education.

As this exhibits the change produced outside Christianity, so the creation and success of a Family Pension Fund for the Widows and Orphans of Native Christians generally, and largely supported by the converts of the Mission, is a gratifying and conclusive proof of the growth of self-reliance and benevolence in the community. It is managed with great judgment; the number of subscribers and the amounts they pay are large, and the accumulated capital is now £4,000. The Fatalism accepted by all Hindus and Mahomedans, leading to the utmost improvidence, and their want of truthfulness and confidence in one another, renders it impossible for such a fund to exist among *them*, and hence the significance of the existence of this one.

Certain sums have also been collected, and others bequeathed to the service of the Mission, which are of considerable service, though the interest they yield is alone available. A member of Union Chapel bequeathed £200 to the Bhowanipore Institution; another member, £1,000 for the support of a native preacher; another, a moiety of a house worth £60 a year to Union Chapel. The Rev. W. H. Hill raised a fund of £150 for a village station; the Rev. E. Storrow, one of £500, for the widows and orphans of missionaries, and a Pastor's Retiring Fund of £300; and the late Rev. A. F. Lacroix, one for students and itinerating, amounting to, we believe, £400. Thus funds and property have been acquired, originally worth £12,000, and now almost double that sum; and irrespective of congregational collections and subscriptions, now largely in excess of what they formerly were, the Mission has an annual income of nearly £1,000 from the sources thus created, no part of which formerly existed.

We have exhibited the external and more appreciable aspects of a

Mission's progress, but it has advanced in other directions. The number, intelligence, conscientiousness, piety, self-reliance, and zeal of the native Christian community are greatly in advance of what they were, and its social position and weight is very much higher.

Growth of this kind, exhibited in such various forms, and illustrative of what is, more or less, taking place in numerous instances, should convince those who question the success of Missions, that there are very marked results, and a perceptible advance toward independence and self-support, and stimulate and encourage those who give and labour at home.

IS ANY GOOD BEING DONE AMONG THE JEWS?

To answer this question fully would be to write a large volume; for hundreds of pages might be filled with instances in which the Gospel has proved "the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. i. 16); though the Christian Church has for many centuries reversed the apostolic order and preached to the Jew last. A few facts, however, of recent occurrence may be noted, especially from the diaries of the missionaries maintained by the British Society for the Propagation of the Gospel among the Jews.

It is observable that in many parts of the Continent, where Rabbinism, Popery, and lifeless Protestantism, had united to keep the people in utter ignorance of the Gospel, Jewish converts have proved most powerful agents in quickening the Christian communities and promoting pure and vital godliness. A striking instance of this is seen in Bromberg, a town in the north-east of Prussia, with a population of between thirty and forty thousand, to which place the British Society sent Dr. Koppel as their Missionary five years ago. At that time a rationalist clergyman occupied the pulpit of the Protestant Church, and there was scarcely a true Christian among all the inhabitants. Since then, thirty-five Jews and Jewesses have declared their faith in Christ, through Dr. Koppel's ministry, and he now has a little Church in his own house, consisting of more than twenty believers, eleven of whom are converts from Judaism; and besides these about sixty orphan children, Jewish and Gentile, who are sheltered, fed, clad, and carefully trained up in the nurture and admonition of the Lord. All this is the creation of a single Missionary, himself a Christian Jew; and his work is gradually extending its influence throughout the district around him.

In a large city in Turkey, where the same Society, five years ago, began its labours, not only have several of the adult Jews and Jewesses given evidence of true conversion to God, by facing persecution and enduring heavy loss on account of their principles, but classes of young men meet at the Missionary's house in succession through the various parts of the day—arranged according to their degrees of knowledge and of religious

experience—for progressive instruction. One class consists entirely of believers who come together for prayer and mutual edification with the help of the Missionary ; another is composed of inquirers, and others come to learn English or French. Besides this, a school has been established, first gathered in the Missionary's kitchen, and now removed, through the need of more accommodation, to a room hired for the purpose. Here a qualified teacher has been engaged, and every branch of an ordinary useful education is thoroughly taught. Let it be remembered that this is in Turkey, where, in former days, the people would as soon have expected to see the sun fall from heaven, as to witness the slightest stir of mental or moral improvement.

There are two other spots, in the same country, where a similar regeneration is in process through the same kind of agency ; and one of the little schools for Jewish boys and girls, commenced amidst great difficulties, has already furnished a promising young student to a training institution in Switzerland, where he is preparing to preach the glad tidings to the heathen.

In some cases whole families have been transformed. In the spring of the past year a Jew and his youngest son, a lad of sixteen, living in Kronheim, were led to the knowledge of Christ through a missionary of the British Society. The father was timid, but the son was bold ; and when the former was ready to faint under the cruel treatment he had to sustain from his wife and daughters, this young boy would stand by him and strengthen him. And thus they went on, hand in hand, the son really leading the sire, till they both resolved to make profession of their faith ; and they stood side by side, on the same day, before an assembled congregation, to cast in their lot with the disciples of Christ. After this, they had a daily cross to bear ; but they were faithful, and it was not long before their consistent conduct began to impress those around them. The wife and daughters, who had been such bitter foes, yielded their hearts to the truth. With them, the eldest son gave himself to the Lord, and they are now an unbroken family, united in the bonds of Christian love.

Not only the orphan but the widow has found comfort under the care of Jesus. Early in the past summer, a Jewish lady, in deep mourning and thickly veiled, called one evening at the house of a missionary, holding in her hand a little book which, she said, she had found among the papers of her deceased husband. " I have been reading this little volume," she remarked, " because it was my husband's ; but I find several things in it which I cannot understand, and, as I believe you gave it to him, I thought I would take the liberty of calling on 'you to ask if you would kindly give some explanation. " But," she added, " do not mistake me ; I have not come to you with any intention of becoming a Christian ; quite the contrary. I am a Jewess, and intend to remain so ; but I like to be able to understand what I read, and I thought you would not mind the trouble I am giving you." It was not her intention to become a Christian, and who ever does

intend to become a Christian, till the truth applied by the Spirit of God reaches the heart? However, the truth did come to her with the demonstration of the Spirit and with power. She has, since then, endured severe persecution with unshaken firmness, and she is now with Jesus in His heavenly kingdom. During the last autumn her health became impaired, probably through the troubles she experienced; and, in the early part of November, it pleased God to take her to Himself. Her death was not only peaceful, but joyous.

Not the least interesting of the fields of Jewish evangelisation is found among the Rabbinical schools and colleges which abound in Poland. To these retreats, where Jews often pass almost their entire life from early boyhood, the missionary gains access, and many a young mind, ardent in the pursuit of sacred knowledge, is thus led into the light. Many of the devotees of the Talmud have become mighty in the Scriptures, and, like Apollos, have "mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus is the Christ." The Jewish students at some of the foreign universities are also beginning to visit the missionaries, and some of them receive the word with all readiness of mind, and search the Scriptures daily, whether these things are so.

The limits assigned to this paper forbid further illustration; but it is cheering to know that the British Society, with its twenty-five missionaries in England, France, Prussia, Austria, Hungary, Italy, Turkey, and Africa, is, by God's blessing, doing a good work; and it is to be hoped that its proposed British Christian Home, Orphanage, and Schools in London, for Jews, will soon be reared as a monument of Christian love to the people "whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all God blessed for ever."

CHRISTIAN WORK IN SPAIN.

OUR readers will probably be surprised to know that, notwithstanding the boasted proclamation of religious liberty in Spain, no Bibles can be carried into that country from without—at least not without smuggling or bribing the Customs' officers. And our Bible Society very properly declines to do either. The laws, however, do not forbid the printing of the Scriptures in the country; and the Society, taking advantage of this fact, have resolved to print ONE MILLION copies of separate Gospels (Valera's Protestant version) at Madrid. Orders have already been given for the printing of 200,000 Gospels, 5,000 large Bibles, 25,000 small Bibles, 25,000 small Testaments, and 10,000 large Testaments. The work is now in progress, and the Society looks with confidence to its friends and supporters for the means necessary to accomplish this noble project.

A correspondent of the Bible Society writes from Madrid on the 28th of January:—"I hope your appeal for a million Gospels is being promptly

responded to. Yesterday I watched for half-an-hour a man of faith who was vending, at a halfpenny each, the Gospel of St. John, as fast as he could take the money and hand the book to the scores who were at every moment pressing upon him, and struggling to obtain a copy. The crowd often stretched half across the street, and the police aided to keep order. A fresh packet of fifty had to be opened every five minutes. He sold 1,000 in less than two hours. Such a sight has never before been witnessed in Madrid. It would have done your heart good to see this, and to reflect that, as a fruit of his labours, perhaps 1,000 persons in Madrid were last night reading, for the first time in their lives, the words, 'God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.'

"A large impression of St. Matthew has been exhausted, and, to judge by appearance, the 40,000 of St. John which our good brother has printed will not last long. I have also every day calls from private friends in the provinces, which I supply as best I can, till my room becomes a packing warehouse, and I have no time for my own work, which is a source of regret."

Some of our readers have doubtless seen the account which the correspondent of the *Daily News*, writing on January 25th, gave of the first Protestant service in Madrid, but many have not, and it is so deeply interesting that we reproduce the greater part of it:—

"Yesterday morning I went to Plaza de Santa Catalina de los Donados. I found out No. 2 by following a stream of Spanish people bent on the same errand. The delay in finding the street made me a few minutes late, so the service had commenced when I arrived. As I passed up the staircase I heard, for the first time since I left England, congregational singing to one of Luther's grand old tunes. The room had evidently been a dining or reception room, opening into an ante-room. It had a double row of neat red-cushioned benches, with a narrow passage in the centre, a harmonium in one corner. When I entered the seats were full, and I had some difficulty in finding one. Shortly after it became crowded, and many had to go away, unable to find even standing room. At the extreme end was a small recess with a pulpit, or rather desk. The preacher was a middle-sized man, with a good forehead, and a countenance rather inclined to be handsome. He wore the black gown and white lappets of the Church of England, and the service, which he read in Spanish, was part of her beautiful service. The singing was from a printed sheet of four hymns, which was given to every one on entering. One of these was a translation of that beautiful one of Miss Elliot's, beginning—

'Just as I am, without one plea,
But that Thy blood was shed for me;'

and another was the Doxology. I counted 139 present; but how many of these were Protestants, and how many had come from mere curiosity, of

course I could not tell. That a goodly number, however, were the former, was unmistakably evidenced by the singing, when it is remembered that in the Roman Catholic churches the people do not sing ; all that is left to the priests. This singing was started with a heartiness and a precision impossible amongst those who were not accustomed to it, and the congregation so easily took it up and sustained it as to prove that most of them were familiar with the music. It was the more marked as the majority present were men. There were not a dozen females, nor a half-a-dozen children.

"The preacher, who, I afterwards learnt, was Pastor Ruet, the Spaniard who has done so much for Protestantism in Algeria, took for his text Matthew xxviii., 16th to 20th verses. He is a man of wonderful eloquence, which he wielded with evident power over his audience. I noticed one or two priests among them, besides many of what one might call the 'upper classes.' The discourse lasted exactly half-an-hour, during the whole of which period he was listened to with the most rapt attention. His manner was deeply earnest, without the least approach to 'rant.' After picturing the scene of his text, and expounding the lessons derivable from it, he alluded to the fact that recent events permitted every Spaniard to think for himself, and to exercise the right so long denied to them, but permitted to other countries, of worshipping God according to the dictates of conscience. In the exercise of that right he, a born Spaniard, was conducting the Protestant worship of Protestant Spaniards. The services would be continued twice every Sunday so long as the authorities sanctioned freedom of worship, which, it was hoped, the Cortes Constituyentes would confirm.

"In his enunciations of Protestant doctrine, he very wisely used no fanatical declamation against the Church of Rome and its customs. Such would not do with a people so superstitiously attached to it as the Spaniards are. I have frequently seen them stop a priest in the streets to kiss the hem of his garment ! Gently and calmly he showed how the one Mediator between God and man was so powerful as to render any others quite superfluous. He said he was far from speaking with disrespect of the Virgin ; on the contrary, he felt sure that if departed saints were permitted to see what was going on below, the Virgin's breast must fill with joy at witnessing the first inauguration of Protestant public worship in the capital of Spain. In that worship, rich and gorgeous temples might be all very well where the people could afford them ; but they were not absolutely necessary. A room, a desk, a Bible, and the light of heaven, were all that was really requisite.

"Throughout the whole discourse there was an absence of that system some excellent clergy of our own Church adopt, of talking to the people as if they were children. He appealed as a man to men, and invited them to bring to bear on the question of Protestantism all the learning and intelligence they possessed."

THE
CHRISTIAN WITNESS,
AND
CONGREGATIONAL MAGAZINE.

THE CONGREGATIONALISM OF OUR FATHERS; OR, THE
INTERDEPENDENCE OF INDEPENDENT CHURCHES.

By the Rev. James Watson, B.A., Barnsley.

If it be assumed that, in theory, all action in our Independent Churches begins, proceeds, and is completed and confined within themselves, it will be found that the practice of these Churches is not regulated by such a theory. There is hardly an exception to the fact that these Churches believe that they have *claims upon other Churches* of the same faith and order, and that they act in the conviction that the claims will be admitted. One Church considers itself entitled to the assistance of neighbouring Churches in some religious services it may be holding, and unless those Churches furnish it both with speakers for their meetings and hearers to listen to the speakers, they are regarded as churlish and unbrotherly. Ministers, too, of these Churches consider that they do not properly illustrate the "communion of saints" in their own connexion unless they more or less frequently interchange pulpits and preaching-services with their brother ministers; and we are all disposed to admit the propriety and necessity of such intercommunion. A Church, in the exercise of its undoubted rights, has called a minister to its pulpit—a pastor to rule over them, to feed them with knowledge and grace—and it proposes that this pastor should be inducted into his office by some solemn inaugural services, and it reckons upon the attendance and aid of the neighbouring pastors to assist in their solemn assembly, and to obtain from these pastors a recognition of the propriety of the steps which they have taken, and a reception for their chosen teacher into the fellowship of the pastors and ministers of the district. In the case of the removal of a member of one of these Churches to a distance, inquiry is made for an Independent Church of the place to which he has removed. If there happens to be one, the stranger

approaches it with credentials furnished to him by the Church from which he comes, and both he and the Church that furnishes them, expect and claim for him admission to the Church of his locality, on the sole ground of these credentials, without his being subjected to any questioning whatever. Now in all these cases there is action which is not confined to the Church alone, and in the one last cited it is action which in reality *affects the membership of other Churches*. This is the general practice among Independent Churches, and plainly indicates that our Independency is not regarded by its upholders as inconsistent with an Interdependence, such as is involved in cases similar to the above.

It may now be asked on what foundation those claims rest. One congregation will not show much sympathy with the movements of another unless it have full confidence in the soundness of that other Church in faith, doctrine, and practice. One minister will not change pulpit-services with another unless there be mutual confidence. Pastors of Churches will not commit themselves by sharing in the ordinations and settlements of ministers, unless they have satisfaction with the character and gifts of the new minister. Churches will not receive the bearers of letters of dismission from other Churches without a satisfactory assurance that those Churches supply them only to persons who are worthy of them. This kind of satisfaction, on which the Churches act, implies that those Churches and pastors have a *right* to demand such satisfaction before they yield to the *claims* set up in the cases now supposed. This, then, is the state of the case: Churches that regard themselves as completely Independent, exhibit *claims* upon other equally Independent Churches, which latter Churches admit the claims, after their own *claims* of knowing something of the faith, administration, and transactions of the former have been satisfactorily met. And all these Churches proclaim themselves Independent, although the practice they adopt shows that they must modify their normal Independence in their intercourse with one another. Instead of censuring this kind of mutual claim and right in each other, our conviction is that it ought to be commended, and that our Independent Churches and pastors will act most wisely and scripturally in insisting on a strict and scrupulous adjustment of these mutual relations. And we go further, and affirm that it would be of inexpressible benefit to our Independent Churches if this relation of Interdependence could be introduced into a wider area of Church transactions.

It seems to us that the question which has occasionally been discussed amongst us, of establishing some more systematic means of arbitration and counsel in the several centres of our numerous Churches, would be but an extension of this practice of Interdependence that already exists. We should then have the action of the Churches more concerted, more regular, and judging from ancient precedents, more successful in repressing those evils whose abatement we demand in Churches before we recognise, associate with, and aid them. Against this proposal [there are arrayed the stock

objections that, first, It is a virtual surrender of the Independence of the individual Church; second, It is at variance with the system of Church order as it was advocated and practised by our fathers, the venerated founders of our Independency; and thirdly, It is an attempt to Americanise our Church system by introducing a kind of judicature that is peculiar to New England, but which has never been known in the old country, and which would fail to commend itself to our English habits, judgments, and instincts.

In reference to the first of these objections, we might reply that that kind of Independency which would be menaced by such an institution, does not exist. We are indeed Independent of the State, of the Established, and of other Churches, but our practice shows that among the Churches called Independent a virtual Interdependence prevails. Again, it may be well to ask whether communion and counsel, advice and arbitration, are intrinsically at variance with our Independency? If it should be denied that there is any such intrinsic and necessary hostility to Scriptural Independency in asking and in receiving advice and counsel as to our Church procedure, and if it should be further allowed that such a course of action is conformable to Scripture practice, and has often been found to be of advantage to the Churches that have adopted it, then all we ask for is granted. A mediating agency, which is only employed when its action is sought for, and which has no power to enforce its recommendation except "the power that is in the reason of it," could never encroach upon the rights and liberties of any person or community. Such an agency is not unknown among us now. But, unhappily, recourse is often had to advisers when good advice comes too late, when the trouble in the Church has become unmanageable, and peace is only at last obtained at the cost of ministerial displacements or congregational secessions. But the fact remains that Churches do ask for this kind of assistance from without, that committees of reference and arbitration have to be improvised, that advice is given, and that such referees' committee in giving their advice do not assume any right to enforce a compliance with the recommendations they give. In such cases there is no violation of a Church's right to be itself the ultimate determiner of the course that should be adopted. A man in perplexity may seek advice from his neighbours to help him out of his dilemma, but he does not part from his personal freedom in so doing, nor in following the advice tendered to him, if it seems good. Communities of men or Churches may also have recourse to the counsels of others, but the freedom or Independency of those communities is not invaded or even touched, by the recommendations they may receive. A Church that is torn by internal dissensions, and which refuses assistance that may come from without, through some unreasonable fear of compromising its Independency, is a very sorry illustration of Scriptural Independency. Such is not Independency, it is Isolation, it is Ishmaelism, it is a mode of Church existence, without love, without brotherliness, without confidence, and in such a fellowship we may reasonably

expect to find increasing degeneracy, decay, and ultimate dissolution. An association of Independent Churches, by appointing a committee of its own members to act in such cases as may be referred to it, would not be trenching upon the rights and liberties of the Churches that compose the association, as it would be a recognised principle of its existence that the Churches would still be free to avail themselves of the services of such a committee or not as it should seem good to them, and also that the deliverance of such a body of referees could bind none but those who were willing to be bound by it. An arrangement of this nature would hurt no man and no Church, while its influence, in healing differences and composing strife, would be incalculably beneficial. We make combined efforts for missions both domestic and foreign, we associate for prayer, for edification and mutual benefit, and we never dream of losing our Independency by so doing. Is it any more reasonable to suppose that such a voluntary combination for advice and counsel in time of need, will prove an encroachment upon the sovereign rights of a Church to administer its own government and discipline?

II. Respecting the judgment of the Fathers of English Independency on this subject, we are able to adduce their public advocacy of such combinations among the Churches, and also to refer to the oldest "Confessions of Faith," in which strong prominence is given to the value and necessity of such associated action. A few selections from these Fathers and "Confessions" may help us in determining how ancient Independency regarded this matter.

Henry Ainsworth, one of the earliest and most learned of the old Independents, has a chapter in his "Communion of Saints," entitled, "Of the Communion that one Church hath with another." In this he says: "From these few examples, compared with the former general duties of all Christians, may appear how Churches owe help, comfort, and refreshing to one another, as they have need and ability, yet avoiding both ambition and confusion. *For although we may advise, exhort, warn, reprove, &c.*, so far as Christian love and power extendeth: yet find we no authority committed to one congregation over another for excommunicating the same, as every Church hath over its own members."

The next of the Independent Fathers whom we cite as the advocate of Communion and Interdependence among the Churches, is Mr. Jeremiah Burroughes. Shortly before his death he published his "Irenicum," in which he states:—

"Those in the Congregational way acknowledge,

"1. That they are bound in conscience to give account of their ways to Churches about them, or to any other who shall require it.

"2. They acknowledge that synods of other ministers and elders about them, are an ordinance of Jesus Christ for the helping the Church against errors, schisms, and scandals.

"3. That these synods may, from the power they have from Christ, admonish men and Churches in His name, when they see evils continuing

in, or growing upon the Church, and their admonitions carry with them the authority of Jesus Christ.

"4. As there shall be cause, they may declare men or Churches to be subverters of the faith, or otherwise, according to the nature of their offence, to shame them before all the Churches about them.

"5. They may, by a solemn act in the name of Jesus Christ, refuse any further communion with them till they repent.

"6. They may declare also in the name of Christ, that those erring people or Churches are not to be received into fellowship with any of the Churches of Christ, nor to have communion with any other in the ordinances of Christ.

"I do not in these deliver only my own judgment, but by what I know of the judgment of all those brethren with whom I have occasion to converse: yea, it has been their judgment and mine for divers years, even then when we never thought to have enjoyed our own land again."

It will be admitted that no man is better able to instruct us in the real principles of Independency than Dr. Owen; and no one will dispute his right to be regarded as an authority among our fathers. Dr. Owen assures us that:—

"No Church is infallible in their judgment absolutely in any case; and in many, their determinations may be so doubtful as not to affect the conscience of him who is censured. But such a person is not only a member of that particular Church, but by virtue thereof, of the Catholic Church also. It is necessary, therefore, that he should be heard and judged as unto his interest therein, if he do desire it. And this can no way be done but by such synods as we shall immediately describe." And "Synods," he says, "are the meetings of divers Churches by their messengers or delegates, to consult and determine of such things as are of common concern unto them all, by virtue of this communion which is exercised in them."

Further on, in reference to a Church that errs in doctrine or administration, he says: "Other Churches walking in communion therewith, by virtue of their common interest in the glory of Christ, and honour of the Gospel, after more private ways for its reduction, as opportunity and duty may suggest unto their elders, ought to assemble in a synod for advice, either as to the use of further means for the recovery of such a Church, or to withhold communion from it in case of obstinacy in its evil ways."

There is likewise a celebrated passage in his "True Nature of a Gospel Church," to the effect "that the Church that confines its duty unto the acts of its own assemblies, cuts itself off from the external communion of the Church Catholic: nor will it be safe for any man to commit the conduct of his soul to such a Church."

Another of these venerated names to which we may appeal is that of Dr. Chauncey, who, speaking of the things in which Churches may communicate, says: "There is communion in *counsel* and *advice*; and such there was between the Church of Jerusalem and that of Antioch."

The celebrated Independents who were called the "Dissenting Brethren" in the Westminster Assembly of Divines, presented to that body an "Apologetical Narration," in which they maintain the necessity of communion among the Churches, and exhibit the harmony of their practices with their creed.

An absolute Independency, or rather a complete isolation of their Churches from each other, they thus repudiate: "We could not therefore but judge it a safe and an allowed way to retain the government of our severall congregations for matter of discipline, within themselves, to be exercised by their own elders, whereof we had (for the most part of the time we were abroad) three at least in each congregation, whom we are subject to: yet not clayming to ourselves an *independent power* in every congregation, to give account or be subject to none others, but only a full and entire power compleat within ourselves, until we should be challenged to erre grossly; such as corporations enjoy, who have the power and privileged to passe sentence for life and death within themselves, and yet are accountable to the State they live in." They also narrate very circumstantially a case in which they applied these principles in their Church administration. And the "narration" is signed by Thomas Goodwin, Philip Nye, Sidrach Simpson, Jeremiah Burroughes, and William Bridge. We may therefore be confident that it harmonised with the judgment and practice of the very early Independent Churches. We may accordingly affirm, on the testimony of this "narrative," that from the earliest times of Independency in England, the Churches were closely associated for the purpose of advice, counsel, censure, and other "cases of concernement;" and that there existed some engagement among them in which it was "publicly professed" that in all cases of moment no action should be taken "without consulting their sister Churches." The testimony of these ancient Independents wholly supports the practice of Interdependence among our Churches.

Before leaving these Fathers, it may be mentioned that their definite "judgment" on this matter will be found in the "Papers for Accommodation, 1644, by a Sub-Committee of Divines of the Assembly and Dissenting Brethren." The following article was unanimously adopted:—"For the associating of the Churches, let there be in every county of this kingdom, a certain number of select, godly, and able ministers of the Word within that county to hear and determine the causes and differences in every congregation within the same; and let there be a certain number of select Church governors assistant unto them."

The 26th Article of the Savoy Confession on the Church Order, practised in the Congregational Churches, affirms that:—"In cases of difficulties or differences, either in point of doctrine or in administrations, wherein either the Churches in general are concerned, or any one Church, in their peace, union, and edification, or any member or members of any Church are injured in or by any proceeding in censures, not agreeable to

truth and order: *it is according to the mind of Christ*, that many Churches holding communion together, *do, by their messengers, meet in a synod or council*, to consider and give their advice in, or about that matter in difference, to be reported to all the Churches concerned; howbeit these synods so assembled *are not intrusted with any Church power*, properly so called, or any jurisdiction over the Churches themselves, to exercise any censures either over any Churches or persons, or to impose their determinations on the Churches or officers." Thus, the testimony of the earliest advocates of Independency, and of all their public declarations of Faith and Order, is in favour of the close confederation of the Churches, though at the same time it uniformly denies to such Church-combinations "any Church-power properly so called."

If now we turn to the practice of the Independent Churches from the earliest times downwards, the account given in the "Apologetical Narration" may serve to exhibit their modes of procedure up to the middle of the seventeenth century; and there is no evidence to show that the practice varied to the end of that century.

The testimony of Dr. Calamy may be cited respecting the practice of the Churches in the early part of the last century. This celebrated historian of the Nonconformists, in a letter to Mr. Ulspergh, a German divine, dated January, 1717, says: "Others are rather for the Congregational form of government, by each worshipping assembly within itself, having no other references to classes or synods, than for advice in cases of need, according to the way which obtains in New England." Further on in the same letter he states that—"Their ministers meet together for consultation about matters of common concernment, in greater or smaller numbers, as occasions require. In such meetings without pretending to exercise authority, they give their judgment in such matters as come before them, or are referred to them."

The "Cheshire Association" is thus spoken of by Mr. Tong in his "Life of Mat. Henry:"—"In these general meetings, after the work of prayer and preaching was over, the ministers consulted together about the affairs of their several congregations: whatever difficulties they met with about the admission of any to Church membership, or suspension from it, about the removal of ministers from one place to another, they were here proposed, and advice was given how to proceed, but *not as authoritatively binding the conscience* of any particular person, minister, or other. . . . This prudent method was kept up by them all the time Mr. Henry lived at Chester, and is continued to this day (1716) at the same place."

A passage in one of the letters in Dr. Doddridge's correspondence states that: "Last Thursday my class-fellow, Mr. Some, and I were examined by his father, Mr. Bridgen, and Mr. Norris, three neighbouring ministers, remarkable for their affability, candour, and catholicism, as well as their learning and good sense. They were pleased to declare themselves thoroughly satisfied, and we are to receive a certificate of approbation and

recommendation from all the ministers of the county next general meeting, that is about the middle of May. In the meantime we take our turns, with two more, for the supply of Kibworth."

It seems pretty clear from this extract that in Dr. Doddridge's time the ministers of his county used to meet to confer and adjudicate on matters of interest to all their Churches; also that these meetings were *stated* and held within regular periodical intervals; and that one of their functions was to certify and accredit the students who had satisfied their examiners, and were candidates for the pulpits of their Churches.

Nearly twenty years after the date of this letter Dr. Doddridge, writing to Dr. Wood, again speaks on the subject: "Should associations of ministers take no notice who rises up to the ministry, and encourage all who pretend to it indiscriminately? if not, there must be some examination! and, if there be any, must it turn merely *on the progress a candidate has made in literature*, without any inquiry into the *views with which he professes to undertake the ministry, or into his aptness to teach?* or can they judge of his aptness to teach without some inquiry into his *acquaintance with, and sense of the great doctrines of Christianity*, or ought they to give him a certificate of their approbation, if they do not in their consciences believe that he is fit to be employed in the Christian ministry?" These which I have marked are my former words, and what can be objected to them? and what medium can be found out between doing this and doing nothing?" To the institution of these voluntary councils, as they existed in his day, and to this particular branch of their duties, at least, Dr. Doddridge gave his most marked approbation.

The testimony and practice of our forefathers are uniformly favourable to an association of the Churches. The published sentiments of eminent and learned defenders of Independency, the express and explicit declarations in our formularies of Ecclesiastical order, the recorded cases, in which from the earliest period down to the end of the last century the practice of our ancestors is exhibited, prove, beyond the possibility of a doubt, that the action of several Churches together by their representatives, for objects of common interest, was looked on by them as a proceeding not at variance with their cherished Independency, but of the greatest value to them in promoting the objects of their Church-existence.

III. It will be unnecessary now to disprove the charge of Americanising our Church-order by extending the Association of our Churches. It was English before it was American. The American Churches may exhibit more of the recognised Interdependence of the Churches than we do at present, but it is a feature altogether English, such as we find to have existed in those Churches, and among those confessors of our faith, that were antecedent to the introduction of it into America. The New England Churches perhaps more completely and truly represent the ancient Independent Churches, than do the present Churches of the old country. Mr. Harmer (1777) marked the gradual departure of the Churches in England

from the customs of their fathers towards the close of the last century, and in this century the divergence has become far greater. Whether we have done wisely in dispensing with those institutions, which were formerly said to be so valuable, is surely a question that is open to revision. In cases where the introduction of men into our ministry is concerned, or those of the ordination of ministers, or that of receiving ministers from other denominations, how beneficial would be the action of a voluntary association of the Churches for such purposes. For the determining of disputes between ministers and Churches, a recognised consultative body, with no power beyond that of advising, would possess a wholesome and healing efficacy, which now we often look and long for in vain. And this might be introduced amongst us without hurting our Independency in the slightest degree, while it would restore some of the Church practices that worked well in days of yore. There are also many other departments of Church activity, in which the combined or representative action of our several communities would prevent the infliction of evils upon us, and secure our success and stability; such as the obtaining students for our ministry; the examination and certificating of such as were believed to be fit candidates for our pulpits; the opening of communications between vacant Churches and ministers, competent and ready for settlement; the removal of pastors from one Church to another, when change is found to be desirable; the aiding in the establishing of new Independent Churches; the countenance and support that existing Churches should give in the founding of such Churches. In cases like these we are frequently perplexed how to act, and make our complaints about "a missing link." The embarrassed condition of pastors and Churches often causes us to ask the question whether we are not suffering the natural penalty for having abandoned the prudent, wholesome, and Scriptural customs of our Fathers?

POSTSCRIPT TO THE PRECEDING ARTICLE.

In the Boston "Congregational Quarterly," for January, 1869, we find an article entitled—"The Coming Church Congregational?" in which there are some remarks on the subject of the preceding paper that are worth transcribing. After speaking of what he calls the monarchic and the aristocratic idea of Church government, the writer says:—

"There is yet another idea of the Church, the democratic,—one that places the initial of all ecclesiastical power in the membership, and limits its exercise to the members and affairs of the local Churches. 'Tell it unto the Church' is both the Master's warrant and limit of Church authority.* Hence the membership of each Church manages its own affairs as they please, subject always and only to the will of its Head and Master.

"Each Church is, therefore, independent of the authority and control of

* Matt. xviii., 15-18.

all other Churches, *but subject to the duties of fellowship and counsel which the Scriptures and the spiritual brotherhood of believers impose.* There are three things essentially involved in, and necessary to, the complete development of this idea, namely, obedience to Christ, liberty, and unity. Each Church must be spiritually-minded, intent on knowing and doing the will of its glorified Head. It must also manage, without restraint or compulsion, its own affairs,—the adoption of its articles of faith, the election and removal of its own officers, the administration of its discipline, its form of worship, its modes of activity, its charities, &c.; and then, to be perfect, it must manifest in Christian fellowship the spiritual unity of all the redeemed, the brotherhood of saints, the integrity of the kingdom of God among men, and secure, by friendly counsel, mutual confidence and co-operation in activities and charities for the evangelisation of the world. While the monarchic and the aristocratic ideas have been on trial, this democratic idea has maintained but a precarious existence; but, as they are found wanting, this springs into new vitality, ready to prove its Divine origin and fitness to secure most completely all the ends for which government was intrusted to the Churches.

“This democratic idea of the Church was apprehended by Luther, but it is found imperfectly developed in the Lutheran Church.

“The Baptists, too, hold the same idea of the Church, but generally with too strong a leaning towards an isolated Independency of the local congregation. Hence with them the fellowship of the saints is not adequately exhibited, either to satisfy the natural longings of the devout heart, or to convince the world that all believers are baptized into one name.

“The same jealous shielding of their liberties from the first taint of ecclesiastical tyranny has led, also, the Congregationalists of Great Britain to suppress the proper development of Christian fellowship among the Churches. They have neglected advisory councils in matters of general concern, lest, peradventure, councils called to advise might in time aspire to rule, claiming for themselves the prerogatives and powers of Church judicatories. This fear is happily now yielding under the influence of a more perfect way, and advisory councils are recommended to the Churches.

“The Congregationalists of our own country have, however, developed in equal measure and in perfect harmony the two essential elements of the democratic idea of the Church, in its outward manifestation, namely, self-government and the fellowship of the Churches. Their circumstances were providentially favourable for the doing of this; for neither internal dissensions nor overshadowing despotism checked Independency on the one hand or fellowship on the other. Under the Providence and the Word and the Spirit of God, they have given to the world the democratic idea of the Church of Christ in its proper development.”

ON A CORRESPONDENT'S DIFFICULTIES WITH RELATION
TO CHURCH-MEMBERSHIP.

WE are invited by a correspondent, "a young man, whose pastoral experience has been restricted to a very small Church," to express our opinion on certain practical difficulties, which he believes are not peculiar to himself or to his own position. These difficulties he thus states:—

"I have read with much interest the articles on Church-membership in the *Christian Witness*. With the principles laid down in these I have the fullest sympathy; still, in the whole discussion, thus far, there seems to me an entire overlooking of the difficulty that besets a large number of pastors, to which difficulty, and the impossibility of overcoming it without breaking down certain traditional practices we may ascribe the demand for open communion. But I think the most urgent advocates of open communion do not design to introduce anything like that laxity or absence of discipline that prevails in the Established Churches of England and Scotland. In fact, those innovators and Mr. Pillans are, it seems to me, practically at one, if they would but understand one another. The kind of open communion that Mr. Beazly advocates, as I understand it, is this: If a man comes and says, 'I am a Christian;' if the pastor has no reason to doubt his honesty and sincerity; if he holds the essential truths of the Gospel; if his life is conformable thereto, take him at his word, treat him as a Christian, till, by inconsistent behaviour or open heresy, he proves that he is none. But our traditional practice is this: If a man says, 'I am a Christian,' we virtually say, 'I doubt it: you unhappy wretch, you were conceived and born in sin; how dare you say you are a Christian?' And then we frighten him with a deputation from the Church-meeting to put him through his paces; and though it does not often happen that he fails to satisfy the inquisitors, yet dread of the process repels thousands of young and timid disciples from the Lord's table.

"In my own congregation I have declared open communion, with a provision for repelling of scandalous persons, not because I like it, but because in a small congregation, with no fit persons to appoint as Familiars of the Holy Office; it was a choice between that and excluding from the Lord's table the most intelligent and devout persons in the congregation. Here is an example:—A lady, formerly connected with the Established Church, attached herself to my ministry, from which, by the blessing of God, she received very much spiritual benefit. After a while she desired to be received into the Church. The only possible deputation from a Church-meeting must have been a fanatical teetotaller, a rank Antinomian, an ignorant peasant, or a female servant; how could one appoint such persons to catechise an invalid lady, possessed of a superior education, and withal of such a painfully susceptible temperament that a coarse or unfeeling question would have thrown her into hysterics. Of course I took upon myself

the responsibility of receiving her into the Church, and since then she has been one of my most earnest and devoted helpers. But thence arises the question: Was the course I adopted right or wrong? If wrong, then the only alternative was to exclude from the Lord's table one of the most devout and intelligent persons in the congregation: if right, then the same principle admits of much wider application."

We agree with our correspondent, that speakers and writers who take opposite sides on this question are often "practically at one, if they would but understand one another." We have already avowed our belief that it is so; and we think that we are probably "at one" with the young pastor who has written the above letter, if we "but understood him." He says, that "in his own congregation he has declared open communion," and gives an example. But the example is that of a lady who had "received very much spiritual benefit from his ministry," and of whom he had personal evidence that she had received such benefit, for he speaks of her as "devout and intelligent." Now here we have all that we, and those who think with us, consider essential to a scriptural Church-membership—namely *spiritual* character, and *evidence* of such character. How the evidence is to be obtained, whether by the pastor alone or by "two or three witnesses" in addition, is, though not unimportant, yet a subordinate question, which Churches may settle according to their own ideas of what is best.

But the procedure indicated by our brother raises some other questions in our mind. He says "*I* have declared open communion." Does he mean to say that he did it on his own authority, without carrying with him, or seeking to carry with him, the mind and will of the Church?—in one word, without the consent of the Church? If so, we can find no principle on which to justify the procedure. A *coup d'état* may effect a very salutary revolution, but we should like to see such a revolution effected in a more constitutional way, even if the process be slow and difficult. Again: our brother "took on himself (he tells us) the responsibility of receiving the lady (whose case he mentions) into the Church." Does he mean that he "declared" her a member of the Church without the Church's consent? If he does, we demur to his right so to do. No one can scripturally be received into the Church except by the Church itself. This is recognised even in Presbytery; for when the eldership receives a person into membership, it is acting by the consent and authority of the Church, which has deliberately invested it with this power. But a Congregational pastor, to whom his Church has not delegated authority to receive members, exceeds his powers, and acts unconstitutionally, when "he takes on himself the responsibility of receiving" members. The difficulties of our brother may have been great. "A fanatical teetotaler, a rank Antinomian, an ignorant peasant," are not a very desirable set of people to have to do with in any capacity. But if they allowed him to "declare" open communion on his own authority, and on his own authority likewise to receive persons into

the Church, they must have been gifted with more meekness and gentleness than we should have expected. If dangerous to send such persons to visit candidates, it was surely dangerous to ignore their rights as Church members. If all our brother means is, that the Church received the lady on his evidence alone, without sending any deputation to see her, we can only commend his and their procedure in the circumstances.

While we quite believe that a deputation from the Church is not at all essential to the Church's having sufficient evidence of a candidate's fitness for membership, we must object to the terms in which our correspondent describes those whom the Church deposes, or whom the pastor requests, to make inquiry. They are not "inquisitors," "Familiars of the Holy Office," nor is their work "inquisition." Or if they are, then is the pastor the Chief Inquisitor, when he makes those inquiries which, it is allowed, may be fit and proper on his part.

And this brings us to the only point on which we can discover something like a real divergence between our correspondent and ourselves. The idea which he thinks is held by the advocates of "open communion," is this: "If a man comes and says 'I am a Christian,'—if the pastor has no reason to doubt his honesty and sincerity,—if he holds the essential truths of the Gospel,—if his life is conformable thereto,—take him at his word, treat him as a Christian, till, by inconsistent behaviour or open heresy, he proves that he is none." Without waiting to show that this is not the "open communion" which *some* advocate, who would make the Lord's table as free as the ordinary worship of the congregation, it is plain that our friend admits the right of pastoral inquiry up to a certain point. He would know that the candidate leads a moral life, and that he holds the essential truths of the Gospel. If he found that he was not moral or not orthodox, he would reject him. So far we go together. But our friend *seems* purposely to exclude from the circle of inquiry everything that pertains to the personal spiritual life. And he describes, in what we must call unjust and obnoxious terms, the significance of the inquiry which he thus excludes. We *do not* say, either virtually or explicitly, to the man of whose spiritual life we wish to know something, "I doubt if you are a Christian: you unhappy wretch, you were conceived and born in sin; how dare you say you are a Christian?" Such a representation is utterly unwarranted. We do believe that every man needs that great change of which our Lord spoke to Nicodemus, and that the man who says "I am a Christian," can say so truly only if he has undergone that change. But suppose the man with whose morals and orthodoxy you are satisfied betrays an utter unacquaintedness with the spiritual life, perhaps says to you frankly that he does not believe himself a new creature, and yet, being a Christian in a common popular sense, he wishes to become a Church-member, will you receive him or not? Is it not plain that if there is to be any inquiry at all, the very first inquiry to be made is whether the man understands his own words—"I am a Christian,"—

understands what it is to be a Christian? And this inquiry goes at once into the question of the spiritual life. We get beyond morals and orthodoxy, when we ask what it is to be a Christian? And we can see nothing inquisitorial, nothing presumptuous, nothing judicial, in endeavouring to ascertain whether a candidate has reason to hope that he is a partaker of the Divine life. This will be done best, not by stern or even categorical questioning, but by discreet and kindly conversation. The position taken by our correspondent, seems very much that which was taken by the Presbyterians of the Westminster Assembly against "the Independent Brethren." But we believe our fathers were right in this as well as in other controversies, and we are not prepared to abandon the ground on which they stood so firmly.—EDITOR.

CHURCH COMMUNION:—TEST OR NO TEST?

By the Rev. Thomas Fison, B.A., London.

IN the discussion carried on at the Congregational Union Meeting, at Leeds, in October last, on the subject of the Lord's Supper and Church Membership, one speaker, who took a prominent part, boldly urged that we should sweep away all our tests. From the tone adopted by other speakers, and from the newspaper correspondence which has since taken place, it is evident that not a few amongst us are disposed to adopt the same view. The question raised is indeed a grave one. Hitherto, Congregationalists have maintained that purity of communion is a matter of prime necessity with us, and that we can only hope to approximate towards it by exercising a wise caution in the admission of members. Are we then to believe that we have, hitherto, been labouring under a huge mistake; that we have no warrant either in reason or Scripture for our proceeding; that we have been guarding against imaginary dangers, or that we have been adopting unwise methods to secure our end? Our appeal in the first instance must be to the Scriptures. We shall assume that the communion of the Lord's Supper is the distinctive badge of membership, and shall inquire whether there is any clear teaching in the New Testament on the subject.

The position which we hope to establish is this, that in the Gospels, in the Acts of the Apostles, and in the Epistles, there is evidence and authority for a testing process being applied to applicants for communion. Let it be remembered that, in the ancient Jewish Church, admission was indiscriminate, and that our Saviour came to introduce a change in this respect. "*His fan is in his hand, and he will thoroughly purge his floor.*" It was His aim to substitute a pure spiritual fellowship for an outward and national society, and this end He sought to attain, not merely by the exposition of truth, but by the application of a testing process to in-

dividuals. Many instances are recorded: let one suffice. A wealthy young scribe came to Him with this inquiry: "Good Master, what shall I do that I may inherit eternal life?" Our Lord thereupon interrogated him respecting his doctrine and practice. His answer was plausible, if not satisfactory. Apparently he was a promising candidate for discipleship. "*Jesus beholding him, loved him.*" But yet He did not receive him. He applied a *personal test*—"One thing thou lackest," &c., and "*He went away grieved.*" It seems clear that, in this passage, we have a principal laid down for our guidance. It is the duty of the Church, or of the minister as representing the Church, to deal in the same way with candidates for Church fellowship. It is for him (the minister) to exercise spiritual discrimination. If he sees in the applicant anything fundamentally wrong, in doctrine or life, he cannot receive him, but must faithfully warn him: "*One thing thou lackest.*" To act otherwise would be to confirm him in a dangerous delusion, and to admit an element of weakness and corruption into the Church.

An examination of the statements made in the Acts of the Apostles leads to the conclusion that the early Church faithfully carried out the principle laid down by the Saviour. In many cases it is clear that no testing process was necessary. The Ethiopian eunuch and Lydia were pious proselytes, the representatives of a numerous class of persons who had proved their religious sincerity by renouncing heathenism, and devoting themselves to the worship of the true God. There was no room for hesitation as to their immediate reception into the Church. Others, both Jews and heathens, by the simple act of confession, submitted to the test applied by Christ Himself. They *forsook all* and followed Him. In these instances it may be fairly urged that the manifest risk, nay, the certainty, of persecution and loss supplied an effectual test, and that generally only such would seek for admission as were actuated by sincere and strong conviction. But we are not left to depend on general reasoning and probability. One instance at least is recorded in connection with the history of Paul in which a test was applied. The fact of his conversion was miraculously revealed to Ananias. On the strength of that revelation, he was received by Ananias and by the disciples at Damascus as a brother. Afterwards, when he "was come to Jerusalem, he essayed to join himself to the disciples, but they were all afraid of him, and *believed not that he was a disciple.*" They declined to receive him on the ground merely of his own profession, and held aloof from him until satisfactory testimony was given as to the fact of his conversion, and the consistency of his subsequent conduct. "Barnabas took him and brought him to the apostles," &c. It is nothing to the purpose to allege that this case is exceptional, and that the reasons operating against the reception of Saul were special, and such as are not likely to occur in our experience. Our answer is that, in a condensed narrative like that of the Acts, it is only *remarkable*, and therefore exceptional, cases that are likely to find a place; that, in legislation, we do not

discard historical precedents, because, in some particulars, they are exceptional. Apart from all that was special and exceptional, the principle for which we contend was clearly recognised and acted on. The Church of that day claimed the right to receive or to refuse applicants for fellowship. They demanded *evidence* of discipleship before they received any one *as a disciple*.

In the Epistles we find very strong evidence of a *general and inferential* kind. They assume throughout the existence of a holy, spiritual fellowship. This was the *ideal* of the Christian Church ; and the actual society fairly represented it. The qualifications and conditions of membership were, therefore, spiritual. Those, and those only, could be received who gave evidence of faith and holiness. The notion that we have no right to demand a creed or confession finds no countenance whatever in Apostolic practice. Every one did, in fact, assent to the fundamental truth contained in the formula of baptism ; every one openly " confessed with his mouth the Lord Jesus," and received the leading statements of the Gospel which was preached to all. (1 Cor. xv. 1-4.)

It is perfectly clear that discipline was enjoined upon the Churches, and was exercised by them. There was, indeed, great tolerance and patience, but the immoral person was to be put away. Of course, such a one would never be (knowingly) received ; and thus we establish the main point for which we contend. Some, indeed, have said, " Let there be a wide door in, and a wide door out : receive all applicants on their own responsibility, and afterwards exercise discipline, excluding those who prove themselves unworthy." The suggestion is most unreasonable and unpractical. Why should we receive a man one day whom we shall feel bound to eject the next ? It is proverbially much easier to prevent an evil than to remedy it. The exercise of discipline is most delicate and difficult. In hundreds of cases, you would endanger the peace and unity of the Church by the exclusion of unsuitable persons, whom you might have declined to receive without giving offence. It is difficult or impossible to root up the tares which have been sown amongst the wheat ; but it may be owing to our culpable negligence that the enemy was permitted to sow them. " While men *slept* the enemy came." . . .

In the Epistles to the Seven Churches it is made a matter of grave complaint, that men, holding false doctrines, and living impure lives, were tolerated amongst them. The inference is unavoidable. The Church at Pergamos was bound at once to *eject* those who held the doctrine of Balaam and the doctrine of the Nicolaitanes, and the Church at Thyatira was bound no longer to *suffer* the party represented by the woman Jezebel, but to excommunicate them. By such a course alone, would they clear themselves from a terrible reproach, and escape the punishment threatened by the Lord. But far better would it have been never to have admitted such an element, and to have declined all fellowship with such as were tainted with the evil.

The subject before us is a wide one, and may be considered under various aspects. We have confined ourselves in this paper to the Scriptural argument, which we would commend to the candid attention of our readers. We have the fullest conviction that the principles held by Congregationalists in regard to this matter rest upon the authority of the Word of God, and are essential to the interests of vital Christianity.

RITUALISM AT ST. PETER'S, ST. GEORGE'S-IN-THE-EAST.

At 12 o'clock on the morning of Good Friday, I bent my steps towards St. Peter's, London Docks, a church recently built in connection with what is called St. George's Mission—the first and the most advanced Mission established in London for the revival of Catholic doctrine and ritual; or, in other words, for making Churchmen Papists.

It was extensively announced, in the locality, that there would be a service from noon to three o'clock, called "The Three Hours' Agony," to be followed by an outdoor ceremonial, called "The Procession of the Way of the Cross." I entered as the last echo of the tolling bell died away. The church presented a most funereal aspect, the high altar was bare, except a black cloth on the top; it looked like a sombre bier. The altar-cross, at least six or seven feet high, was also draped in black. Some of the worshippers wore mourning, but whether in memory of departed friends, or as homage to the dying Saviour, I could not determine. As I entered, the officiating priest, with two assistant priests, and twenty-seven choristers, emerged from the sacristy; all were dressed in long black gowns, fastened in some cases with girdles round the waist, except the principal priest, who was attired in white, with a black scarf. Their entrance added to the funereal aspect of the scene; and a stranger looking at the procession of mourners following the uplifted cross, and then glancing at the bier-like altar, might have thought he was witnessing the obsequies of a departed soul in a Catholic chapel. The priests and the choristers, contrary to their usual practice, did not pass into the chancel, but took their appointed places outside the chancel screen; it appeared to be a part of the ceremonial to keep at a reverential distance from the high altar and the veiled cross. The congregation consisted of about thirty men and fifty women, separated by the broad central aisle. Some were evidently strangers, the majority were very poor, and were well trained in the standing, kneeling, and bowing, so essential to ritualistic worship. The overcast morning, the mourning attire of priests, choristers, and worshippers, the low solemn chant, subdued at times almost to a breathing, resting on the sweet yet scarcely audible tones of the organ, gave to the whole service a melancholy character that was oppressive to the mind. If piety consists in aroused sensibilities, then Catholics and Ritualists are in advance of Protestants. Their religion is emphatically one of feeling.

A hymn was sung, of which I give two or three verses—

“Oh! come and mourn with me awhile;
 Oh! come ye to the Saviour's side;
 Oh! come, together let us mourn:
 Jesus, our Love, is crucified.
 Have we no tears to shed for Him,
 While soldiers scoff and Jews deride?
 Ah! look how patiently He hangs:
 Jesus, our Love, is crucified.
 How fast His hands and feet are nailed!
 His blessed tongue with thirst is tied;
 His failing eyes are blind with blood:
 Jesus, our Love, is crucified.
 His mother cannot reach His face,
 She stands in helplessness beside;
 Her heart is martyred with her Son's:
 Jesus, our Love, is crucified.”

The minister having ascended the pulpit, devoutly crossing himself, repeated the usual formula, “In the name of the Father, and of the Son, and of the Holy Ghost.” A few sentences taken in shorthand will give a good idea of his address.

“Who is this hanging on the tree? Your Lord and your God, the Son of God to all eternity, in His glory, in His greatness. He has condescended to come down upon the earth, to take your nature upon Him and to suffer. This is He who was born in Bethlehem, worshipped by the wise men of the East; the child that lived at Nazareth, who was baptized by John, of whom the voice from Heaven said, ‘This is my beloved Son,’ who was tempted in the wilderness, fainted under the burden of this cross.” Here the preacher produced a crucifix, about eighteen inches long; the cross was black, the figure fastened to it flesh colour, and the posture that of one dying in extreme agony. Holding the crucifix in a graceful manner, in which seemed mingled reverence and pity, he continued: “See here His crown of thorns, see how pale His face, see how stretched His arms, see how exhausted He appears, see how tenderly He looks around; is there no friend near Him in all this great work? No; there are the soldiers who have pierced His hands and feet, and there is the rude, mocking multitude who cried, ‘If thou be the Son of God come down from the cross.’ There are the Jews wagging their heads and reviling Him.

“Among this great multitude how few there are who look on Him with any pity, and how shall we look upon Him? Oh, let us pray that we may look upon Him with hearts pierced through and through with a sense of His sorrows, for now we are here to hear His seven last words—His seven last words, for He speaks them now, with His dying breath, from the death-bed of the cross. Have you never kneeled beside the death-bed of a friend? do you not treasure the words that then fell, as a treasure never to be forgotten? And will you not listen to the words of your best Friend? Listen to them, embrace them, fulfil them, practice them. He speaks His

dying words that He may teach you how to die ; and will you not learn to die ? We must all die, we can only die once : if we make a mistake once we can never correct that mistake, and set it right ; and so let us listen to Him, for we must die and do not know when. One day He will speak from the judgment-seat, now He speaks to us from the cross."

Here he lifted up the cross high before the congregation.

"We shall see Him then, and we shall want to hear the words that come from His mouth, if only they shall be words of blessing and comfort. The words that proceed from His mouth now, are to prepare us for that day ; let us listen to His words now, that in that day we may find mercy."

Descending from the pulpit, the preacher bore with him the crucifix, and took his station at a low reading-desk placed in the upper part of the nave. All knelt in silent, solemn prayer and meditation, for the space of three or five minutes. Rising, the hymn was sung :—

" All ye who seek a certain cure,
In trouble or distress :
Whatever sorrow vex the mind,
Or guilt the soul oppress ;
Jesus who gave Himself for you,
Upon the cross to die,
Opens to you His sacred Heart—
Oh, to that Heart draw nigh !
Ye hear how kindly He invites,
Ye hear His words so blest :
' All ye that labour come to Me
And I will give you rest.'
What meeker than the Saviour's Heart,
As on the Cross He lay ?
It did His murderers forgive,
And for their pardon pray.
O Heart ! Thou joy of saints on high !
Thou hope of sinners here !
Attracted by those loving words,
Through Thee I make my prayer.
Wash Thou my wounds in that dear blood
Which forth from Thee doth flow ;
New grace, new hope inspire : a new
And better heart bestow. Amen."

The first words uttered on the Cross, " Father, forgive them, for they know not what they do," was solemnly chanted ; the preacher then ascended the three steps leading to the chancel, and, standing on the top one, delivered a brief address ; this was done seven times, with periods of silent meditation and prayer, alternating with hymns, chants, and exhortations. We not only admired, but we yielded ourselves to the subduing power of the solemn expressive music, and felt an ardent wish that, whilst being yet more careful to cultivate the *spirit* of devotion in *our* worship, we might become more impressed with the value of the appropriate *form*.

Whilst some of the hymns expressed evangelical truth, and in this we rejoice, they, and the preaching, chiefly described the bodily sufferings of

crucifixion, and were evidently intended to excite the sensibilities of the heart, with pity and compassion for Him who suffered the agonies of the Cross for our salvation. There was very little of positive error, and there was also but little of bracing, Christian truth. The service was too sensuous to sustain anything but a sentimental, emotional piety, without the firmness and vigour of Christian principle. The preacher evidently believes in the superior sanctity of celibacy, as he spoke in eulogistic terms of the "virgin mother, and the virgin Apostle who followed Christ to the Cross, and stood there." He reminded his hearers "that they should be pure and loving, for unless they were pure they could not be loving, as the virgin Apostle, the loving Apostle."

The preacher must certainly believe in purgatory, or the following sentence could have no meaning. Remarking on the words, "Into Thy hands I commit my spirit," he said, "It was a cry to be heard by the spirits in prison, when Jesus would come and preach to them, and unbar those gates that kept them out of Paradise."

A little book, called "Devotions for the Three Hours of the Agony of our most Holy Redeemer," was politely handed to me by one of the priests. This contains the hymns, and the substance of the address, with additional hymns, meditations, and prayers. "The Sorrows of the Blessed Virgin" are thus described:—

"What a sea of tears and sorrows
Did the soul of Mary toss,
To and fro upon its billows,
While she wept her bitter loss;
In her arms her Jesus holding,
Torn but newly from the Cross.

Oh that mournful virgin-mother!
See her tears, how fast they flow
Down upon His mangled body,
Wounded side, and thorny brow;
While His hands and feet she kisses—
Picture of unuttered woe!

Oft and oft His arms and bosom
Fondly straining to her own;
Oft her pallid lips imprinting
On each wound of her dear Son;
Till at last, in swoons of anguish,
Sense and consciousness are gone."

In one of the directions, the worshipper is taught to offer before a picture of Christ, or a picture of the crucifixion, what is called "An oblation to God, the Father, of our Lord's Passion, and of the Five Wounds of our Saviour," thus: 1st. "O most merciful Father, I offer to Thee the bleeding wound and the painful toils borne by the *Right Hand* of Thy only begotten Son," &c. 2nd. "O most merciful Father, I offer to Thee the sacred wound and agony of the *Left Hand* of Thy only begotten Son," &c. 3rd. "O most merciful Father, I offer to Thee the bleeding wound, the torture and agony of the *Right Foot* of Thy begotten Son," &c. 4th. "O

most merciful Father, I offer to Thee the sacred wound of the *Left Foot* of Thy only begotten Son," &c. 5th. "O most merciful Father, I offer to Thee the ruddy wound of the blessed *Heart* and *Side* of Thy only begotten Son," &c. Then follows, "Accept, most merciful Father, this oblation of myself to the hallowed wounds of Thy only Son, Jesus Christ, those divine remedies for our salvation, and monuments of Thy love; and out of them grant me such grace that, living and dying under their defence and protection, I may find safe and certain refuge, till finally I may be worthy to contemplate them, and praise Thee for them, together with all Thy blessed, in the glory of Thy Majesty for ever. Amen."

The service was closed by the preacher going into the pulpit, and elevating the crucifix. The burden of his closing appeal was "embrace the Cross." At the utterance of these words the crucifix was pressed to the heart for some moments, with both hands, in the most fervent, graceful, and I might add, artistic manner.

After the lapse of about an hour, when a considerable concourse had assembled—no doubt attracted by the novel scene they were about to witness—the priest entered the church, habited in a plain cassock, accompanied by the two attendant priests; kneeling before the large cross on the high altar, he offered up one or two short prayers.

Proceeding into the court-yard of the church, a procession was formed of clergy, choristers, and any of the people who pleased to join, preceded by one who held on high a gilded processional cross, veiled. For the space of three hours the parish was perambulated, performing what is called "The Way of the Cross." At fourteen different stages the party halted, listened to brief, impassioned appeals, on the sufferings of Christ, and sang hymns, such as "Jesus, refuge of the weary," "O come and mourn with me awhile." These several stages were supposed to represent the different parts in the tragedy of the crucifixion. The superstitious character of this ceremony could scarcely be exceeded in Catholic countries. There was a strange mixture of Scripture truth and tradition, the tradition being as precious, perhaps more so, in the esteem of the officiating priests, than the Scripture itself.

It would be tedious to describe all the fourteen stations—indeed, the sacredness of the subject almost forbids another word. We venture, however, to mention two or three; thus, the third station, was said to be that in which Christ fell under the weight of the cross; the fourth, when Christ was met by His mother when coming out of Jerusalem; the fifth, that in which the women, coming out of the crowd, and seeing the sad face of Jesus, and His exhausted state, gave Him a cloth to wipe His face, and it was said that the impression of His face was made on the cloth; the sixth, where Christ fell a second time; the ninth, where Christ fell a third time, etc., etc.

On witnessing this extraordinary procession, surely the Papists crowding the neighbourhood, must have thought that their own Church had instigated it; and the few Protestants must have been astounded by a clergy-

man of the Church of England reviving religious processions, from which even Catholic priests abstain in this country.

A scene, in perfect contrast to the funereal exhibitions of Good Friday, was presented on the following week. The church was richly adorned with flowers, and flooded with light; the high altar, with its large cross, presented a most gorgeous appearance—it was one blaze of light. There were at least one hundred candles on and around it (unless, from reflection, some of them appeared double). The priests and choristers were in white, the former with scarlet scarfs and biretta(?) caps. The service closed by a procession, which passed from the chancel down the south and up the central aisle, preceded by an acolyte, swinging his censer, and filling the church with incense. The procession consisted of priests and choristers, with crosses, banners, and lighted candles held aloft. To the pealing tones of the organ, with slow and measured steps, the congregation reverently standing, and a few joining, whilst the incense rose, the hymn was chanted, and the public worship of the day closed.

Such is Ritualism fully developed in St. Peter's-in-the-East. In what essential feature it differs, either in doctrine or in practice, from Popery, it would be difficult to say.

St. Peter's was built partly by grant from the Bishop of London's Fund. The Mission of which it is the centre is sustained at a cost of more than two thousand pounds per annum. Giving an account of the consecration service, the superior of the Mission thus writes of the patronage of the Bishop, now Archbishop of Canterbury:—"After the usual toast of Church and Queen, the Bishop's health was proposed by Mr. Barnett, and heartily received by the large and influential company. The Bishop, in reply, proposed the writer's health in very kind and handsome terms, making the most liberal allowance for points of difference, and hailing the Mission as one of the great means of drawing the sympathies of the wealthier and more influential residents in the West of London to their poorer brethren in the East. In like manner he said that none could think of the self-denying labours of the Sisters without taking shame to themselves in their comparative ease and luxury. The Bishop's words were received with great enthusiasm, and will long be remembered as among the most cheering of the many happy recollections of this bright day." "The final settlement of the district, and the consecration of St. Peter's as the Parish Church, the presence and hearty sympathy of the Bishop, both at the consecration and in the season of cholera, have all tended to give a public recognition to the work of the Mission, which, we hope, will finally silence unfriendly prejudices, and remove the remaining obstacles to our work."

Liberal allowance for points of difference indeed? Is it not rather Episcopal sanction and support of popery. How long are the prestige and power of the Church of England to be thus prostituted to promote the soul-destroying errors and practices of the apostate Church of Rome?

THE SCULPTOR OF BRUGES.

By Marie Sibree.

PART VI.—THE DAWNING OF LIGHT.

For several days Avallo's life hung upon a very slender thread, and the unwearied care and devotion of his grateful nurse did more to save him than the best medical skill could have done. It was not until all immediate danger seemed passed that she yielded to the Count's entreaties, and allowed Gretchen to watch, while she took a few hours' rest. Some of the soldiers, and amongst them the Count's servant, rapidly recovered, thus lessening her labours; indeed, it would have been impossible for her to have continued such untiring exertions much longer.

Anka was standing by Avallo's chamber window one afternoon, and, thinking that he was asleep, let her thoughts travel away, and dwell sadly on the past, vainly asking herself how it would all end with Cuthbert? whether he would yield to circumstances, and stifle his doubts, or whether he would fight them fairly? Her own future lay dark before her, a lonely path ending with the grave. The bitter tears streamed from her eyes at the desolate prospect—her trusting heart almost shrunk within her, until, from the dim recess of memory, came sweetly floating over her troubled soul the soothing strains of a hymn she had heard in her childhood, sung by one who had seen many days and nights of darkness:

“Every sorrow, every smart,
That the Eternal Father's heart
Hath appointed me of yore,
Or hath yet for me in store,
As my life flows on I'll take
Calmly, gladly, for His sake—
No more faithless murmurs make.

I will meet distress and pain,
I will greet e'en Death's dark reign,
I will lay me in the grave,
With a heart still glad and brave.”

And Anka lifted her head again, now smiling through her tears.

“Nurse,” said the Count, who had taken note of the evident distress of his attendant, and then had been puzzled by the gleam of contentment that suddenly broke through the clouds. Anka composed her face and went to him, wondering if he had really slept. To her astonishment, he said—

“Would you mind taking off your cap for a minute?” Anka thought he must still be light-headed, and felt his pulse. “I know what I am saying, good Sister: it is a strange request, and perhaps an impertinent one, but do humour a sick man.”

She was sitting beside his couch, and after a few moments' hesitation, with a look half-vexed, half-amused, she took off her cap. The change in

her appearance was almost as great as Avallo expected; at least ten years seemed to be taken from her age. "The likeness is not perfect yet," thought he; and without saying a word he raised his arm and drew out the comb that confined her long hair, which fell down over her neck and shoulders. Anka started up, with an exclamation of annoyance.

"There is no doubt now," said Avallo, "Just such a look of proud indignation did you wear when my boisterous companion, Carlos Alba, demanded your name. I have suspected that you were Anka Gerhardt for some days. Why did you try to hide your name from me now?" Anka was silent, but no longer angry. "I wonder," continued he, "that you chose to select me as an object of compassion, when there were hundreds of sick Belgians with much greater claims."

"None with such claims as Count Avallo. If he had not generously interceded for an unknown, friendless girl, they would have tried by torture to make her tell that which she never knew. By such acts as these we learn to forgive the sins and injustice of your nation."

"And we need forgiveness," said the Count. "I am not the only soldier who feels in his heart that this is a cruel war; and no Belgian can hate that blood-thirsty Alva more than some of his own countrymen do. But Anka Gerhardt need not speak of generous deeds: she has repaid a hundredfold the little debt she owed."

"Increase my debt now, Count, by taking some genuine sleep," said Anka, coiling up her hair, and replacing her sober cap. This was hardly done, when there was a sound of voices, and heavy feet coming along the gallery. A quick knock at the door was followed by the appearance of a short, stout man in armour. A black plume shaded his face, but before he could remove his head-piece, Avallo had recognised him and pronounced his name.

"Carlos Alba! you in Liege! what news?"

"The best news is that my old friend is still alive," said Carlos, with a gay laugh, grasping Avallo's nerveless hand. "We heard you were dead; but I could not rest satisfied with rumours, so got leave to come myself. Your servant, good Sister," he added, saluting Anka, with a familiar, jovial air, but evidently not recognising her again.

"Where is our company now?" asked Avallo.

"On the way to Heiliger-Lee. Aremberg has the command. How long will it be before your patient is fit for harness again, nurse?" Anka was leaving the friends alone, but she came back to caution the burly visitor, and to remind the Count that his very life still depended upon quietness.

"These are famous quarters to be in," remarked Carlos, when she was gone. "And faith! that is a comely Sister. I am ready to envy you, Avallo, in a chamber fit for a king, and a pretty face to look at all day."

"You forget the other privileges," replied the Count, dryly; "I have a comfortable hole in my chest, and a pretty long cut in my arm, not to

mention such items as an aching head, and a body too weak to turn itself under this velvet and gilt canopy."

"Oh, well, those are certainly drawbacks," laughed Carlos, "and I am a coward at bearing pain. But I wish you were well enough to come on with me to Heiliger;" and he launched out with great animation into a description of an engagement that had just taken place at Dam, until all the soldier was roused afresh within Avallo, and, forgetting his distaste for the cause of the war, he longed to be in the camp once more.

Anka's warning had been only too necessary, for the excitement of Alba's company so exhausted the Count that he became much worse that night. The surgeon came; said little, but looked very grave; and Anka felt alarmed. Carlos was very sorry and penitent, meekly rendering what small assistance he could; and Avallo, ill as he was, could not help feeling secretly edified at his respectful behaviour to Anka. To her, this second anxious watching was more painful than the first. She blamed herself for leaving him; but she felt guilty of a worse neglect—his bodily wants she had assiduously laboured to supply, but in the matter of religion not a word of comfort had she ventured to address to him. She had talked to the other soldiers, for she found that most of them, with the Count, had served in Germany, and had a pretty fair knowledge of her mother tongue; but patient and submissive as Avallo had always been, Anka had found her timidity unconquerable whenever she had wished to speak. She felt sure he was not a strict Catholic, and she was equally sure, from the position which he held, that he was not of the Reformed faith. She did not know that in an exclusively Catholic country the male part of the population was almost entirely infidel; the women and the priests maintaining the ponderous machinery. Avallo's mind was too liberal and enlightened to be under the influence of gross superstition, and all that was good and noble in him recoiled from a system that sanctioned and delighted in an *auto-da-fê*. He had made up his mind that religion was a gigantic sham, used by all parties to cover their real motives; and he wondered greatly at the folly of heretics, who could be so besotted and blind as to choose death, rather than exchange one form of idolatry for another. Such had been his honest convictions, until he was suddenly taken out of the busy outer world, and shut in with conscience and memory. He had now time to begin a new study—the study of himself; and here he made strange discoveries, which led him to ask himself, sometimes, if it were possible that any truth could lie under all those ceremonies and impositions he so despised? As his chances of recovery became greater, he grew easier, but now he was again face to face with death, and the certainty of a state of consciousness hereafter was impressed upon him.

Carlos Alba was brave enough in the battle-field, and the boldest in scoffing at all that was sacred; but to see death coming slowly in that silent chamber, away from the din and rush of conflict, was another thing, and when he thought that his friend could not have many more hours to live,

he offered to go and find a priest. Avallo, however, declined his offer. It was too late for him to sift out the truth ; and to receive extreme unction could not, he felt assured, alter his position in the mysterious and awful *beyond*.

Anka smoothed his pillow, with a face nearly as pale and as troubled as his own. "Do you grieve for me, Sister Anka?" whispered he. "If human pity and tenderness had power to heal, I should have had sound limbs a week ago. If there is another life after this——"

"Why do you say *if*? I know there is," replied Anka, in a tone of quiet assurance.

"How do you know?" he asked.

"Because the Word of God says there is ; and because my own soul tells me so every day."

"How does it tell you that which thousands of mankind deny?"

"You do not deny it, do you Count?" she asked, earnestly. "You don't deny the thing that is hidden from you, at this moment, by a veil more fragile than a spider's web. Has no voice within told you, in language that lips cannot utter, that this is but the beginning of life?"

Avallo looked at her with surprise: she had put his own thoughts into words. How Anka deplored her own cowardice in letting so many opportunities slip! While she had been praying for him, he had been uncertain whether there was any God, or any world to come. He was too weak to talk much ; but after a long silence he remarked, "I know you believe that your faith is purer than the Catholic. What is your guide?"

"The simple Word of God."

"Ah, but so the Catholics say, and yet the enmity between you is deadly."

"It is true they profess to be directed by this Word ; but they will not let the people read it for themselves, lest they should discover how shamelessly its truth and purity are perverted. They have added and changed it so much, and overlaid its simplicity with such a mountain of traditions and human inventions, that Jesus Christ would not recognise this as the religion *He* founded."

"And what does that Word teach *you*?" he asked.

"That love to God and love to man, whether friend or foe, is the beginning and end of all religion."

"To love my fellow-creatures were not so hard a task, but who is God, that I should love Him?"

"He is our Father, revealed unto us by His Son Jesus Christ," replied Anka. The Count lay pondering over her answer, until he fell asleep ; and when at last he woke, he was so refreshed that both doctor and nurse felt there was room again for hope. Carlos, unused to so much quiet, had scarcely been able to control his restlessness during this long sleep, and now he was full of delight, and his spirits rose as high as ever.

"I thought it was all over with you last night, old comrade," said he,

preparing to go ; " but you'll come round all right now. I'm glad you did not want to see a priest, with his crosses and wafers and trumpery : he would have mumbled you into purgatory, as sure as fate. I hope, good Sister, if I have the ill luck to be wounded, you will consider me a deserving object of charity."

" I should not expect such submission as your friend here has shown," replied Anka.

" Oh, I am the meekest of mortals when I am sick."

" Yes, while the danger lasts," said Avallo, feebly.

" Well, I dare wager anything that while that ugly deaf old crone had the handling and cherishing of you, your temper was not the serenest, nor your words distilled honey. I had just such a nurse last time ; wait until I have beauty and benevolence in attendance, and see if Carlos Alba does not show himself a very pattern of resignation." Anka hoped she should never have to make the experiment ; and saw him depart without any regret.

* * * * *

All the world looked new and fair to Count Avallo, when, after long weeks of suffering and waiting, he was able to crawl out into the palace court-yard. The sun had never shone so brightly, the clouds had never worn such lovely tints, as they did that morning.

" I am like one raised from the dead," said he to his nurse, when she came to look after him. " I did not think that common things could look so beautiful ; the world must have dressed herself anew since I was buried."

" 'Tis not the world that has changed, Count," said Anka, "'tis the force of contrast—after darkness and despair, the light is doubly sweet. Nature only wears the colour of your own mind ; she is always fair. It is we that are so dull, and call things 'common.' Nothing is mean or common that the hand of God has made."

" You think, then, that He made and directs such light and unimportant things as yonder fleecy clouds, skimming across the sea of blue over our heads ?"

" Assuredly, just as much as He controls the small events of our own lives. Is not that a better and happier thought than yours of *chance* ; at least, more reasonable ?"

" I admit there is little reason in my old belief, or disbelief, as you would call it. I feel within and around me a mysterious unseen power : that within, I call my immortal self ; and that which surrounds me, I call the Great Spirit. You give it a distinct character, and person, and name, and call it your 'Father.' Where I doubt and dread, you love and trust : I do not wonder at your calling your thoughts 'happy,' but it is *truth* I seek now, more than happiness."

" If you find the first, the last will not need searching for," replied Anka.

" Speaking of small events, I suppose you would say, good sister, that the course of a single shot in the *mêlée* and tumult of a battle is guided by the same ever-present and all-seeing influence ?"

"And why not, Count? You will not deny that it is by His power the sun rises and sets, and never wanders out of his appointed path, yet some day the sun's light will fade and he will die; but we shall *never* die. Do you think that man is of less importance in the eyes of his Maker than soulless things? Can anything be overlooked by Him that concerns one of His immortals?"

"Do all Belgian women carry so much knowledge under their caps?" asked Avallo, smiling.

"The Bible makes every one wise that takes a delight in its study; for no other book can tell us what we are, or whither we are going. The course of a single shot is not always such a small event either—it may affect the destiny of a human being; for the Lord has a reason and purpose for everything that He does, though the *wherefore* is often hidden from us."

Avallo turned to her with moistened eyes. "Though you are too modest to say so, I think you have not found it very difficult to guess why my strength and pride were laid so low, and why I was made to know myself. I am ready to acknowledge the beneficence of any supernatural agent that led your wandering steps to this place."

* * * * *

The days of convalescence were ended: the Count had dispensed with help for several days; and though much altered and emaciated, his step was firm, and his hand steady enough to defend himself, at least. The other soldiers were only waiting for him that they might rejoin their company, and Anka's work seemed done in the palace, but Avallo prayed her to remain until he was ready to depart. The day before he left he purchased a horse, and, cased in his armour, he entered the room where Anka sat, making a scarf that was to replace his own. She looked up, "Are you going to-day?"

"No," said Avallo, pacing slowly up and down the room. "I am only trying the weight of this steel; I did not think it was so heavy." Anka eyed him doubtfully, as he tried to make himself believe that, with a little exercise, he should not feel so uneasy under its pressure; but he became paler every minute. He stopped at last in his weary walk, and read the meaning of her anxious look. "You think I am hardly fit to be trusted out of your sight yet," he said, seating himself beside her. "I shan't do much execution this week on your friends; and I confess to you that I am heartily sick of this inglorious warfare, and of Philip's deceitful policy. How can I triumph in victories that disgrace us in the eyes of other nations? I cannot now turn my back upon Aremberg, but should I survive the approaching action, I shall seek leave to retire from the army until Philip finds a more honourable field, in which his soldiers can distinguish themselves."

Anka's busy fingers continued their task, and Avallo watched them, feeling moody and depressed. Suddenly he asked, "Where are you going to-morrow, Sister, when you leave the palace?"

"I have hardly determined," she replied; "I had resolved to return to Germany, but there is work enough here at present."

"But does not your Order direct where you shall go?"

"I do not belong to any Order," said Anka; "I am perfectly free to travel whither Providence directs."

"But you are under vows, like other Sisters of Charity, are you not?" he demanded.

"No; I am only bound in my heart to the service of Jesus Christ."

"And you are free, free as other maidens are?"

"Yes," said Anka, speaking with evident reluctance, "free from religious vows."

Avallo again paced the room, this time with quicker steps. Now had come the hour that Cuthbert had foreseen and dreaded. Presently the Count came and stood before Anka, his cheeks flushed, and his great dark eyes gleaming.

"Anka, I am a soldier, and used to speak my mind plainly; forgive my bluntness, and only remember that my tongue utters truly the thoughts of my heart. When this fort is taken, go with me into Spain: myself and half of everything that I possess is yours. I shall think my wealth is of value, at last, if you will share it with me."

Anka was startled and distressed: "Do not speak of it, I may not hear you."

"If you are not foresworn, there can be no harm in listening to the honourable words of a man whose life you have saved, and into whose soul you have brought the first ray of light."

"I am well repaid, Count Avallo, without such a costly evidence of your gratitude as you have frankly offered me," replied she, rather coldly.

"Gratitude! did you think that it was gratitude that made me wish to enthrone you as mistress of my Castilian domains? Nay, gratitude would lead me to die for you at any moment; but not for such a sentiment alone would I kneel at any woman's feet."

"I am sorry if I have wronged you, even in thought, but still, Count, I must not hear you; it is treason to another. I thank you, but it may not be."

"Then you *are* pledged?"

"Not in word, but in heart," said Anka, rising,

"And yet you say that you are homeless and friendless: you cannot be bound. Go with me, and teach me what you will, and your God shall be mine. Would you have me lose my way in a labyrinth of doubts?"

"I cannot go with you: I have nothing to give; I emptied my heart long ago. Count Avallo is too noble to ask me to break even unspoken vows."

The next morning Anka brought the scarf, and fastened it across the Count's shoulders. He was grave, but gentle in manner, and his voice failed as he thanked her, and said reverently, "May the God of love bless

you!" As he was preparing to mount, she detained him a moment, and asked him to accept her New Testament.

"It will be a somewhat dangerous companion in our camp," said he; "but still I will defend it, as I would gladly have done yourself, with my life."

He waved an adieu, and rode off; Anka watching his dark plume dancing in the breeze, till it disappeared. Before, however, the gallant Count could rejoin his comrades, the battle had been fought, and lost, and Aremberg was slain.

WAITING.

WHAT are we waiting for—grieving and hoping,
Loving and striving, now weak and now strong;
Filled with the promise of gladness, or groping
With oft-failing footsteps this dull earth along?

What are we waiting for—weary of sinning,
Burdened and bound with the weight of our woe;
Climbing up heights that are scarcely worth winning,
And gaining their summits with steps sad and slow?

What are we waiting for—toiling and tossing,
With sorrow and sighing on billows of change;
Rising and falling, and flowing and crossing,
Lost on a sea that is boundless and strange?

What are we waiting for—dim-eyed and hoary,
Yearning for vision beyond the dull sod?
We wait for the dawn of the infinite glory—
We wait for the coming and kingdom of God.

G. W. THOMSON.

"HE FIRST LOVED ME."—A TRUE NARRATIVE.

D. W. H. was a young man brought up from childhood under my ministry. When he reached manhood he was hale, hearty, and strong—perhaps proud of his strength. He was fond of athletic sports, and trained himself sedulously for them, but was suddenly arrested by disease, which made him understand the words, "Let not the mighty man glory in his might." For two years he used every means within his reach for the restoration of his health, and the preservation of his life. But in vain. Slowly and steadily disease made progress, which neither sea-breezes nor medical skill could arrest. During this period I must have seen him often in his accustomed place in the house of God, but I was unaware of his condition till some nine months ago I was requested to visit him, and startled

by the announcement that he and a young married sister were believed to be dying of consumption. I shall never forget my first visit to them. Two young persons, with all those physical attributes of form and appearance, which young men and young women covet and almost worship, sitting together in their father's house, with the evident stamp of death on their faces, and with unmistakeable signs of deep, inward unhappiness; though they desired and welcomed my visit, yet regarding it almost as their death-knell. Three months after the sister passed away, not without good hope that she had found Him in whom is the life of the soul. It was Daniel's lot to survive her for more than five months. And his experience both before and after is full of instruction. It may be divided into three stages or periods.

The first period may be described as that of inward resistance to what seemed to be the will of God—that he should die. I don't mean that he used means to prevent his dying. That he was bound to do. But he could not submit to the thought of dying; he rebelled inwardly against what became month after month more plain, that it was the will of God that he should die. He was like a man encircled by a strong enclosure, through which there was no way, except the way which death might open. And by this way he would not go. His spirit would not. And who can wonder? But lately rejoicing in his strength, the world around him and before him all bright—death to him was unmingled darkness; an enemy on whose face he dared not look, and from which he shrank with all the sensitiveness of a natural instinct. Death had not at this time lost its sting. And what could he do but gather himself up within himself, and say, "I will not die."

This was, I think, very much the state of mind in which he was when I first saw him, although he did not avow his feelings to me in the form in which I have expressed them.

The second stage or period of his experience was one of perplexity, difficulty, and doubt, arising from his consciousness of sinful neglect and forgetfulness of God in the days of health. And I have the means of illustrating this period in the words of a friend who was his frequent visitor for months before his death, and to whom he owed much: "I was misled for some time," she says, "by his calm and quiet manner, and thought he had a rest of mind, which he really had not. He seemed to feel no interest in any but religious subjects, and several times said to me how much he had learned about Christ, how much he now saw of the beauty of His character. He would say, 'Many people used to tell me to believe—that I had nothing to do but believe; but I really knew little about this Christ, and how could I believe? Since you have been with me I understand, and see as I never did, how worthy He is of our trust and love.' But in spite of this increasing interest in the Saviour's work and character, I found that my dear friend had no abiding-place in the consciousness of Christ's love, and did not look forward to the future with any comfort. He had a pecu-

liar sensitiveness to physical suffering, and once or twice expressed his dread of what might be before him; but this dread arose chiefly, I believe, from his not having been able to take in the blessed truth of the Father's and Redeemer's love to himself personally. There was sometimes painfully evident to me an uneasy straining after a greater amount of feeling in himself before he could quite trust the love of Jesus. He would say, but always with a voice trembling with emotion, 'I don't think I love Jesus' rightly, and sometimes I am afraid He does not love me.' The second time he said this was when he had the first intimation, by an attack of violent pain, of the disease taking a new and unusual form, which it retained till the end. I had fondly hoped that his doubts were removed, and it was intensely painful to me to see that dear one racked with bodily anguish, and with the far worse anguish of doubt. With what earnestness I prayed with him and for him, that God would comfort him! I spoke to him, as I had often done before, of the love and patience of Jesus when He was on earth to those who knew and loved Him but very imperfectly, and in particular of His tender and merciful treatment of that poor father who, asking for the cure of his son, could only cry with tears, 'Lord, I believe, help thou mine unbelief.' Next morning I had the great comfort of finding that the clouds had cleared away, and Daniel told me, with a peaceful smile, that he knew I had been praying for him, for he felt much happier.

"The comfort, however, did not last. Some weeks afterwards there were the same complaints, and an evident avoidance of the subject of the end to which we all felt he was now hastening. Having gone into the country for a week, I wrote to him, entreating him to ponder well the texts which we had often read together, and to see that, if Jesus had not been loving him all along, he would never have had a single right desire, or any anxious concern on the subject. Nay more, I said, 'If He had not loved you would He have sent you this long illness, which, by your own showing, has drawn your mind towards Himself as it was never drawn before.' This letter gave him great comfort; but yet once more the old feeling came back. And on my return, and hearing from his sister that she thought he still clung to the hope of recovery, I said to him, when we were alone, that I thought he could not remain long with us in so weak a state. He said, 'Perhaps not,' and then, after remaining a few moments in thought, he said with tearful eyes, 'But I have no assurance yet that my sins are forgiven.' Again I said that he had all the assurance which I or any one had, the assurance derived from the simple word of Jesus, 'If we confess our sins, he is faithful and just to forgive us our sins.' I reminded him again of the saying, 'Lord, I believe, help thou mine unbelief.' 'Ah!' he said, 'that is exactly what I say, that just describes my state.'"

What underlay all the perplexity and difficulty of this now earnest but doubting soul was this, that he had spent the days of his health without God; while virtuous and honourable, and not neglectful of the outward observances of religion, he had not given heed to the things which belonged

to his peace, and it seemed to him more than he could believe that God would be his God, and accept his heart and service now that all power of serving Him was past and gone. The good news that God first loved us, that He loves us freely and without merit of our own, while we are yet in our sins, seemed to him too good to be true. In all this there was a very proper feeling—a sense of his own unworthiness, a sense of his sin in withholding from God his heart while he had health and strength to serve Him. Mark this, my dear young readers, ye who are not Christ's, who do not love Him, though He has loved you and given Himself a ransom for you—if ever you are brought to Christ, you will feel it a deep reproach that you did not serve Him in the days of your youth.

To resume the story of this young man's experience, as told by the friend from whom I have already quoted. We now come to the third period of his experience, a long period of undoubting faith in Christ, of the most fervent love to Him, and of unquestioning submission to the Divine will. "After praying together I went home, praying for him and believing that the full blessing could not be far off; but yet I was scarcely prepared for the blessed surprise when, after two days, he told me with tears of joy, 'I have found it; I do not doubt that He loves me, and I do love Him, and am so happy.' From that time, during the six or eight weeks that followed, scarcely the shadow of a doubt or fear passed over his once troubled spirit. I felt then more deeply than I had ever done before, how entirely the deepest springs of our being are in the hands of our heavenly Father. The experience of the precious sufferer was now one continued source of thankfulness and joy to us all. He had at all times listened to my reading of the Bible with reverent interest. But now I could see a great change. I could see, as I read, by the expression of every feature in his face, that the words were no mere words to him, but life, and power, and joy to his spirit. He literally craved for the words of Jesus as a thirsty man craves for water. The first part of the twelfth chapter of the Epistle to the Hebrews, beginning, 'Wherefore seeing we also are compassed about with so great a cloud of witnesses,' ver. 1., and ending, 'Wherefore lift up the hands which hang down,' ver. 12-14; the second and fourth chapters of the same Epistle, revealing to us the human sympathy of the Redeemer—these, with the first part of the first Epistle of Peter, including, 'Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory,' were his especial favourites. And they were repeated to him daily, with several hymns which were likewise dear to him, such as—

Bonar's—'I heard the voice of Jesus say,
'Come unto me and rest.'

Miss Elliott's—'Just as I am, without one plea,
But that Thy blood was shed for me.'

Zinsendorf's—'Jesus still lead on,
'Till our rest be won.'

Toplady's—'Rock of Ages, cleft for me,
Let me hide myself in Thee.'

Cowper's—'Hark, my soul! it is the Lord;
'Tis thy Saviour, hear His word.'

"On repeating this last, he invariably repeated the last verse, and with a voice trembling with emotion :

'Lord, it is my chief complaint,
That my love is weak and faint;
Yet I love Thee, and adore;
Oh for grace to love Thee more!'

Keble's hymn—'Sun of my soul, Thou Saviour dear,
It is not night if Thou art near—'

Miss Waring's—'Father, I know that all my life
Is portioned out for me,'

he asked for many times. It was very touching one day, as I had finished this last hymn, to find him asking for one verse which I had purposely omitted, because I thought it suited only for one in the full enjoyment of life and health :—

'And if some things I do not ask
In my cup of blessing be,
I would have my spirit filled the more
With grateful love to Thee;
And careful less to serve Thee much,
Than to please Thee perfectly.'

But I repeated the verse as he wished ; and yet so much was he suffering at the time, that when he put to me the question, 'Do you think we can please God perfectly?' he was unable to listen to my answer. Keble's morning hymn, too, he much enjoyed, and during an interval of ease in the morning dawn, he asked his sister, who was watching by him, to draw aside the curtain, and read to him the two first verses of that beautiful hymn—

'O timely happy, timely wise,
Hearts that with rising morn arise;
Eyes that the beam celestial view,
Which evermore makes all things new.

'New every morning is the love
Our waking and uprising prove;
Through sleep and darkness safely brought,
Restored to life, and pain, and thought.'

"The irritability, which had sometimes been distressing both to himself and to others, now entirely disappeared. Nothing but words of thankfulness to Jesus, and of tender love and gratitude to all around him, were heard from his lips. He used to wonder at his own peace. Many a time he said : 'I wonder how it is that I have no doubts. Better men than I have them, but I have none ; why is it?' I answered : 'Because God hath given you that perfect love which casteth out fear. He has asked for a child-like trust and you have given it.' The only thought that caused him sorrow, was that he had not done good to others during his

time of health. On one occasion his sister saying to him that she knew he was doing them all much good by his patient suffering, he said, with deep earnestness, 'Then I am willing to suffer it all over and over again.' More than once I heard him utter this sentiment—so great was his longing to help some of the dear ones around him on his way to heaven.

"But to me, the most affecting thing witnessed in his chamber, was his prayers offered during the intervals of suffering. After an attack of agonising pain, he would lie back on his pillow, and with closed eyes and folded hands, and forgetful for the time of every presence but that of Jesus, he would speak to the Redeemer, reverently and solemnly, and yet with such tender confidence; appealing to His human sympathies; pouring out thanksgivings for the bitter cup, which for us He drank to the dregs; invoking blessings on his father and mother, and brothers and sisters; and lastly, in thankfulness for his own trial, saying: 'I thank Thee for this affliction. It has been good. Before I was afflicted I went astray, but now I love Thee with all my heart.'"

It will now be seen why I have entitled this narrative "He first loved me." So conscious was this young man that in these words was the key to the interpretation to all he suffered, that he gave charge that on his tomb should be engraven: "We love God because he first loved us." The love of God to him, while he was without any love to God, arrested him, and by protracted disease and great suffering made him feel the world's emptiness and his own sinfulness, and at last brought him to the enjoyment of perfect peace in Christ. He now saw it all, and gave God thanks. It was my lot to enter his chamber on one occasion when he was sinking into a faint, and friends around him were anxiously applying restoratives. The excitement of seeing me seemed to stimulate and revive him. And he poured forth expressions of thankfulness to God and to the dear friend whose tender ministrations had been especially blessed to his soul's good. Looking round, and seeing father, mother, brother, and sister there, he said: "I want them all to come with me." At last, exhausted, he lay his head on his pillow, and with closed eye, he whispered—"God is love, God is love." Five minutes before he had been enduring physical agony, the intensity of which, medical authority said, could scarcely be imagined—and yet deep in his heart dwelt the thought: "God is love, God is love." A triumph of faith, this, which should fill all hearts with thankfulness and joy.

I resume the narrative which has been put into my hands. "Daniel never used any remedy for the relief of pain without prayer for a blessing with it. And he would often say: 'If it be not Thy will to relieve me by this, I am still willing to endure—I can do all, Christ strengthening me.' And during the few last weeks of his life, his sufferings, through emaciation and inward disease, were so acute, that he frequently prayed for release, but never failed to add—'If it be Thy holy will.' The last time I saw him was only about twelve hours before the end. He had, just before my

entrance, rallied from a long and terrible convulsion. He yet looked calm and peaceful, and, as ever, drank in the words of life with eagerness. I repeated to him a few hymns, and passages in Isaiah, which had so often been his solace: 'Fear not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee, I will keep thee.' 'When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee.' 'They that wait upon the Lord shall renew their strength; they shall mount up with wings like eagles; they shall run and not be weary; and they shall walk and not faint.' 'I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them and not forsake them.' When I said—'This is what the Lord has been doing for you. He has made darkness light before you and crooked things straight,' he responded with such a beaming smile, and then, asking his sister to draw up the blind that he might see me perfectly, he gazed at me for a minute with a look that penetrated my soul, and then gazed at the sunlight, exclaiming, 'Beautiful, beautiful;' and then, as if he had a vision of the coming glory, he whispered, 'God's light.' These were almost the last words I heard from the lips of the precious one. He bade me a tender farewell, and I shall not see that beautiful smile again till I meet him in our Father's house above, where God shall wipe away all tears from all eyes. Another violent spasm had to be endured before the end, during which he constantly repeated, 'My grace is sufficient for thee.' And then, naming all the dear ones around him, he gently breathed his spirit into the hands of his Redeemer. 'Oh! give thanks unto the Lord for His mercy endureth for ever.' 'We love Him because He first loved us.'"

Stepney.

J. K.

THE DYING CHRISTIAN.

(FROM LAMARTINE.)

WHAT sounds of holy music do I hear?
 What tender, weeping throngs are crowding near?
 For whom the pale torch, and the funeral hymn?
 O Death! and is it then thy last, sad wail,
 That echoes down the dark and narrow vale,
 As my light groweth dim?
 O precious spark of an immortal flame!
 Undying spirit of a dying frame!
 Away these fears—Death brings thee liberty!
 Away—away—O break thy earthly chain;
 Cast down thy weight of earthly care and pain:
 Is this indeed to die?

Yes—Time no more shall count my weary hours ;
 Bright angels come from heaven's immortal bowers ;
 And there my mansion waits, there shines my day !
 Even now as in a flood of light I swim—
 Space grows before me ; earth, all pale and dim,
 Sinks from my feet away.

But ah ! upon my heaven-awakening soul
 The sounds of sad lamenting seem to roll.
 Dear friends of exile, wherefore weep for me ?
 Death's cup is sweet, sorrow is waning fast,
 Yea even now my tranced soul hath passed
 The intervening sea.

Winchester.

W. H. FULLER.

ONE HUNDRED YEARS TO COME.

WHO'LL press for gold this crowded street,
 A hundred years to come ?
 Who'll tread yon church with willing feet,
 A hundred years to come ?
 Pale, trembling age, and fiery youth,
 And childhood, with his brow of truth,
 The rich and poor, on land, on sea,
 Where will the mighty millions be
 A hundred years to come ?

We all within our graves shall sleep,
 A hundred years to come ;
 No living soul for us will weep,
 A hundred years to come ;
 But other men our land will till,
 And others then our streets will fill,
 And other words will sing as gay,
 And bright the sun shine as to-day,
 A hundred years to come.

IRISH EVANGELICAL SOCIETY.

Quarterly Record.

In the events now so wonderfully transpiring, God Himself is evidently working for the future spiritual welfare of our fellow-subjects in Ireland. It would be strange indeed if those who profess to be His children should be backward in availing themselves of the openings which His Providence

is about to supply. The Committee of the Irish Evangelical Society have strong hope that an interest in their work, much more prevalent than before, is already beginning to manifest itself; and their belief is, that if the Evangelical Protestants of England and Scotland would but, in the

light of the present crisis, contemplate more thoughtfully the pre-eminent difficulties, and yet the transcendent importance of the work of Irish Evangelisation, not a single Church, not a single Christian, could refrain from helping that work with most fervent and practical sympathy.

ANTICIPATIONS.

That the changes impending, in relation to ecclesiastical affairs in Ireland, will issue in momentous results, all parties are agreed. There are not wanting those, however, who prophesy only evil. It may be well, therefore, to ascertain what the feelings are with which the future is regarded, by the agents of this Society and the other Congregational ministers labouring on the very scene of the grand experiment about to be made. Their views are the more worthy of consideration, because, although ever bearing a quiet testimony to the truth of Christ, in relation to ecclesiastical policy as well as evangelical doctrine, they have had, by reason of their fewness and comparative feebleness, but a small share in bringing about the present state of public sentiment on these matters; and because, in addition, they not only best understand the circumstances in which the cause of Christ in that land is placed, but are the very men, whom, outside of the now Established Church there, the changes expected are likely most powerfully to affect, for good or for evil. It is pleasant then to know, that, as with well-nigh one voice, these brethren anticipate—not immediately, indeed, but, ultimately—*good* and *only good*, as the outcome of the mighty alteration now in prospect. One of them thus writes:

“We have arrived at a most important crisis in the history of this country and in the history of Congre-

gationalism in this land. The long-cherished idea of a State-endowed Church, with its monstrous anomalies, with ample influence and means to deter or bribe men to pass by the Dissenting chapel, all this will soon be a thing of the past. Our principles will then have what they never yet had in Ireland—a fair field of trial. There will be time, and toil, and patience, and sacrifices needed before this is accomplished; but I believe, through the assistance of your valued Society, the work will be carried on, and the crowning day eventually secured.”

Another says:—

“I thank God that the Irish State Church is doomed, because His truth will have the fairer field. Independents, as a body, may be weak, but what a soul! Is it not marching on?”

A third thus expresses himself:—

“On the whole, I believe the minds of the Presbyterian community are being rapidly prepared for the withdrawal of the *Regium Donum*, and all State support to religion in Ireland. I believe the day that witnesses the liberation of religion from all State patronage and control will be the brightest and most blessed day for Ireland that has dawned on this unhappy country for many generations. May the Lord hasten it in His time, and grant times of refreshing from His blessed presence!”

One of the most intelligent and influential laymen of the Congregational body in Ireland, says, in a very recent communication:—

“I hope your contemplated arrangements may prove effective, and suit the new state of things into which we trust to enter shortly, when Protestant ascendancy, as it is called, shall have passed away, and Protestantism shall, for the first time, have a fair chance in Ireland. Just at present we shall

have much excitement and opposition, *but it is well worth while to pass through all this, for the sake of the calm waters beyond.*"

And the pastor of one of the most prosperous of our self-supporting Churches there, says:—

"One thing is certain. Our principles are now to be fairly tested. We have a clear duty before us—to see to it that Christ's Gospel shall be preached to the people; that we gather all we can to Christ, and unite them in Christian Churches; that we no longer strive for a mere existence, but that we take an aggressive stand in the country. Our progress may be slow; but it must be sure. We shall no longer have a corporation of State-paid and State-patronised priests to lord it over us, but a fair field and no favour. And, with the truth of Christ as our weapon, and the presence of Christ to sustain us, we need have no fear."

One devoted agent writes:—

"It is true we are passing through a crisis in the history of Church affairs, and one, too, in which we are considered to have no small interest. I think, therefore, that we as ministers should just now be most hopeful. Independency is by no means likely to become extinct. If we do not keep it alive, God is raising up those who will.

"One thing is certain—there never was a period in the history of this country when, as a body of Christians, we commanded so much attention as at present. Our principles are being discussed on their merits on all sides and by all classes.

"Having held on so long under peculiar external disadvantages, are we to be bowed out or frowned out just on the eve of triumph? God forbid! When class ascendancy is no more, we shall, doubtless, be acknowledged and honoured for the truth's sake.

Meanwhile, let us, on both sides of the Channel, be faithful to our trust."

Another minister, whom God is greatly blessing, says (in reference to a letter recently addressed to the *English Independent*):

"I fully endorse Mr. Tarbotton's sentiments when he says, 'the brethren generally there'—in Ireland—'are full of hope and confidence as to the future of Congregationalism.'

"It is to me, Sir, a matter of much surprise that any person acquainted with the state of affairs in this country, at present, could entertain any desponding thought on the subject. I can assure you my own thoughts regarding the ultimate success of our good cause are the very reverse of despondency.

"Believing firmly that brighter days will shortly dawn upon our country, and praying that God may bless all who love and pray for the peace Zion, I am, etc."

HINDRANCES.

It may safely be asserted that scarcely any, if any, sphere of mission labour in the world presents greater difficulties than those with which the Congregational minister or evangelist has to grapple in the Irish mission field. Some who are unacquainted with the peculiarities of life, whether social, political, or ecclesiastical, in Ireland, may deem this strange, if not extravagant. But such as have lived and laboured for any time in that country, as well as in England, or elsewhere, know it to be true.

The dear brethren so devotedly working there for Christ and for souls, needed, therefore, no aggravation of their difficulties. Such, however, unhappily, is now their experience in many of the localities where their toils are carried on. Not to their honour, the partisans of the

existing state of things in ecclesiastical matters are, in numerous instances, so carried away by political antagonism and sectarian bigotry, that—forgetful of all the charities which a Christian profession supposes—they are pouring upon the devoted heads of our brethren the vials of their anger. Indeed, simply as the result of their known sympathy with the voluntarism and spirituality of Christ's kingdom, these earnest labourers are just now enduring actual persecution, in various forms, from many who profess themselves "Protestants;" the oppressive force of which it needs especial grace Christianly to endure.

It is earnestly hoped, and, indeed, gladly believed, that a persecution so discreditable to the "Protestantism" of those who adopt it, will be but of comparatively brief duration; yet, whilst it lasts, it is felt but just to specify it as a powerful reason why the brethren in Ireland should have a larger share than ever in the prayerful sympathy of those who in England are more happily placed.

LABOURS.

The agents of this Society continue their efforts for the spiritual good of the people with unabated assiduity, and, whether working as pastors or evangelists, in the busy town population or among the more scattered population of the agricultural districts, are constantly exhibiting to their countrymen, Christ, as the only and sufficient Saviour.

Some extracts from their journals will furnish interesting illustrations. A town evangelist reports for the month ending February 25th, 1869:—"During the above month it will be seen that I have made 232 visits to families, including three visits to the sick. Number of meetings held, 4; number of attendants, 81; number of

Scripture readings, 85; number of tracts distributed, 202; number of Bibles or Testaments, 1; number of children brought to the Sabbath-school, 8; number of persons induced to attend public worship, 13."

Another evangelist labouring in a scattered agricultural population, says:—"During this month visited 92 families; read and expounded the Scriptures to 204 Roman Catholics and 248 Protestants; distributed 48 tracts; had 44 readings; and made eight visits to the sick."

An earnest pastor, in a village surrounded by several other villages, writes the following:—

"In giving you a brief outline of what has been done in this place during the past year, I may preface my remarks by saying, that in every department of my labour I have had encouragement. The attendance on the service in the chapel on the Sabbath morning is so much improved that it is frequently referred to by occasional visitors, whilst it is a matter of much encouragement to our own people. Ten additions have been made to the fellowship of the Church during the past year, and we have two more to propose at our next Church meeting. This raises the number up to fifty-nine in full communion. Our Sabbath-schools, both in the chapel and at R—, are in an exceedingly healthy and prosperous state. All the old out-stations are attended as well as, if not better, than ever, and I have opened up a new station, within about a mile from the chapel, for occasional services. It promises to be useful and well attended. We are getting extensive repairs done to the chapel. I have succeeded very well in raising money so far; and I believe when all is completed that there will not be a shilling of debt resting on the house. Thus far the Lord hath helped us."

ENCOURAGEMENTS.

It is gratifying to know that few, if any, of the agents of this Society are destitute of tokens of the Divine power and approval in their several spheres. In some of them, indeed, such tokens are eminently marked, and consequently, eminently delightful and stimulating to the heart of the devoted worker. But the encouragement to which it is wished now to call attention is that which, in a more general way, is connected with, and indeed has arisen from, the national excitement, for some months manifested, on account of the impending ecclesiastical changes in the sister land. Whilst so-called Protestants—as already shown—are opposing the agents of this Society, and the other Voluntary labourers, Roman Catholics, in several instances, are manifesting towards them a kindliness and a desire for instruction by them unknown before. To those acquainted with Ireland the explanation is easy. Heretofore, in their ignorance, the Romanists have, except in very few localities, regarded all classes of “Protestants” with the same inveterate prejudice, as if they were alike representatives of the State-enforced and State-supported creed. The very hostility of the State-Church Protestants thus manifested towards our voluntary Protestant brethren is beginning already to open the eyes of the Romanists, who now see that whilst some Protestants desire domination over them, others desire to obtain justice for them, and are even suffering on that behalf.

Testimonies to the interesting fact thus mentioned have reached the Secretary from various parts of Ireland—North, West, and South. One minister states that such a spirit of inquiry has been awakened by the political and ecclesiastical excitements of the last six or eight months, in the

town in which he labours, that several Romanists have sought instruction from him, and some—even among the most respectable—have invited him for this purpose to their own houses. So striking is this melting down of prejudice, that he adds—If any one had told him eighteen months ago that such an auspicious change would have been witnessed within the next ten years, he should have thought them dreaming! Another excellent pastor reports that the evangelist whom he superintends has been of late applied to by an unusual number of Roman Catholics for conversation on religious subjects. A third minister reports, that in the town where he labours, he was recently sent for by a Romanist to visit his daughter, who was dangerously ill. Our excellent brother immediately went: and as he talked with the young woman, and read to her, and explained the way of salvation, through Christ, the only Priest and Mediator, she wept with deepest emotion. He then knelt by her bedside, and prayed with her. The father, with intense solicitude, joined in the prayers, audibly sobbing and responding. When the minister was about to leave, the father, with tearful face and choked utterance—as he clasped our friend's hand in both his own hands—exclaimed: “From my very heart I thank you, sir, for coming so kindly to see my dear child. Oh! do come again, Mr. G—, as often as ever you can. This house will always welcome ye.” Our brother left that Romish dwelling encouraged to believe that this gratifying incident is but the first of many which, ere very long, he will be privileged to place on record. Who does not see that the present opportunity for Ireland's evangelisation is at once so auspicious and so critical that it would be disloyalty to our Divine Lord were British Christians to neglect it!

Golden Words for Busy People.

THE TEN SEVENS OF A MAN'S LIFE.

A modern philosopher has appropriated man's full extreme as follows:—

7 years in childhood's sport and play	7
7 years in school from day to day ...	14
7 years at a trade or college life.....	21
7 years to find a place and wife	28
7 years to pleasure's follies given ...	35
7 years to business hardly driven ...	42
7 years for some, a wild goose chase	49
7 years for wealth, a bootless race...	56
7 years for hoarding for your heir ...	63
7 years in weakness spent, and care	70

Then die, and go—you should know where.

No "Yes" IN MOTHER'S "No."

"When my mother says no, there's no yes in it." Here is a sermon in a nutshell. Multitudes of parents say "no," but after a good deal of teasing and debate it finally becomes "yes." Love and kindness are essential elements in the successful management of children, but firmness, decision, inflexibility, and uniformity of treatment are no less important.

JOYS OF THE CHRISTIAN.

St. Augustine relates of a certain Gentile, who showed him his idol gods, saying, "Here is my god; where is thine?" then pointing up to the sun, he said, "Lo! here is my god; where is thine?" So, showing him divers creatures, still upbraided him with, "Here are my gods; where are thine?" But St. Augustine answered him, "I showed him not my God, not because I had not one to show him, but because he had not eyes to see Him." Thus the joys of a Christian, though they cannot be seen with bodily eyes, though the wicked cannot so much as discern them, yet is there nothing so delightful, so comfortable as they are; witness that peace of conscience, that joy in the Holy

Ghost, which is so unspeakable, such as eye hath not seen, nor ear hath heard, neither hath it entered into the heart of man to conceive them as they are.—*Spencer.*

DECEITFUL RESOLUTIONS.

Epictetus tells us of a gentleman returning from banishment, who in his journey towards home, called at his house, told a sad story of an imprudent life, the greatest part of which being now spent, he was resolved for the future to live philosophically, and entertain no business, to be candidate for no employment, not to go to the Court nor salute Cæsar with ambitious attendants, but to study and worship the gods, and die willingly when nature or necessity called him. It may be this man believed himself, but Epictetus did not. And he had reason; for letters from Cæsar met him at the doors, and invited him to Court; and he forgot all his promises, which were warm upon his lips, and grew secular and ambitious, and gave the gods thanks for his preferment. Thus many men leave the world when their fortune has left them, and they are severe and philosophical and retired for ever, if for ever it be impossible to return; but let a prosperous sunshine warm and refresh their sadness, and make it but possible to break their purposes, and there needs no more temptation, their own heart is enough; they are like "Ephraim in the day of battle, starting aside like a broken bow."—*Bishop Taylor.*

THE MOST IMPORTANT THOUGHT.

Daniel Webster was once asked, "What is the most important thought you ever entertained?" He replied, after a moment's reflection, "The most important thought I ever had was my individual responsibility to God."

Pages for our Young Friends.

HETTY'S TALK WITH HER MAMMA.

"MAMMA," said Hetty Martineau, as she came in from her afternoon walk one day in the latter end of December, "I don't much like the text that Mercy Green has given me to think of."

"What is it, my darling?"

"*'This year thou shalt die.'* I do not like to think of death, mamma."

"How came Mercy to give you that text, Hetty?"

"She was telling nurse, when we called to see her this afternoon, how happy she was, because she felt sure she should be in heaven before the year was over. She said she knew the words, *'this year thou shalt die,'* were true for her, and I said that I should not like to think they were true about me."

"And then what did Mercy say, Hetty?"

"She said she did not wonder that, so healthy and happy as I am, I did not care to think about death; but still she knew there was a bright side to death, and she did not think I should be any the less happy if I knew it too. I do not wonder, mamma, that Mercy doesn't mind the thought of death, she has been ill so long, and her father is not kind to her. But would you like to die, mamma, would you like to leave me, and Robert, and baby, and papa?"

"I am very thankful, my darling, that I have not got to choose. But I know what Mercy means when she speaks of the bright side of death. I wish my Hetty knew the peace and pleasantness of being ready for either life or death."

"How long have you been ready, mamma?"

"Since I was a little younger than you, Hetty."

"What first made you think of getting ready? Were you ill, mamma?"

"No, my child. My early days were about as happy as yours. What led me to think of getting ready for death, was hearing your dear grandmother talk to a dear friend of hers who lived next

door to us. Their conversation seemed oftener about heaven and the Saviour than any other subject."

At this moment Robert's voice was heard calling for his sister, and with a hasty kiss the child bounded off to play. But a seed had been sown in her heart, and the mother's prayers went upward for the life-giving influences of the Spirit. that it might grow and bring forth fruit.

The merry days of Christmas passed quickly by for these favoured children, who seemed to have little to trouble them but for the occasional indulgence of naughty tempers. To have seen their sad faces sometimes, you would have thought them most miserable children; but so it always is, sin will make us wretched, though we may have every thing around us to make us happy.

On New Year's eve, little Robert had to go to bed early with a severe cold, Hetty's papa was away from home, and the little girl herself felt sad and lonely, as she threw herself on the rug before the parlour fire. She was thinking about Mercy, and wishing that she knew the secret of the happiness that the dying girl possessed, a happiness that seemed to become deeper and brighter as death became nearer.

But Hetty had not thought long before her mamma appeared, and rang the bell for tea.

"Do not light the gas, mamma dear," said Hetty, jumping up to take her place at the table. "I do so like to have tea by fire-light; see how the blaze makes the shadows dance about."

"If I were to light the gas they would seem driven into corners, but the sunshine would disperse them altogether, Hetty, and make the very corners light. When I came in just now, there was something like a shadow on your face."

"I was thinking of Mercy, mamma; it seems as if it were one bright long summer day with her."

"Mercy has opened her heart to the

beams of the Sun of Righteousness, my child, and now, too, she seems to have come to the land of Beulah, that fair country on this side of Jordan, where it is always bright."

"I should like to be like Mercy, mamma, all but the dying. I do not want to die."

"And dying is not what you have to do with now, Hetty. The peace and the joy might be yours at once."

"But still, mamma," persisted Hetty, "do you think Mercy would be glad to die if she were rich, and quite well, and had a papa like mine?"

"Yes, I do think she would, my child. You were very happy at your aunt's last summer, but did you feel sorry when I sent word that I was coming to fetch you home?"

"Oh no! mamma. I did enjoy myself then very much indeed, but nothing seemed so pleasant as the thought of seeing my own mamma again. Do you think Mercy feels like that, mamma?"

"I do, my darling. But ring the bell now, for I must get to work."

"And I will get my tatting for baby's frock. Do let me stay up a little longer to-night; and will you read to me, mamma?" For though Hetty could read very well herself, she had been so accustomed to being read to, even from her infancy, that unless she was in a hurry to finish some story book, it was still quite a treat to her.

"I should have liked," said her mamma, "to have read you something which very much impressed me many years ago, but the book in which I read it is uncle George's now. Shall I tell it to you, as well as I can remember?"

"Oh do, mamma."

"Well, many years ago, in a magnificent eastern city, one of the principal inhabitants was very much interested, one evening, in watching a stranger, whose gaze was fixed upon a star then shining brightly a little above the horizon. At length he spoke to him, and asked the reason of his looking so at the star. 'That fair planet,' replied the stranger. 'is my native home, but,

impelled by curiosity to know something of your brilliant world, I sought and obtained permission to come here, but only on condition that I never returned, and that I became subject to all the laws by which the inhabitants of this world are governed.' 'I congratulate you,' replied the other; 'allow me at once to introduce you to our many sources of enjoyment, and spheres of activity.' And he did this, introducing the stranger to his friends, showing him whatever was worthy of notice in the great city, and especially instructing him as to how he might acquire wealth.

"The stranger entered with zest into all, but it was not long before his interest received a sudden check.

"Wandering, one evening, with his friend, a little beyond the city, he noticed an enclosure of singular appearance. 'What is this?' said he, with the lively curiosity which always characterised him. 'This is where we bury our dead,' replied his friend. 'Who or what are the dead?' inquired the stranger; and his friend proceeded to explain to him the change from life to death to which every inhabitant of this world was doomed. Also, that the time of its occurrence to each person was entirely unknown—it might happen within the passing hour, it might be many years away.' 'Do I understand you aright?' replied the stranger, 'all the gold that I have been collecting, all the delights of your beautiful city, all the friends whom I have found since my arrival here, may I have to leave them at any moment?' 'Even so,' answered the other. 'Please then to instruct me as to the life on which, as you have informed me, the soul enters when the body dies, for it seems to me that preparation for that which is everlasting demands the first attention.' But his friend was indisposed to go further into the matter, and begged to refer him to the priests, to whom, as he said, it belonged to give instruction in these things. The stranger marvelled at his friend's indifference to that which seemed to him so full of absorbing interest, but he thankfully ac-

cepted his offer of introduction to a priest. From that time his aims and interests were changed, and to any remonstrance addressed to him by those who missed him from their round of giddy pleasure or absorbing business, he had but one answer—"Oh!" he would exclaim, "I am to die, I am to die!"

Mamma paused, and Hetty, after a minute's silence, exclaimed—"Well, mamma, dying does seem the great thing after all."

"Preparation for death undoubtedly is, my child."

"I should like to be ready, though I do not want to die, mamma, but I forget so soon when I am away from you."

"My Hetty needs the help of a better friend than her mamma."

'He, Lord of all the worlds on high,
Stoops to converse with you,
And lays His shining glories by,
Your friendship to pursue.'

"I like that verse, mamma. It is very wonderful."

And then with her mamma, and afterwards in the silence of her own little room, Hetty earnestly asked Jesus to be her Saviour and her Friend. She began the New Year very happily, with the sweet feeling of having a great and tender Friend always at hand to help and bless her, and when, a few months later, she looked on the peaceful face of Mercy, as she lay in her narrow coffin, Hetty had ceased to wonder that, to those whose sins were pardoned through the blood of Jesus, however pleasant their earthly life might be, there could be joy in the thought of death. H. B.

NOTICES OF NEW BOOKS.

Congregational History, 1200—1567. By JOHN WADDINGTON, D.D. London: John Snow & Co.

THE key-note of this volume will be found in words quoted by its author, from a German writer:—"Through the greater part of the Middle Ages we can trace a succession of free spiritual associations, which were often oppressed and persecuted by the Hierarchy, pertained rather to the life of the people than to the framework of the Church, exhibited more or less a regulated form, and professed a diversity of doctrines, but which all emanated from a fundamental endeavour after practical Christianity." Dr. Waddington does not profess to find societies organised on the Congregational model, or holding clearly and fully principles which are distinctively Congregational, from 1200 to 1567. But he finds throughout the entire period "an undercurrent of opinion formed by the silent teaching of the Word of God." "The light of Congregational principles," he says, "gleams forth at intervals in the most unexpected manner, and Christian people, drawn together by the force of kindred affection, we find meeting together for mutual instruction, and united worship, apart from the parochial congregations of the National Church." Our author has laid all lovers of true history under great obligations to him for the immense painstaking with which

he has laboured to bring to light the spiritual witnesses against the corruptions of the Romish apostasy in the dark ages. If these witnesses may not be claimed as "Congregational" in the stricter sense of the word, they often avowed principles and opinions which have their most perfect development in Congregationalism. And if we have not an exclusive right to say that they were *our* spiritual ancestors, we feel that we have a chief interest both in their personal history and in their noble testimony. We hope soon to be able to give at some length an idea of the contents of Dr. Waddington's volume. Meantime, we most earnestly invite the attention of those of our friends who can pay fifteen shillings for an octavo of 750 pages to its claims on their regard. The labour bestowed upon it must have been enormous, and so, too, must have been the cost of its production. And the least that our wealthier Congregationalists can do is to diminish, by their timely aid, the anxiety of men who, like Dr. Waddington, spend themselves and their property in enlightening the public mind.

The British Quarterly Review, No. 98, April, 1869. London: Hodder and Stoughton.

THE contents of the current number of the *British Quarterly* are:—The works

of Mrs Oliphant—Royal Commission on the laws of marriage—Rawlinson's five Great Monarchies—Roman Catholicism in France—Poetical works of Robert Browning—The Irish Church in the Sixteenth century—Pauperism—The Brahmo Somaj of India—and 80 pages of admirably-written critical notes of New Books. There is thus no lack of variety, nor is there any lack of ability and power. As to Mrs. Oliphant, we differ on some points from her reviewer: we do not think her life of Edward Irving worthy of a "permanent place among the biographies of national worthies," if truth and reality are essential to such worthiness. We agree with the late Professor Scott, in regarding the work as a romance rather than a history. We think, too, that the reviewer might fairly speak in much stronger terms of condemnation of Mrs. Oliphant's caricatures of certain religious classes. The article on Roman Catholicism is one of deep interest and of great value. We hope its author, understood to be Dr. de Pressensé, is correct in the views which he entertains of the antagonistic principles now at work in the bosom of the Roman Church. The history and exposition of "the Brahmo Somaj of India," is what very many readers of missionary intelligence have long been desirous to possess.

Fret Not, and other Poems: including Hymns with Music. By HENRY BATEMAN. London: Hodder & Stoughton. "If it be admitted," says Mr. Bateman, "that to induce a blade of grass to grow where never one grew before, is to be a world-benefactor,—let me claim for the present volume, the aim, at least, to plant some green thoughts in hearts that are arid or sad." The aim, thus humbly avowed, is noble and Christian,

and will not fail of its accomplishment. Many hearts, we doubt not, will be taught to have faith in God and will find rest in their faith, through communion with the spirit that pervades these pages. It is only by specimens that we could give our readers any correct idea of Mr. Bateman's poetry, and such we hope to be able to give, ere long. But, meantime, we may say that we think the poetry is genuine, and the soul that inspires it is sure to make it a means of blessing. The volume is perfect in outward form and beauty, and does honour to "The Gresham Press."

John Ploughman's Talk; or Plain Advice for plain People. By C. H. SPURGEON. London: Passmore and Alabaster.

THIS little volume contains the "concentrated essence" of Mr. Spurgeon's wit and genius. The difficulty which "plain people" will have in reading it is the wealth and suggestiveness of its wisdom. The very first sentence of the book will give an idea of the telling and proverbial character of its style:—"It is of no more use to give advice to the idle than to pour water into a sieve; and as to improving them, one might as well try to fatten a greyhound."

The Prodigal's Return: its Lessons of Penitence and Pardon. By Rev. W. RITCHIE, Dunse. Author of "Life for God exemplified in Nehemiah." London: Hamilton, Adams & Co.

THIS is a judicious and healthy exposition of the most beautiful of our Lord's parables. It is free from all straining and extravagance, whilst it is pervaded by the emphasis of enlightened earnestness. In a series of chapters, Mr. Ritchie presents to his reader a large amount of spirited and wholesome Christian teaching.

CONGREGATIONAL REGISTER.

March—April.

[To prevent mistakes and delay, all communications for the Register should be addressed to the Editor, 2, Ivy Lane, Paternoster Row, E.C., and marked on the envelope "For Congregational Register."]

ASSOCIATION MEETINGS.

- Mar. 7. Hull and East Riding Association at HULL. Chairman, J. Oldham, Esq., C.E. Paper on "Church Life among the Independents," Rev. G. Snashall, B.A.
Mar. 22, 23. Notts Congregational Union at Albion Chapel, NOTTINGHAM. Chairman, Rev. W.K. Vaughan.

A public meeting in the evening, presided over by Mr. Alderman Herbert.
Mar. 31, April 1. Association of English Congregational Churches for Glamorganshire and Carmarthenshire at CARDIFF. Sermons by Rev. D. M. Jenkins and Rev. Dr. Rees. Discussion on "The Vested Interests of the Irish Church."

April 5 and 7. West Riding Congregational Union and Home Missionary Society at HALIFAX. Chairman, Rev. E. Mellor, M.A. Mr. J. Moody and Rev. W. Kingeland delivered addresses on "Public Worship." Papers were read by Mr. J. W. Baines on "Mission Rooms;" by Rev. J. S. Eastmead on "Church Membership;" by Mr. W. E. Glyde on "Church Finance."

April 6. North Staffordshire Congregational Union at UTTOXETER. Chairman, Mr. Nicholson. Addresses at the public meeting by Rev. S. B. Handley on "Religious Equality;" by Rev. T. Cocker on "The Scriptural Argument for Independency;" and by Rev. J. Mills on "Some Account of Ourselves."

April 5-7. Congregational Union of Scotland at ABERDEEN. Chairman, Rev. J. Robbie. The annual meeting of the Theological Hall was presided over by Mr. Councillor Jarvie. Annual sermon by Rev. J. G. Rogers, B.A., deputation from the Congregational Union of England and Wales.

April 7. Surrey Mission Society at Denmark Place Chapel, CAMBERWELL. Sermons by Revs. N. Hall, LL.B., and C. H. Spurgeon. Chairman of public meeting, W. Edwards, Esq.

April 7. Lancashire Congregational Union at LIVERPOOL. Chairman, Rev. G. W. Conder. Rev. T. Green, M.A., read a paper on "The Relation of Independency to Modern Scepticism."

CHAPEL FOUNDATION LAID.

April 10. BURTON JOYCE, by S. Morley, Esq., M.P. A paper on the "History of Nonconformity in the Village" was read by Mr. S. Milne; and on the "Principles of Independency" by Rev. J. Miller, M.A.

NEW CHAPELS OPENED.

Feb. 28. Eastern Congregational Church, Amherst Street, MONTREAL, by Rev. Drs. Wilkes and Lillie (Pastor, Rev. J. Colwell.)

Mar. 9, 10. Eastborough, SCARBORO' (Pastor, Rev. E. L. Adams), by Revs. Dr. Parker and J. S. Hall.

Mar. 11. VAUVERT, Gard, by M. le Pasteur Ducros and M. Jules Mègan.

Mar. 21. Approach Road, VICTORIA PARK, by Revs. Dr. Raleigh & N. Hall.

Mar. 29. BILLINGSHURST, by Rev. J. Spence, D.D.

Mar. 29. Union Chapel, HANWELL, by Revs. S. Martin and W. Landels.

April 6. Cannington, SOMERSET (Pastor, B. Hurman), by Rev. W. H. Dyer.

April 19. HATFIELD BROAD OAK, by Revs. W. Cuthbertson, B.A., and J. C. Book.

CHAPEL RE-OPENED.

Mar. 23. PENMORFA (Pastor, Rev. T. Jones) by Revs. W. Rees, D.D., E. Evans, Jones, Ambrose, and Morris.

April 14. WEST COWES (Pastor, Rev. F. J. Le Cerf) by Rev. S. Martin, B.A.

CHAPEL DEBTS CLEARED.

Mar. 10. DALKEITH (Pastor, Rev. Dr. Gowan).

Mar. 6. WHITWORTH, New Parsonage (Pastor, Rev. J. Oddy).

SCHOOL—FOUNDATION LAID.

Mar. 31. British School, KENSINGTON, by Pastor, Rev. J. Stoughton, D.D.

SCHOOLS OPENED.

Mar. 22. DEVIZES (Pastor, Rev. R. Dawson, B.A.) by Rev. J. Stoughton., D.D.

April 4. BLACKFORD BRIDGE, near Bury, Sunday School and Mission. Missionary, Mr. J. Jones, from Nottingham Institute.

ORDINATIONS.

Mar. 19. J. E. WHITEHEAD, Horncastle. Introductory discourse, Rev. J. Shaw. Prayer, Rev. W. Roseman. Charge, Rev. Prof. Scott, LL.B.

Mar. 23. R. D. MAXWELL, Goole. Prayer, Rev. J. Sibree. Charge, Rev. T. Aveling. Charge to Church, Rev. J. Brown, B.A.

Mar. 26. J. HALL, Marple Bridge. The Revs. J. Wilson, W. Urwick, M.A., T. G. Potter, S. Oddie, T. Atkin, T. Hartley, and A. Stroyan, took part in the service.

Mar. 26. W. H. DENOVA, Tintwistle.

Mar. 26. F. ROBINSON, Oakengates. Discourse on the "Nature of the Christian Church," Rev. J. Whewell. Prayer, Rev. D. D. Evans. Charge, Rev. J. B. Paton, M.A.

Mar. 29. A. PHILLIPS, Springhead, near Oldham. Address on "Principles of Nonconformity," Rev. Dr. Parker. Prayer, Professor Shearer, M.A. Charge, Professor Fraser, LL.D. Sermon to people, Rev. R. M. Davies.

Mar. 30. J. BAINTON, Nodehill, Newport, I. W. Introductory discourse, Rev. W. M. Paull. Prayer, Rev. G. J. Proctor. Charge, Rev. S. McAll. Sermon to people, Rev. J. Spence, D.D.

April 12. E. A. GOODALL, West Bromwich. Introductory discourse, Rev. J. Whewell. Prayer, Rev. J. G. Jukes. Charge, Rev. R. Ann. Sermon to people, Rev. T. G. Horton.

RECOGNITIONS.

Mar. 18. Rev. E. CORBOLD, Royston. Sermon by Rev. R. Forsaith. Speeches by Revs. J. Medway, A. C. Wright, G. Burgess, &c.

Mar. 26. Rev. W. THORNBECK, Great Harwood.

Mar. 26. Rev. W. M. LENNOX, Mansfield. The Revs. C. Clemance, J. T. Feaston, C. Pringle, T. Aldin, took part in the services.

Mar. 26. Rev. H. LUCKETT, West Bromwich. Addresses by Revs. R. Ann, J. Whewell, C. Vince.

Mar. 28. Rev. E. PERKS, Stoke Goldington.

April 6. Rev. W. J. HOLDER, Luton. The Revs. J. H. Hitchens, G. M. Murphy, J. Dixon, C. H. Silcocks, took part in the services.

April 8. Rev. J. W. ATKINSON, Latimer Chapel, Mile End. Introductory discourse, Rev. J. Kennedy, M.A. Questions, Rev. R. Saunders. Prayer, Rev. W. Bevan. Charge, Rev. Dr. Raleigh.

Feb. 26. Rev. E. PARKER, Garafraaa. Revs. A. McGill, W. F. Clarke, and R. Brown, took part in the service.

CALLS ACCEPTED.

E. CLARKE, of Cheshunt College, to Castleford.

L. PORTER, of Lancashire College, to Heckmondwike.

G. HUNSWORTH, M.A., of Rotherham College, to Mixenden, Halifax.

E. CYNFFIG DAVIES, of Brecon College, to be assistant to Rev. W. Griffith, Holyhead.

J. WILSON, to Appleton Wiske.

T. DAVIES, of Lancashire College, to Runcorn.

REMOVALS.

Rev. A. JACKSON, Wickham Market, to Halesworth.

Rev. R. ASHCROFT, Adlington, to Bamford.

Rev. A. NORRIS, Cambridge, to Tynewmouth.

Rev. T. STOREY, Broad Chalk, to Wootten Bassett.

Rev. S. CHISHOLM, Salford to Bourne.

Rev. J. T. GREY, Olney, to Ludlow.

Rev. G. J. ALLEN, B.A., Warwick, to Macclesfield.

Rev. G. ORME, Portscatha, to Chepstow.

Rev. J. D. THANE, London, to Brill.

Rev. T. HALTON, Dronfield, to Rawden.

Rev. D. B. COWAN, Kircaldy, to Saltaire.

Rev. V. J. CHARLESWORTH, Surrey Chapel, to be Head Master of Stockwell Orphanage.

Rev. L. H. BYRNES, B.A., Kingston, to Clifton.

Rev. W. O. ASTON, Bodmin, to Potternewton.

Rev. J. STRAHAN, Aberdeen to Dumfries.

Rev. W. PARKES, Blackburn to Liverpool.

Rev. G. J. PROCTOR, Newport, I.W., to Basingstoke.

RESIGNATIONS.

Rev. T. SLADE JONES, Sunningdale.

Rev. W. GUEST, Pentonville.

Rev. J. C. GALLOWAY, M.A., Kilburn.

Rev. W. HODDLE, Bishop's Castle.

Rev. R. MACHRAY, M.A., Dumfries.

Rev. J. A. PICTON, M.A., Leicester.

Rev. W. GOOBY, Staines.

Rev. W. SNELL, Crediton.

DEATHS OF MINISTERS.

Mar. 19. Rev. G. M. BUBIER, Professor at Spring Hill College. Age, 46. Length of ministry, 25 years.

Mar. 21. Rev. F. C. DOWTHWAITE, Welshpool. Age, 48. Length of ministry, 25 years.

Mar. 24. Rev. W. C. WILLIAMS, Groeswen, Glamorganshire. Age 67. Length of ministry, 40 years.

Mar. 29. Rev. J. J. MARK, Felstead. Age, 68. Length of ministry, 39 years.

Mar. 31. Rev. DAVID REES, Llanelly. Age, 67. Length of ministry, 40 years.

April 10. Rev. E. L. SHADRACH, Pembroke Dock. Length of ministry, 40 years.

Jan. 7. Rev. J. N. LEVI, Buxton, Demarara. Length of ministry, 5 years.

DEATHS OF MINISTERS' WIVES.

Jan. 20. Mrs. COLES, Wife of Rev. J. B. Coles, Bellary, E. I.

Feb. 17. Mrs. ALLOWAY, wife of Rev. W. Alloway, Ridgmount, Jamaica.

Mar. 26. Mrs. BONSER, wife of Rev. J. Bonser, Ilkeston.

April 1. Mrs. KEY, wife of Rev. J. Key, Alexandroffsky.

TESTIMONIALS.

To Rev. E. BEWLAY, on leaving Walworth Road. Purse.

To Rev. J. FRAMPTON, on leaving Southminster. Purse.

To Rev. W. TYLER, on the 25th anniversary of the Churches at Hope Street, and Mile End New Town.

To Rev. G. J. ALLEN, B.A., on leaving Warwick. Timepiece, &c.

To Rev. D. DAVIES, on leaving East Grinstead. Alford's Greek Testament.

The MERCHANTS' LECTURE will be delivered (D.V.) by Dr. Raleigh, at the Poultry Chapel, on Tuesday, May 4, at noon precisely.

THE
CHRISTIAN WITNESS,
AND
CONGREGATIONAL MAGAZINE.

THE SCULPTOR OF BRUGES.

By Marie Sibree.

PART VII.—THE CATHOLIC MOTHER.

IF Cuthbert expected to find peace and satisfaction in his native city, a very short sojourn there was sufficient to show him the fallacy of his hopes. The Inquisition, spread like a network over the whole land, was doing its work; not now silently and secretly, but with such reckless ferocity, and open violence, that the Catholics, even, were horrified, and protested against the scenes that were every day being enacted. The council at Bruges had petitioned the Regent, Margaret of Parma, to restrain the brutal proceedings of one Peter Titelmann, an inquisitor, who, without law, was daily dragging people from their houses, and sentencing them to punishment and death, as it suited his own pleasure. The number of his victims was countless, for he continued in his office many years. According to his own confession, he "seldom waited for deeds, but burned men for idle words, or suspected thoughts;" "and he exercised his power," says a well-known historian,* "with a swiftness, precision, and even with a jocularly which hardly seems human."

The Protestants enjoyed a temporary triumph, during the latter part of Margaret's regency, when by thousands they flocked out of the cities, armed, to listen to the Gospel from the lips of Ambrose Wille, Peregrine de la Grange, and other noted preachers. One of them, Christopher Fabricius, formerly a Carmelite monk at Bruges, while engaged in the dangerous work of teaching the Gospel in Antwerp, was basely betrayed by a pretended convert into the hands of the Inquisitors. After being tortured, he was barbarously murdered at the stake, and his body, partially consumed by fire, was afterwards cast into the Scheldt. Both Wille and la Grange

* Motley's "Rise of the Dutch Republic."

subsequently suffered martyrdom. But with the departure of Margaret began a new reign of terror. The Duke of Alva brought with him a well-chosen army, and an investiture of unlimited power, which he was prepared to wield with uncompromising severity over those who had dared to resist Philip's hateful edicts.

The Duke was received with a universal shudder; commerce stood still, all foreign merchants fled from "a country that had become a charnel-house," and the principal cities became silent and half-depopulated. The "Council of Blood" was reinforced by men who were only too willing to carry out all Alva's measures. One of their number has obtained an infamous immortality; and for the work that was to be done, a better man could not have been found than Juan de Vargas. His delight and pastime were to destroy human life, and he fulfilled his patron's orders, according to our historian, "with a merriment which would have shamed a demon."

Such was the state of affairs when Cuthbert returned home, and, without opposition, was reinstated in his former office. But that office had somewhat changed its character: the priest had not only to tend the flock, but was expected to seek diligently after the strayed sheep, not to win and woo them back to the fold, but to bring them to the slaughter. He must provide food for the flames, subjects for the hangman and executioner, and a goodly list of the names of those men and women whose blameless lives proclaimed their heresy, for the insatiable Inquisitors, or himself soon fall under suspicion. We have elsewhere spoken of Cuthbert's character, and it may be easily conjectured how distasteful, how abhorrent such duties would be to him. He was too undecided to join the persecuted, and too fearful of consequences to denounce the cruelties practised. But his want of zeal in the work was soon evident to his party; they distrusted him, and watched him incessantly.

Meanwhile, his own misery was so great that he envied the victims against whom he appeared. He would spend whole nights in the church, kneeling on the floor, before the picture of his favourite saint, repeating prayers (we can hardly say that he *prayed*), or he would lie prostrate on the ground in an agony of despair. He was never absent from mass, but all that had once been a source of delight now only augmented his wretchedness, for his senses were more acute to sorrow than they had ever been to joy, and the sublime music, bursting forth in the exaltation of the Magnificat, or wailing out a Miserere, had lost its power to soothe or to enrapture. His self-imposed penances were countless, and he fasted so long that several times he was found senseless in his room. This state of mental disquiet and bodily weakness made him so nervous and superstitious that he was often strangely deceived by his imagination. He fancied that an old man, whom he had accused of reading the Scriptures, and who was strangled for this crime, frequently appeared to him, repeating the words he had so reproachfully addressed to Cuthbert on his way to death: "He that loveth his brother abideth in the light, but he that hateth his

brother is in darkness! May God forgive you and teach you that mercy is more acceptable to Him than whole burnt sacrifices."

One evening, while kneeling in the Church, he heard a voice that seemed a long way off, distinctly saying, "I have found the way of life, it is a thorny way, but *rest* lieth at the end." The voice was like Anka's own, —sad, but not complaining, and there, standing beneath the arched doorway, was the maiden herself, with the same sweet, patient face that had bent over the soldier-priest. Cuthbert started forward to embrace her, but when he had reached the door, she had utterly vanished. "A 'thorny way,' my gentle friend," said he, returning from the pursuit of a shadow; "it can hardly be such a *viâ dolorosa* as mine, and no assurance of rest lureth me onward."

At last Cuthbert applied to the bishop for advice and direction. His lordship confessed and absolved him, but still the penitent was driven to own that even this sacrament did not remove the burden from his heart. "My son," said the bishop, "you are cherishing some secret sin; perhaps you have been lax in your efforts to second the pious work of suppressing this damnable heresy that is making the wicked one to triumph. You must not permit any weak sentiments of pity to betray you into disobedience of the Church's commands; it is a mere temptation of Satan, to imagine that mercy should be shown towards any of these blasphemers. Let those who talk of mildness look at the insolence and defiance of these enemies of the Lord, before Margaret retired from the Regency. There is no remedy for this evil but the extermination of every heretic in the country; and every faithful son of the Church must assist to the utmost of his power. Look at France, torn and divided because of the Huguenot rebels. In the kingdom where our most religious king reigns they could not exist. Thank heaven, there is one small corner of this wide world that is truly Catholic, upon which the mother of God and her blessed Son can look down with delight. And think how our saintly king Philip must deplore the darkness and infatuation of his subjects here, how it grieves his royal heart to see the people he loves so dearly give themselves over by thousands to the devil. You cannot but see how the land is cursed; and if Catholics did not vigorously cleanse these cities by fire and sword, the floods of ocean would rise and wash out this stain by sweeping every soul of us away. My son, it is not so much examples of personal sanctity that the Church requires, at this important era, but men of fiery zeal; men who have renounced every human interest, who, consumed by holy indignation at the outrage offered to our blessed faith, can find no rest while a single heretic lives to taint the air."

After this ghostly advice, Cuthbert renewed, and if possible increased, his austerities, but his repugnance to the work of persecution in no way abated. At times he would look upon this as a sin, and pray to be delivered from its bondage, devoutly wishing that he had chosen the secluded life of a monk, shut away from the world, its passions, and its painful duties.

The watchful eyes of his brethren failed to discover any actual cause of complaint against Cuthbert, but they, like their bishop, measured the priest's loyalty by his activity in avenging the Church, rather than by his devotion and piety.

In Bruges the war against heresy was conducted with moderation, compared with that which was going on in other cities ; and to strengthen their weak brother, and to confirm his faith, at a meeting of ecclesiastics, presided over by the bishop, from which Cuthbert was absent, it was resolved to send him to Brussels, on a special and secret commission, which commission was to contain directions for his own detention there, that he might be *forced* into the service he was so reluctant to render.

Cuthbert, disappointed, restless, and sick at heart, gladly hailed any change, and immediately began his journey. It was made on foot, with many pauses and many prayers at all the shrines he came to. Most of these sacred spots had been mutilated, more than a year before, by the industrious iconoclasts, and many of the churches were stripped and despoiled of everything that the irritated multitude could seize upon ; fortunately the ecclesiastical buildings in Brussels were saved from sacrilege, by the firmness of some of the Flemish nobles. Cuthbert had been into many of the principal continental cities, but the first sight of the grand square of Brussels impressed him, as it did nearly every stranger, by the splendour and variety of its architecture. It had been the scene of gay pageants, and cruel martyrdoms ; and in this square, within a few brief months, a tragedy was to be enacted that should make it a memorable and interesting spot to all the world. The unfortunate Counts, Horn and Egmont, deluded and betrayed, and arrested by order of the king they had only too faithfully served and implicitly trusted, were at this time closely imprisoned in the castle of Ghent, awaiting, with mingled hope and despair, the result of their mock trials.

Our priest's stay at Brussels was short, but while it lasted he had to take part in, and be cognisant of, such insane and remorseless acts of cruelty, that he sometimes thought he must have already reached the infernal regions. At another time he believed himself possessed by an evil spirit, that compelled him to these loathsome offices ; he felt that his hands were stained with blood ; he almost feared to be alone ; and his sleep was disturbed by awful dreams of coming vengeance upon himself. He next undertook the safe delivery of certain despatches to the authorities at Antwerp ; but he did not find that change of place lessened his pain in any degree, and he carried to Antwerp the same heavy burden. That city then presented a busy scene, two thousand workmen were engaged in building the famous fortress. The cost was enormous, and the money was forced from the people, who were thus made a party to their own subjection. The Duke of Alva had fixed his head-quarters here, for a time, both for military operations and for inquisitorial proceedings ; and here Juan de Vargas was disposing of the doomed Netherlanders, not by ones and twos, or by dozens, but by hundreds

together. There was not a fireside that was not made desolate by one or more vacancies. The scenes depicted by the pens of the historians of this time are too sad for contemplation, almost too horrible for us to credit. It seemed, literally, as if Satan and his crew had been let loose in Holland, and that justice and mercy had been banished.

The letter from the committee at Bruges had been forwarded to Antwerp, and Cuthbert was directly conscious of being under strict surveillance; and thus bewildered, hopeless, and vacillating, the poor priest dragged on his existence, still unremitting in his prayers and acts of self-denial. As a trial of his sincerity, de Vargas had caused him to be elected as assistant-secretary, and a member of the "Council of Blood," at whose deliberations he was frequently obliged to be present. On one of these occasions there was a warm debate about a certain burgher's widow, an irreproachable Catholic, and supposed to be possessed of considerable wealth. She was now dying, and Alva had signified to his obedient council that by some means they must secure him this wealth; for he had engaged to send more money to Philip than he could ever obtain from the impoverished Netherlanders, even with the heavy taxes he had levied. The council did not find many difficulties in obtaining anything they desired, in the way of property, never acknowledging such a thing as justice, or the rights of their fellow men.

The widow's heir was her only son, a youth of about eighteen years of age; and while the convenient disposal of this young man was being arranged, the case was rendered more easy and simple by one of the members, who had been searching through a private note book, informing de Vargas that the heir had once been suspected of Lutheran tendencies, and would have been arrested at the time, but that he had been spared, by his mother paying an enormous fine. The informing member did not state that it was himself who had taken the bribe; he merely intimated that the matter had come to his knowledge in a casual way, when he had made a note of it, that he might keep his eye upon the youth; and now the time had come when it would be proper to inflict the punishment so long delayed. But de Vargas was not content with taking the life and property of the young citizen; with his accustomed refinement, he proposed that the dying mother should be made to accuse her son, by working upon her weakness and superstition.

"Not," said de Vargas, with an imperial air, "not that we require any further proof of this youth's guilt; but a Catholic who could harbour a heretic under her roof all these years, whatever his relationship, should be made to hear what the Church thinks of such a crime. Our worthy father here," waving his hand towards Cuthbert, "will be our envoy to this misguided woman, in company with our own priest. It will not be necessary to instruct so zealous a Churchman in his duties." The sneer that accompanied the command irritated even Cuthbert's crushed spirit. The errand was detestable, and the companion chosen for him was equally so; for de Vargas' priest, Father Cabrera, was a smooth-tongued, deceitful man, as

cunning and insinuating as a serpent; he feigned great attachment to Cuthbert, and a profound admiration for his sanctity, but in reality he was commissioned to watch his every word and action.

Without any ceremony the two priests entered the widow's mansion, and the name of their authority procured them an immediate audience with its mistress. She was lying in a chamber that looked out upon the superb front of the Church of Our Lady; through the open casement came in the sound of its deep bell, that of late had seldom ceased its melancholy tolling. One of her hands lay on her breast, grasping a silver crucifix, which she now and then feebly raised and carried to her lips. By her side sat her son, Ernest Feldmann, a fine, athletic youth, with a fearless, honest face, a son that any mother might have proudly owned, and very fondly was widow Feldmann gazing at him, as he held her other hand in his.

At the sight of the priests, Ernest rose; but before he could ask the reason for their untimely intrusion, Cuthbert courteously told him that the council had desired them to wait upon the widow, and, willing to spare the son's feelings, he begged him to withdraw. But this Ernest refused to do; his mother was dying, he said, and nothing should induce him to leave her alone with strangers; she had already received extreme unction, and could need no further offices from the Church. "It matters very little, young man," said Cabrera, who really preferred his being present. Cuthbert began his task, under the vigilant eye of his companion, who prompted him now and then in a humble tone. The poor woman, when her failing senses understood what was required of her, writhed on her bed in anguish, and prayed for death to come instantly. "Woman," said Cabrera, "would you die with such a load upon your soul? How dare you hold this," touching the crucifix, "while you are dishonouring the name of Christian. You thought by bribery to conceal your wickedness, but justice has brought it to light. It only remains for you to confess fully all that you know of the heresy of your son, whom years ago you ought to have cast out of your home and your bosom, as a thing unfit to live, much less to love."

She turned towards Ernest, who was standing fiercely frowning upon the intruders; but when he met his mother's despairing look, his own face resumed its usual expression. He had in vain tried to convert her to Lutheranism; almost to the last he had indulged a hope of her changing; it was too late, now, to look for this, but at least she should die in peace. He read in her eyes the struggle that was going on in her heart, between the fear of being sent into another world with a curse resting upon her, and the love that was ready to brave everything that threatened the safety of her only child.

"Oh, Ernest, my boy!" she gasped, clinging to his arm, as he endeavoured to calm her mind. Cabrera feared that love was going to have the victory and cried, "Do you mean to go down into perdition? Such a sin as yours is enough to sink the greatest saint that ever crossed himself. Confess what you know, or not a single mass shall be said for your soul."

Ernest's eyes flashed, and again he looked as if he had a mind to turn Cabrera forcibly out of the room.

"What must I say, my son?" moaned the widow, "it will be death to you."

"Never mind me, mother, my death is certain, any way; I am too rich to be allowed to live. If it will give you any peace, mother, tell all that you know. Ask what you like, and begone," he said to Cuthbert. Feeling like something worse than an executioner, Cuthbert asked several general questions, Cabrera suggesting others, and taking notes of all that passed. The whole truth was at length extorted from the poor creature, amidst groans and sighs, piteous to hear.

"Surely we have sufficient evidence," whispered Cuthbert to Cabrera. The words reached her ears, and instantly she was seized with remorse; she forgot her own danger, and all the stories she had heard of the dreadful Inquisition, all the sights she had herself witnessed in connection with the persecution, rose up before her dying eyes. She saw her son on the rack, and then led to the stake, because his mother had betrayed him. "I have slain my own child!" she shrieked out, "my boy that loved me so. The best son a mother ever had, and now I have killed him." Then clutching Cuthbert's robe, in an imploring voice she continued, "Oh, you would not inform against him; what is told in confession it is not lawful to repeat."

The priest could not trust himself to speak; he disengaged himself, uttered the absolution, and beckoned Cabrera from the room. The latter advised that Cuthbert should guard the door, to prevent Ernest's escape, while he should go for further assistance.

Within the room, Ernest was doing his best to soothe and comfort his mother, but to no avail; she almost shrunk from his embraces as she kept repeating, "I have killed my own child," her voice becoming weaker every moment.

"Mother, do not think that you have injured me. I was doomed before you spoke a single word." She gazed at him, unconvinced. "Why don't you curse me, Ernest? Your forgiveness breaks my heart. Better have gone to eternal torment, with a sin unrepented of, than go thither with the blood of my own offspring upon my head. The mother that bore you has sold you into the hands of murderers!" The last sentence rung through the room and was heard by the priest. Then there was utter silence; and when he softly opened the door, some minutes afterwards, the mother lay still and lifeless on the pillow, her cold hand still retaining the crucifix, the son kneeling beside her, forgetful of his own danger, and abandoned to grief.

Ernest Feldmann's sentence was the same as thousands of others; and, before the close of the week, he had shown the strength of his love to the Reformed faith by the cheerfulness and heroism with which he met his fate.

For Cuthbert, a trial was approaching that eclipsed all those he had previously undergone.

“A ROD FOR THE FOOL'S BACK.”

EXTRACTS FROM THE 196TH MAY-DAY LECTURE AT STEPNEY.

DANIEL WEBSTER said the most important thought he ever had was his individual responsibility to God. My young friends, will you let this thought be the foundation of my address to you to-night? You and God are closely and intimately related to each other. On your part there is responsibility, on His there is law and government. No one can step in between you and separate you, and undo the bond which binds you together. Neither parent, nor priest, nor magistrate can say to you, “Let me be to you as God: to give you law, and to receive your homage;” nor can parent, or priest, or magistrate say, on the other hand, “Let me take your place before God; commit yourself into my hands; let me bear your burden, and answer to God for you.” Nor can you by any act of your own, dissolve the bond that binds you to God. You may forget it. You may violate all the obligations which it involves. You may impiously say, “Who is Lord over me?” But in vain. The lordship exists, and the day of reckoning will come. You cannot dissolve the bond that binds you to God. Nor can you utterly crush out of your souls the sense of this bond. You may live a thoughtless life. You may make yourselves very stupid, very brutish even. But when you have sunk into what seems a moral incapacity to think a Divine thought, this thought will assert itself and awake as a giant out of a long deep slumber:—“There is a God, and I am His subject, and I must stand one day before His judgment-seat.”

A most important thought this is, as Daniel Webster said; a thought of terrible power. But a most joyous thought likewise. The God to whom we are bound indissolubly is, while a God of truth and righteousness, the God of love. The sun binds the earth and many other planets to itself, but it binds them to bless them. And I wish now to speak to you of certain privileges which are associated with the bond that binds us to God, and of certain consequences which will follow the neglect of these privileges. My thoughts shall take their form from several Scriptures:—

PSALM xxxii. 8, 9: “I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye. Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee.”—PROV. xxvi. 3: “A whip for the horse, a bridle for the ass, and a rod for the fool's back.”—JUDGES viii. 16: “And he took the elders of the city and thorns of the wilderness and briers, and with them he taught the men of Succoth.”

I shall not attempt to exhaust these Scriptures, but will draw from them illustrations of our state of privilege, and of the consequences of neglect or abuse.

I. *First of all*, we are reminded that God governs and instructs his various creatures according to their several natures. “The horse and the

mule, whose mouth must be held in with bit and bridle," are but types of innumerable creatures, all of which are governed according to their nature.

* * * * *

II. *Secondly*, God has provided very special and very abundant instruction for us according to our own nature. "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye." Whether it is God that says, "I will instruct thee in the way thou shalt go," or whether it is David that says it, as he said in the fifty-first Psalm, "Then will I teach transgressors thy ways," it matters little. For if it is David, he was only the minister of God. When he, inspired of the Divine Spirit, taught men the way which they should go, it was God Himself that taught them through him. So that I shall not hesitate to use the words as God's own, "I will instruct thee and teach thee." And hence my general remark—God has provided very special and very abundant instruction for us according to our nature—instruction which, having respect to the specialities of our nature, appeals to our reason, our conscience, and our sense of religion.

* * * * *

III. But now, *in the third and last place*, let me remind you of certain consequences that are sure to follow the neglect of these privileges. And now I come to the other texts which I have associated with the words of the thirty-second Psalm, "A whip for the horse, a bridle for the ass, and a rod for the fool's back." If a man will not be ruled and taught as a man ought to be, by means that are suited to his own high and intelligent nature, he must be ruled and taught as brutes are. "A whip for the horse, a bridle for the ass, and a rod for the fool's back." When other means fail, the rod is the last resort. And if the rod do not make the fool wise, it will at least punish and restrain him. Now this process you witness every day. Our police magistrates, and our higher judges, are perpetually applying the rod to the fool's back. A young nobleman, the son of a late most honoured Duke, with an annuity of £400 a year, spends £3,000 in one year's gambling and gaiety, and finds himself in the bankruptcy court, and in hourly danger of prison. What say you to such a case? Solomon says, "A rod for that fool's back." A clerk with less than £150 a year of salary, lives at the rate of £8,000, and makes up the difference mysteriously by the persevering robbery of his employers. He will not be taught the most common-place virtue of social life, honesty, by the laws of God or the maxims of man, so that he must be taught in another way. "A rod for that fool's back." He is now a fugitive and a vagabond on the face of the earth. The rod of English justice is preparing for him; and even if he escapes it, he is now in his exile enduring the rod with which a retributive Providence visits wrong-doers. Every day's newspapers supply us with examples of this sort, and our own observation supplies us with examples. Young men will tamper with truth, with honour, and with honesty; they will waste, they will gamble,

they will drink, and they will indulge evil passions—they will in spite of God and man. Divine teaching, parental teaching, friendly teaching, Providential teaching is lost upon them. On they will go. On every side of the path they tread are the bleached bones of those who have trodden that path before them. But they are infatuated, and will not see, and will not listen, and will not pause till they are ruined. And then comes the rod, the thrice-weighted rod, for the fool's back.

It is the same lesson that is suggested by the words I have just quoted from the Book of Judges. Gideon was called of God to deliver Israel from the enemies that oppressed His nation, and among these were two kings of Midian. When Gideon, with his chosen 300, were pursuing these Midianite princes, they were faint through want of food, and asked bread from the people of Succoth. The people of Succoth were bound, not merely by the ties of nationality, but by the obligations of their faith in God, to aid God's chosen servant in this conflict. But they were mean-spirited and selfish, and said in effect to Gideon, "You are not yet the conqueror, you may be the conquered; and if the Kings of Midian prevail over you, what then will become of us if we now give you bread?" The Israelite commander soon discomfited the host of Midian and returned to Succoth. And now the men who would not be taught the duties of patriotism and of faith, by the history of their nation and by the teachings of God, must be taught some other way. The story tells us, in the language of bitter irony, that Gideon took the elders of the city, and thorns of the wilderness and briers, and with them he taught the men of Succoth! (Judges viii. 16.)

This is a common process of Divine providence. It began in Paradise, and is reproduced in every generation of mankind. *Adam and Eve* would not be taught their duty to God by all the love and kindness God bestowed on them; and they must go forth into the wilderness to be taught by the thorns and briers of a righteous curse. *Manasseh*, whom we take as a type of children highly favoured but perversely set on doing evil, would not be taught by the example of his good father or by the law of God, with which he was familiar from his childhood, but did evil in the sight of the Lord, and built altars for the host of heaven, even in the courts of the house of the Lord. And so he must be taught in another way. "Wherefore the Lord brought upon him the captains of the host of Assyria, which took Manasseh among the thorns and bound him with fetters, and carried him to Babylon. And when he was in affliction, he besought the Lord his God and humbled himself greatly before the God of his fathers." *Nebuchadnezzar* had opportunities of Divine knowledge, which few heathen monarchs have possessed, and seemed for a time to yield himself to impressions which Divine dreams made upon him. But twelve months effaced these impressions, and he must be taught in another way. While in the act of self-worship, saying, "Is not this great Babylon that I have built for the house of the kingdom by the might of my power, and for the honour

of my majesty?"—while the word was in his mouth, there came a voice from heaven, saying, "O King Nebuchadnezzar, to thee it is spoken: the kingdom is departed from thee, and they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." *Judas* would not be taught by all the Divine glory he witnessed in the character of Jesus Christ, or by all the Divine words he heard from His lips; he would, notwithstanding all the love and self-sacrifice that were perpetually pouring their influences upon him, cherish in his heart that miserable covetousness, which at last sold his Lord for thirty pieces of silver. He must be taught in another way. For him there remains nothing but the wilderness, with its thorns and briers. *Pilate* believes in the innocence of Jesus, but has not courage to be just. His many crimes render it dangerous for him to be reported to Rome, and rather than incur this danger he gives up the Holy One and the Just to be crucified. He must be taught his duty in another way. The very thing he feared came upon him. He is reported to Rome, he is recalled, and at last, wearied with misfortune, he puts an end to his own life. The legend is that he sought to hide his sorrows on a mountain by the lake of Lucerne; and there, after spending years in its recesses, in remorse and despair rather than penitence, plunged into a dismal lake, which occupies its summit. And, according to popular belief, a form is often seen to emerge from its gloomy waters, and go through the action of one washing his hands; and when he does so, dark clouds of mist gather round the mountain and presage a storm. Legends, such as these, historically worthless, are witnesses to the ineffaceable impression of the human soul that there is a Providence which pursues the evil doer with judgment.

And there is. Those who will not bow to the Divine law, who will not be taught by Divine truth, who will not be won by Divine love, must be dealt with in another way. "A whip for the horse, a bridle for the ass, and a rod for the fool's back." "He took the elders of the city, and thorns of the wilderness and briers, and with them he taught the men of Succoth." "Because I have called, and ye refused; I have stretched out my hand and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me; for that they hated knowledge, and did not choose the fear of the Lord: they would none of my counsel; they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices."

This, my dear friends, is the back-ground, dark and terrible, of the

privileges with which you enter on life. You are personally responsible to God. This is the thought with which I began my discourse. Personally responsible. It is a thought to make one tremble. But with a life of peril before you, a life in which multitudes of souls are wrecked, your God stands by you with fatherly love and care, and says: "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye." Know ye then your privilege. Accept the offer of Divine guidance and teaching. Place yourselves this May-day under the guardianship of God. Do it, not merely under a sense of your weakness, but of your sinfulness likewise. Do it through Him who died for sinners, and ever liveth to bring them to God and to heaven.

"Just as I am—Thy love unknown,
Has broken every barrier down;
Now to be Thine, yea, Thine alone,
O Lamb of God, I come."

1869

JOHN KENNEDY.

THE RELATION OF CREEDS TO CHRISTIAN LIFE.

From the Boston "Congregational Quarterly."

WE are to consider the relation which definite statements of doctrinal belief sustain toward spiritual life.

I. As to their *origin*, they grow out of the spiritual life. The creed of Christendom has been elaborated from Scripture by hearts that supremely loved the Lord Jesus Christ. Thus grew that sweetest flower of primitive theology, the Apostles' Creed. Even the sceptic asserts that Christ was deified by the "enthusiasm" of His disciples, that "the heart of Christendom gave the law to its understanding." The cavil only distorts a great fact, that Christian dogma grew up in the midst of an intense Christian life, yea, a life so immortal and self-sustaining that pagan malice with its deadliest thrusts was impotent to slay it. The doctrine of the Deity of Christ was formulated by the Council of Nicæa, A.D. 325, immediately after the close of the martyr period of the Church. This was the article of faith which the confessors of Christ in vast multitudes had witnessed with dying prayers and sealed with blood. "And of the assembly which gave it form," says Stanley,* "the older and by far the larger part . . . had lived through the last and worst of the persecutions, and they now came, like a regiment out of some frightful siege or battle, decimated and mutilated by the tortures or the hardships they had undergone. . . . It was on their character as an army of confessors and martyrs, quite as much as on their character as an œcumenical council, that their authority reposed." The Creed of Nicæa, then, the most universally accepted confession of the Christian world to-day, is the work of men who had suffered for what they

* "History of the Eastern Church," 186.

loved, who knew for what they had suffered, and who speak what they do know from heart and life. We may say, then, that creed was a genuine outgrowth of spiritual life, digesting and interpreting the Word of God.

We find substantially the same process of doctrinal development out of spiritual life repeating itself in the article of Justification through Faith. Augustine, indeed, left this in a partial confusion, from which it took a thousand years of bondage under papal legalism to work free. His controversy with Pelagius, however, concerning sin and grace, furnished from his own deep experience a large body of useful thought on this subject for his pupils among the reformers and their forerunners to work up. "In him," says Dr. Schaff, "the metaphysician and the Christian believer coalesce: he teaches nothing which he has not felt." The true biblical doctrine is enunciated, however, first in the eleventh century, in the *Cur Deus Homo* of Anselm, of whom Neander says: "He was the Augustine of his age. What gives him his great importance is that unity of spirit in which everything is of one piece, the harmony between life and knowledge, which in his case nothing disturbed."* Such a life it was that first gave dogmatic form to the doctrine which, after five centuries more of travail among the precursors of the Reformation, Luther again brought forth, and found a nation prepared to receive it. And of Luther, how the doctrine of justification took form out of the Scriptures amid the studies and glooms and tumults of his fervid soul, it is needless to repeat what all know. His faith, and that of his followers, has ever been the foster-child of a Christian experience. The dogma has been the interpretation of Scripture by the glowing heart, "*Pectus facit theologum.*"

II. As to their *influence*, doctrinal beliefs nourish the spiritual life.

Athanasius, "the father of theology," indeed battled for an iota at the Council of Nicæa, because, as has been truly said, a letter may be as important in theology as in algebra. Yet he had among contemporaries the reputation of a reconciler, a peacemaker, "the Samuel of the Church;" pursued with more vindictive hatred than any man of his time, yet never defending himself with the weapons of persecution or retaliation. To such a life, among the fierce passions of the excitable Orient, we point as that of the pre-eminent Christian dogmatist,—

"The royal-hearted Athanasie,
With Paul's own mantle blest."

Augustine, too, than whom a soul more tender, humble, devout, never breathed, may be cited in illustration. His portrait is the fit expression of his character; in its upturned eye of faith, and its burning heart, love's offering, presented in his right hand, while the left hand holds in pause the pen of controversy. So scrupulous was that heart, even in the minor morals, that this couplet was engraved upon the dinner-table:—

"To carp at absent ones who thinks it meet,
Shall find this table a forbidden seat."

* "Church History," iv. 361.

We do not forget the faults of individuals, the harsh words of Luther, the charges against Calvin, the austerities of the Puritans. But a man should be judged by his peers, deeds looked at in the light in which they were done, things that come to pass in spite of a doctrine deducted from the charges against it. The best proof of a doctrine is found in its later rather than its earlier fruits. Of all things human it is true that they deteriorate in time. That, therefore, which gains purity and power with years so far partakes of the Divine. We may point to a saint-like Edwards,* the father of New England theology, than whom a meeker, holier, profounder soul has yet to be named, as even more fairly than Calvin an exponent of the real results, upon mind, heart, and life of the doctrinal system which he mainly inherited, through Calvin, from Augustine. Similarly we may point to the lives of our missionaries; their memoirs are in our hands. Wonderfully do these illustrate the power of the doctrine on the life. And we may lay down the broad statement, that, for the most part, the sound men have been, not merely the moral, but, more than that, the godly men.

But let us take a wider survey. To what extent are Scotland and New England indebted to their ancient doctrine of salvation by faith for their proverbial good morals and consistency of religious thought? Why is it, on the other hand, that the lands where sacramentalism prevails are those where rationalism in various forms and tendencies is likewise the most widely spread?—the Church of England, the Lutheran Church, and still more the Church of Rome, all permeated with that “leaven of the Sadducees,” and the dominions of the Eldest Son of the Church the very nest of that newest form of Atheism, which has revived, under the name of Positivism, the scandal of pagan Rome, *Nihil nefas*. Does rationalism beget moral or religious reforms? does it inaugurate or sustain missions? Mark the regeneration of the heathen and half-Christian peoples that distinguishes this century! What is the soul of that redemptive activity, unprecedented since the days of Paul, that radiates from the Bible lands to-day? Is it not a fervent conviction of those strong doctrines of the Bible which we epitomise in our creeds and catechisms, and which the missionary preaches according to those standards? Said M. Adolphe Monod to the French Churches in 1849, “The first condition of existence for our religious institutions of charity is sound doctrine.” And our hope for the future of these regenerated communities depends largely on the fact that they have not to go through with the old process of doctrinal development. The Middle Age of Europe has not to be repeated among them. The conflicts

* At one of the Unitarian anniversaries last May the writer listened to a report of the state of that denomination in one of the large towns in the central part of the Commonwealth. Said the reporter: “If I should not show any great results as yet, it must be remembered where my field is. The Connecticut Valley is the home of Jonathan Edwards, and though he has been dead a century, he is a great name and a power for Orthodoxy through all that country to-day.” Could a power so permanent, so vital at the close of a hundred years, have proceeded from anything less than a *life* wholly conformed to the doctrine?

and wanderings through which the tardy Church attained the fruition of her heritage of truth are not for them. Our fathers wandered. Their carcasses fell in the wilderness. The inheritance of Israel is open now to all nations without that dreary pilgrimage that historically prepared it. We give to the nations now, not only the Word of God, but the right understanding thereof, wrought out and certified by the eventful experiences of eighteen centuries of Christian study and warfare.

From these two propositions, that definite statements of doctrine are the outgrowth and also the nourishment of the spiritual life, the following conclusions seem to be legitimately drawn :—

1. Doctrinal beliefs are not the life itself. That life is love. "He that loveth is born of God." But nothing is easier, as history abundantly proves, than to mistake orthodoxy for faith. . . . The brutal violence of the "Robber Council" at Ephesus, assembled in 449 to decide the question of Christ's nature, or natures; the fierceness with which theologians have fought over the words of redeeming love, "This is my body, given for you," attest how easy it is to cover total lack of the spirit with a cloak of zeal for the letter. Indeed, it is not easy to think kindly of those whose religious belief we detest. Nor is the *odium theologicum* as yet a fossil curiosity, even among "liberal" Christians. "Without charity I am nothing." "If any man love God, the same is known of him."

2. The life only can keep, assimilate, work up the doctrine. Doctrine without life is like food in the stomach of a corpse, sure to corrupt. Let the religion of a creed die out, and its theology will change. Thus rose the Socinian apostacy in Massachusetts, as has been thoroughly demonstrated. When we see the clergy of the Anglican Church subscribing to her Thirty-nine Articles, and exhibiting every phase of belief from orthodoxy to rationalism, from high Protestantism to high Ritualism, we learn just how much reliance can be placed on doctrinal tests for securing consistency and purity of faith. Better the apostolic way,—visiting the widows and fatherless in their affliction. Charity which "never faileth" (*ἐκπίπτει*, cf. Gal. v. 4; 2 Pet. iii. 17) keeps "unspotted from the world" better than any subscription. "Knowledge puffeth up, but charity buildeth up." Yet we would keep the doctrinal test also, but in its proper place and use.

3. Disparagement of precision in doctrine betokens a low or unhealthy state of the life. Be the creed kept free from antiquated phraseology like a tree from dead wood; reformulated from time to time, as the Christian consciousness attains to clearer thought and more exact expressions; and let it be kept also in its legitimate use, so as to disfranchise no true believer, and it argues a lack of iron in the blood to be impatient of hearing it read, willing to let truth be ambiguously and vaguely held, unfriendly to creeds in general. A little persecution would be good for such good people. If they lived in a martyr period, they would soon define precisely what they did and what they did not believe. And those of them that loved the truth well enough to die for it, would want to state that costly truth so

truly that no unbeliever could profess it without falsehood. The martyr Church did that in making the Creed of Nicæa such that no Arian could honestly subscribe it. That distinguished New England orator who some time since disparaged the Declaration of Independence as a "string of glittering generalities," had he lived on into the sacrifices of the civil war, would doubtless have recanted what he said in the degenerate period preceding it. And those "liberal" Christians who are so hard upon creeds, were they martyred a little, would learn—that is, those that could abide the lesson—the preciousness of the truth which the heroes of the faith have bequeathed as a blood-bought inheritance to their posterity.

4. Imperfection in doctrinal belief should debar no true Christian from Church fellowship. To exclude a child from school for ignorance, to look for the fruit as soon as the root, is preposterous. Where "the power" of godliness is, there "the form" will come under favouring circumstances in time, as the skeleton develops and hardens into proper symmetry with the lapse of childhood into manhood. Not the least of the "plagues"—mischiefs—that come upon those who add to the things written in the book is the discouragement of the children from coming early into the Church. Assent to a creed is valueless, if made on the authority of another mind; and yet it is beyond the ability of most children to assent, understandingly, to the theological creeds of some of our Churches. And the closer our observance, with all sorts of persons, of the apostolic terms of Church fellowship, the better for the Church and the doctrine. Every regenerate person has a Divine right to Church fellowship. "Grace be with all them that love our Lord Jesus Christ in sincerity,"—if grace, then, by orderly approach, the means of grace. Cotton Mather says: "The Churches of New England make only vital piety the terms of communion among them." John Owen says: "We will never deny the communion to any person whose duty it is to desire it." Samuel Mather shows that all Christians ought to be admitted to any of Christ's Churches. Dr. Watts, in his "Terms of Christian Communion," shows that the Churches should, as a general rule, admit all who make a credible profession of religion, take heed not to make the door of admission larger or straiter than Christ made it, and that nothing be in their covenant but what is essential to common Christianity. The principle of assimilation, every man "to his own place," together with the strict maintenance of orthodoxy and piety in the pulpit, will be found as potent to produce all desirable uniformity of belief as any initiatory tests in mere theology. We say, then, in the golden phrase of Cotton Mather, let "the terms of communion run parallel with the terms of salvation." Reform whatever is contrary to this rule as unscriptural, and also, as history shows, an innovation upon the primitive and catholic way.

5. Articles of doctrinal belief—a creed—are essential to the historic Church, and to every organisation that is truly a part thereof. For the Creed, the compend of the doctrines that have from time to time been wrought out of Scripture through the experiences of study and conflict, is

an important part of the history of the Church. The fruits of the Christian experience are precious. A "Church" that discards them is an alien body, without interest or right in "the holy Church universal throughout all the world." A lack of the historic spirit, which feeds on the fruits of the past, impoverishes the poet, the philosopher, the statesman, and no less the Christian and the Church. The creed of the historic Church will be a catholic creed,—not emphasising the shibboleths of sect or school. As the historic testimony of the Church to the true meaning of the Word of God, it will be borne in public,—read upon solemn sacramental days. Why not, when no Fourth of July celebration is complete without a public reading of the Declaration of Independence? "Ye shall know the truth," said Christ, "and the truth shall make you free." It should be owned and consented to by every one who is "set for the defence of the Gospel," ministers and office-bearers in the Church; and for this use, the fuller the better; the freer from the *double entendres* [often hidden under the use of] of biblical phraseology, the better also. For the biblical phraseology is the very thing which the creed undertakes to interpret.

6. Doctrinal articles being the products of the spiritual life, the developments of Christian experience from the word of God, we have in the creed thus formed the *Word of God tested by history*,—a test as much more conclusive than that of any individual mind as the sum of the Christian centuries is longer than a single life. And so we may say, slightly altering Schiller's famous phrase, the history of doctrine is the judgment of doctrine. In the evangelical creed, then, concerning man's sinfulness and moral impotence, Christ's atoning sacrifice, the Holy Ghost's regenerating work, the everlasting state of rewards and punishments, the deity of the Redeemer, and the tripersonality of God, we hear, not the scattered voices of individuals, but the authoritative testimony of History herself, reaffirming the declaration of the apostle, "These things *are* good and profitable unto men." This is nothing less than the testimony of time to the truth of eternity.

ORIGINAL POETRY.

By the late Rev. A. J. Morris.

PARADOXES.

He is not happy who is glad
In things alone which are not sad—
A stranger to the joys which grow
From deep and purifying woe.

He is not strong whose chief delight
Is in his soul's or sinew's might;
The greatest strength that men possess
Is in their utter helplessness.

He is not rich who cannot see
The wealth there is in poverty;
And from whose spirit aught can sever
What is yet gone, and gone for ever.

He is no man who thinks he can
By his own efforts be a man;
We lose ourselves ourselves to own,
And Christ in man is man alone.

FOLLOW ON.

"Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth."—*Ezekiel vi. 3.*

Still follow on to know the Lord,

Although unknown as yet;
He will fulfil the gracious word
He seemeth to forget:
He only seemeth, and to show
Thee more than if thou now didst know.

Still follow on, whate'er thy love,

And holiness and bliss;
As this unto thy past, shall prove
Thy future unto this:
He never giveth of His lore,
So that He cannot greatly more.

Still follow on; He'll come to thee,
E'en as the blessed morn;
He'll come to thee, and thou shalt be

Like nature newly born;
His Spirit quicken and illumine
Thy spirit's dulness and its gloom.

He'll come to thee, as Eastern rain,
In rich, abundant showers;
As Eastern rain in seasons twain,
Refreshing all thy powers;
His "former rain" with growth shall bless,
His "latter" crown with perfectness.

Then, travelling spirit, speed thy way,
And, labouring, till the ground;
The longest night shall close in day,
Rain after drought be found;
And God shall give thy heart the boon
Of morn and rain, and give it soon.

THE HEART.

See to thy heart;
All else is little worth,
Either for heaven or earth,
Whate'er thou art.

'Tis with the soul,
As with the heart of flesh;
If it be weak and nesh,
So is the whole.

Hadst thou a flower,
Thou wouldest mainly heed
Its secret root, and feed
Its living power.

A mere machine
Goes not, unless the spring
Be kept a vigorous thing,
And true, I ween.

A wheel would'st have
To turn! No need of stroke,
Or push, or tire, or spoke,
But spin the nave.

See to thy heart;
If only it be right,
It beauty gives, and might
To every part.

GOD IS LIGHT.

1 *John* i. 5.

God is light; compared to Him,
Naught is bright, however bright;
E'en the light itself is dim,
But the shadow of *His* light.

God is light; there is but sooth
In His word, or in His thought;
Truth is light, and God is truth,
Be it breathed or be it wrought.

God is light; His holy might
Honours justice, chastens wrong;
Right is light, and God is right,
Calm in strength, in calmness strong.

God is light; He lives above
Every sphere of selfishness;
Love is light, and God is love,
In its depth and tenderness.

God is light; His joyous sky,
Trouble cannot darken o'er;
Joy is light, and God is joy,
Boundless, deep, and evermore.

Light of light, Thyself reveal!
Light of light, Thyself impart!
Make us in Thy light to feel
Fellowship with Thee in heart.

CHRIST AND THE CONTROVERSIES OF CHRISTENDOM.

From "Inaugural Address," by Rev. B. W. DALE, M.A.

THE storm of controversy has moved round the whole horizon ; but it is rapidly concentrating its strength and fury above one sacred Head. This, this is the real issue of the fight,—Is Christendom to believe in Christ any longer or no? It is a battle in which everything is to be lost or won. It is not a theory of ecclesiastical polity which is in danger, it is not a theological system, it is not a creed, it is not the Old Testament or the New, but the claim of Christ Himself to be the Son of God and the Saviour of mankind. This is surely enough to stir the Church to vehement enthusiasm, and to inspire it with its old heroic energy. It is a controversy, not for theologians merely, but for every man who has seen the face of Christ, and can bear personal testimony to His power and glory.

How are we to speak aright to an age excited and distracted by questions like these? . . . What are we to do? Must we lecture to our congregations on Kant, Fichte, and Schelling, and try to discover for ourselves and to reveal to them the "Secret of Hegel?" Must we discuss the Positivism of France, and the degenerate Transcendentalism which, during the last twenty-five years, has been making such startling progress in Germany? . . .

Again, I ask, What are we to do? It appears to me that our true course is plain and direct. We have one duty to discharge, which includes all others. We have no new Gospel to preach; we must preach the old Gospel still, and preach it to all men. Christ is the Prince, and Christ is the Saviour of the human race. That is just as true to-day as it ever was. It is not for *us* to rescue either individual men or nations from the doubt, from the misery, from the confusion, or from the sin by which they are distracted and oppressed, but for Christ. I want to show that by preaching CHRIST we shall best discharge our duty to this troubled and restless age.

I.

We need not fear that the world is weary of hearing about Him. It wearies of everything else, but it never wearies of Christ. After the lapse of eighteen hundred years, He still exerts over foes and friends the same mysterious power which belonged to Him when He was on earth. Every attempt to tell the story of His life over again, stirs the human heart as nothing else can stir it. The genius of M. Renan, the ineffable grace and beauty of his style, his great reputation, invested his "Life of Jesus" with exceptional attractions; but, after-all, it was the story itself that France wanted to hear; and when even he wrote about the "Apostles," France cared nothing for his book. The literary beauty of "Ecce Homo," the freshness of its spirit, the originality of some of its views, and the ignorant and indiscriminating abuse which it provoked, all contributed to its popularity; but what made men read it with such eagerness and delight was this—it was another effort to tell the world the wonderful facts of the life of Christ.

What do we, and our Churches, and our fellow-countrymen know about Christ? How much of our strength is given to the endeavour to make men familiar with His character and history? I suppose that most of us are conscious that when we attempt to preach about Christ, we are in danger of preaching about everything and everybody that had any connection with Him, and of forgetting Christ himself. We have something to say about the blue of

Syrian skies; we make comparisons between the Sea of Galilee and Windermere; we describe the valley of the Jordan; we are poetical at times about Bethlehem and Nazareth; we explain the structure of Eastern houses, and are learned in the topography of Jerusalem. We give the history of the sect of the Pharisees, and of the people of Samaria, and the genealogy of the family of Herod. We suggest ingenious methods of harmonising the discrepancies of the four Gospels. We answer objections to the Christian miracles. We take isolated moral precepts from our Lord's discourses, and show their application to modern life; or isolated statements of doctrine, and illustrate their bearing on the controversies which divide hostile schools of theology. Phrases which fell from His lips, phrases which occur in the Gospel narratives, suggest long trains of thought, which appear to us to be striking and pathetic, and perhaps "original." We discuss a thousand questions about Him; we reply to a thousand difficulties; we declaim, we argue, we entreat. We may do all this, and fail to tell the actual story. We may criticise the portrait contained in the Gospels, instead of trying to paint it afresh. We may discuss the merits of the drama, instead of letting men see it acted before their eyes.

Hence it happens that, to the very people to whom we are constantly preaching, the story of Christ's life, as a whole, is new and unfamiliar. When it is told them, they are, as we have seen lately, charmed and fascinated by it. We may have been able to give them many admirable thoughts about the facts of our Lord's earthly history, but the facts themselves are better than the thoughts. If we could only make them see Christ as He lived and moved among men—if His own thoughts, His own words, and His own deeds were so presented to them that they should feel as though they had listened themselves to His sermon on the Mount and to the parable of the Prodigal Son,—had been with the Apostles in the boat when He walked across the stormy sea,—had seen Him lay His hand on brows burning with fever, and take the little children in His arms and bless them,—had stood by His side when He wept at the grave of Lazarus,—sat in the upper chamber when He said, "Let not your hearts be troubled,"—watched Him in his dying anguish, and gazed on Him as He ascended into Heaven—I cannot but believe that we should have new and wonderful proofs that Christ—not our speculations about Christ, not our arguments in support of His Divine commission, not our learned dissertations on the geography of the land in which He lived, and the civil, political, and religious life of the Jewish people—but Christ Himself, is still the power of God and the wisdom of God.

Anyhow, in this great debate which is agitating Europe—in this fierce struggle with unbelief—it is time that Christ Himself were permitted to take part. It has come to this, that Christendom is asked to pronounce an adverse judgment on His claims; and while we are pleading for Him, He stands silent at the bar. *We* are answering the counsel on the other side; and *He* is not permitted to speak. We forget His own words: "I am one that bear witness of myself." It is not for us, indeed, to abandon the conflict. Scholarship must be met by scholarship, argument by argument, philosophy by philosophy. Wit, humour, poetry, eloquence, and passion are being used against Christ, and we must use them for Him. But in such a crisis as this, for us,—for any of us,—to stand between the intellect, the heart, and the conscience of mankind and Christ Himself is presumptuous and suicidal folly. . . .

Most men believe in God, not because His existence has been demonstrated

to them, but because they cannot help believing. Their faith is not the product of *a priori* arguments, or arguments from design; it is rooted in the very depths of their moral and spiritual life; it is the act, not of the logical understanding, but of the Higher Reason.

If this be so, is it not reasonable to suppose that a Divine revelation will appeal immediately to the same regal faculty of our nature? When God is silent, the soul is sure that He is near; when He speaks, will it not recognise His voice? When God is invisible, the soul affirms His majesty and glory; when He personally appears, will it not instinctively adore? Of all the innumerable souls who have trusted in Christ for salvation, how many could have given a demonstration of the reasonableness of their faith? They believed, not because they were critics and scholars, but because to all the higher faculties of their nature, the revelation of God in Christ was irresistible. They did not ask for proof, proof was unnecessary; "We have seen him ourselves"—to see Him was enough—"and know that this is indeed the Christ, the Saviour of the world." . . .

My answer to the question how we are to meet the unbelief of our times is this—preach CHRIST.

Let the world look on His face again, and hear His voice, and see whether the tide of battle will not turn, and a glorious victory be won. We know how marvellous was the spell which He exerted over all sorts of men when He was here. The rabbi came to Him by night; the woman that was a sinner crept to His feet and washed them with her tears; fishermen forsook their boats and their nets to follow Him; Zaccheus, the extortionate publican, climbed the tree to see Him pass by, and repented of all his rapacity as soon as Jesus entered his house; rich Pharisees asked him to dine with them; the common people heard Him gladly; Herod desired to see Him; Pilate pronounced Him innocent; the officers who were sent to take Him said, "Never man spake like this man;" the thief on the cross became a penitent, and turning his eyes to the inscription which was hung in mockery above the head of the rejected and crucified peasant of Nazareth, cried, "Lord, remember me when thou comest into thy kingdom." The ancient spell has not lost its power. In our great controversy with unbelief, our supreme argument for the authority of Christ is CHRIST Himself.

II.

In our controversy with Rome, it is equally true that our strength must come from Him. . . . I believe, indeed, that neither Anglo-Catholicism nor Roman Catholicism is logically tenable; that the general dogmatic positions common to both, and the theory of the sacraments common to both, admit of no valid defence. I believe that the Anglo-Catholic appeal to the authority of the Church is incoherent; and that the claim of the Roman Church to infallibility rests on the most insecure and uncertain foundations. If an Ecumenical Council decrees the personal infallibility of the Pope, our controversial advantages will be immensely increased. But so much can be said; both by Romanists and by Anglo-Catholics,—so much *has* been said, and said so well,—on behalf of every doctrine that we impugn, and on behalf of every pretension that we resist,—the argument is so subtle and so complicated, and the traditions and authorities by which we are opposed exert such a mighty control over the imagination and sentiment, and even the understandings of men,—that, for myself, I should often look forward to the issue of the conflict

with gloomy apprehension, if Truth had nothing more to rely upon than the logic and learning with which we may be able to sustain her claims. My hope rests in this, that the clouds of error and superstition will be driven away by the presence of Him who is the Light of the world.

Take, for instance, the doctrine of Justification by Faith. It is, no doubt, our duty to show how great a place that doctrine occupied in the theology of the Apostles. The proof is obvious and conclusive. The very objections, the very calumnies which St. Paul's teaching provoked, are an unanswerable demonstration that he absolutely denied to good works any place in the justification of a sinner. But for this, it would never have been "slanderosly reported" that he said, "Let us do evil, that good may come;" nor would he have had any occasion to raise the question to which he has given so elaborate a reply, "Shall we continue in sin, that grace may abound?"

And yet there is the impression that the doctrine of Justification by Faith is immoral, and therefore cannot be true; and there is the difficulty strongly felt by many of reconciling it with what is taught in the New Testament just as explicitly, that at the Final Judgment we are to give account, not of our faith merely, but of the deeds done in the body and of every idle word; and there is the famous passage in the epistle of St. James, which provoked the great Reformer to exclude that epistle from the canon altogether.

And so it happens that, although the doctrine is affirmed so strongly, and in such various forms, by Christ Himself and His Apostles, the argument is somehow evaded, and men, whose hearts are as loyal to the truth as our own, and over whom we can claim no intellectual superiority, remain unconvinced. This is no reason for abandoning the controversy; but it suggests that something besides the clearest and strongest argument is necessary if error is to be dislodged from the minds of even the best and ablest men.

Let us preach Christ, and we shall find that *He* carries conviction where our logic fails. Let us dwell upon the love which moved Him to descend from His eternal throne and to become incarnate; upon His eagerness to seek and to save that which was lost; upon the tears which He wept over Jerusalem; upon the free mercy that He showed to publicans and harlots. Let men see Him hanging on the cross, and let the glory He had forsaken blend with all the anguish and desolation and shame. Let them have the mystery interpreted by His own words, that His blood was "shed for the remission of sins." Let us constantly reiterate that "He is the propitiation for the sins of the world;" that "He died the just for the unjust to bring us to God." And while men are filled with wonder and fear, and gratitude and hope, be sure of it, all thought of associating their own penitence or their own well-doing with that One Perfect Sacrifice will vanish, and the heart, if not the intellect, will exclaim that, since Christ has died to save us, His death must be the solitary and adequate ground of our salvation; and when the heart is relying on Him alone, and on Him absolutely, for the forgiveness of sin and eternal life, the doctrine of Justification by Works will perish in the fires of passionate love, gratitude and joy. . . . The more vividly men apprehend Christ as the sufficient sacrifice for their sins, the more firmly will they hold the doctrine of Justification by Faith.

And the Romish theory of the priesthood and the sacraments will be destroyed, not by argument, but by Christ. If logic could have destroyed it, it would have perished centuries ago. It has its roots in a region of our nature

into which logic cannot penetrate. Give men the alternative of obtaining forgiveness by believing in a creed, or by confessing to a priest, and there are vast numbers who without hesitation will turn to the priest. The priest stands before them as the personal representative of Christ; it is far more natural to trust in the priest than to trust in a set of theological propositions. Give them the alternative of securing salvation through a doctrine or through a sacrament, and they will cling to the sacrament. In the Eucharist, they are assured that Christ is personally present; they feel far more certain of securing eternal life by receiving Christ Himself than by receiving a doctrine about Him.

You may demolish every proof which is alleged in defence of priestly claims; you may illustrate, and as it seems to you with irresistible force, the terrible evils which these claims have inflicted on the spiritual life of the Church; but if, when they have forsaken the priest, men suppose that they are to have nothing but a "method of salvation" instead of a personal Saviour—nothing but a book in which promises of forgiveness are printed, and no immediate access to One from whose lips they can receive absolution—your argument and your history will, in thousands of cases, be powerless.

The real strength of the theory of Transubstantiation and the theory of the Real Presence lies in the impression of multitudes of men, that if they surrender their faith in the awful mystery of the Eucharist, Christ will seem no longer near to them. If he is not present in a supernatural way on the altar, they think that they must lose Him altogether; and they are accustomed to speak about our own service as a mere "commemoration of an absent Lord." The exigencies of the spirit are more imperious than the exigencies of the intellect. No logic can master the craving of the soul for Christ. We must satisfy the craving, or the error will not be renounced. We must preach Christ—the living Christ—till men shall feel that He is so near to them that the intervention of the priest is an impertinence and an affront. We must preach Christ—the living Christ—till men shall feel that He is near to them always and everywhere, and that His alleged union with the consecrated elements is rather a hindrance than a help to faith. . . . Our truest way of answering Rome is to preach CHRIST.

III.

But Christ is not merely the Teacher of the Church; He is also her King. If He is with us, we can acknowledge no King but Him. It is true that He has received power over all flesh; the "heathen" are His "inheritance," and "the uttermost parts of the earth" are His "possession." . . .

Christ, the living Christ, is the Ruler and Head of the Church. There is scarcely an argument which is urged in support of national ecclesiastical establishments which is not paralysed by that solitary truth. Nearly every plea for a State Church derives its force from the disposition of men to think of the Church as being nothing more than a great human organisation for maintaining Christian learning and propagating religious truth, or for civilising mankind and improving the morality of nations. Let Christ be revealed as the actual King of the Church, and nearly all the arguments for ecclesiastical establishments are answered. Try whether it is possible to state the case to Him.

Will any one venture to say to Christ, There is not love enough in the hearts of Thy friends to bear the expenses of maintaining Thy worship, and of preaching Thy Gospel; the cost is heavy; they will not, or they cannot bear

it; but we will use our political power to compel the unwilling to take their share of the burden? Yet this is one of the chief arguments for a national establishment.

Or will any one say to Christ, Thy servants in whom Thy Spirit dwells are fanatical and unjust; if the government of the Church is left to them, they will be guilty of tyranny, and no freedom will be left for those to whom Thou art revealing Truth which Thy Church has not yet received or understood; it will be better to remit all questions concerning the character and doctrine of the pastors of Thy Church to men, who though they may not be taught of Thee are familiar with human laws, and who, though they may have no love for Thyself, love justice and liberty better than Thy most ardent friends; whether Judas shall continue an Apostle is likely to be determined unjustly by his brethren; it will be safer to consult Pilate or to appeal to Cæsar? Yet this is one of the chief arguments for a national establishment.

Arguments which are gravely urged by statesmen in the House of Commons, no man would be profane enough to address to Christ. Address them to Him, and they require no reply.

We may sometimes discuss this great question on the common grounds of political equity and expediency. We may illustrate the injustice of religious establishments, and the social disorders they create: The darkest and bloodiest pages in the history of Europe are those which record the crimes and cruelties of which governments have been guilty when they have used their power to support the Church. We may tell the dismal story of Irish discontent. We have not ceased to be Englishmen in becoming Christians; and it may be our duty to plunge into the stormy excitement of fiercely-contested elections. We did not shrink from that duty last autumn; and if, through the perverse infatuation of any political party, the conflict is to be renewed, we will fight it over again with a resoluteness, an energy, a unanimity, and an enthusiasm which shall win for the illustrious statesman who has staked all his political fortunes on the attempt to do justice to Ireland a triumph still more glorious, and overwhelm his opponents with a still more disastrous defeat. But our chief concern should be, not to conquer the advocates of ecclesiastical establishments in political struggles, but to convince them by the force of Christian truth. We must preach CHRIST till all our brethren in all Churches, whether bond or free, shall feel it a humiliation for them to rely for the wealth they need on anything but the love and loyalty which Christ inspires in Christian hearts, and till they shall feel it to be the worst treachery to permit any human power to come between His Church and Him.

IV.

Perhaps, of all the problems which are now pressing for solution in the chief countries of Europe, the most perplexing are those which relate to the general social condition of the people. Here, in England, we are beginning to be terrified by the wide and widening gulf which separates the rich from the poor, and by the misery, the ignorance, and the crime which disgrace and corrupt our national life. Every year we are demanding with increasing earnestness that some remedy should be found for these appalling evils. But, probably, very few of us have appreciated the real gravity of our position. Those, however, who watch with any care the thought and temper of the working people of our great towns know very well that the questions

which they are discussing with the keenest interest affect the whole structure and order of society; and that there are ominous signs of deep-seated and growing dissatisfaction with our existing social institutions. On the Continent, it is distinctly and frankly avowed that no remedy for the evils which afflict the great masses of the people can be effectual which does not involve a complete Social Revolution. That great democratic movement, the strength depths and tendencies of which were estimated with such consummate sagacity by M. de Tocqueville nearly forty years ago, is still disturbing the thoughts of statesmen in every part of the civilised world. It cannot be repressed; it is impatient of control: its ultimate triumph is certain. What especially concerns us is this, that its representatives are almost everywhere hostile to the Christian faith. They maintain that the mightiest spiritual force in England, France, Germany, Italy, and Spain, for more than a thousand years, has been Christianity; that ever since the fall of the Empire the Christian clergy have had the control and discipline of European thought and morality; and that, as they have claimed the glory of being the founders of modern civilisation, they must bear the disgrace of its failure. The vices of wealth, and the miseries of poverty; the dishonesty, covetousness, and selfishness of trade; the pride and ostentatious splendour of hereditary nobles, and the degradation of hereditary paupers; the tyranny and ambition of governments, and the ignorance and servility of the people—all are declared to be the necessary and natural results of our social institutions; and for these Christianity is made responsible. Against the great Churches the representatives of democracy produce a formidable catalogue of crimes. These Churches have been the bulwarks of privilege and absolute power. They may have relieved the sufferings of the poor, but have not contended for their rights; they may have taught men to be charitable, but not to be just. To subjects they have preached submission, but they have not preached righteousness to kings. They have refused to listen to the cry of the oppressed, and the tremendous forces which threaten to break in pieces the oppressor will utterly destroy the Churches which have been the confederates and allies of tyranny.

What reply are we to give to this terrible indictment? Shall we tell them of the times when the Church rescued Europe from barbarism, when she was the home of the outcast, the asylum of the wretched, the liberator of the slave, the champion of all who suffered wrong? They will not dispute the truth of the story; but they will answer that these times have long gone by, and that when the Church was the defender of the oppressed, it was rather from the accidents of her position than from any deep and enduring hatred of injustice. Let us appeal to CHRIST. Let us tell the representatives of democracy that every generous principle, and every glorious hope by which their hearts are stirred, they have learned from Him; but that His ideal of the golden age of the human race is nobler than theirs, and that He would have us seek it by nobler means. *They* are trying to redress the social inequalities of men by stripping the great of their privileges; *He* is more anxious to redeem the miserable from their degradation. *They* are creating hostility to the prosperous; *He* inspires love for the wretched. *They* claim equality with the rich; *He* made Himself the brother of the poor. Do *they* denounce the evils which come from the selfish and immoderate accumulation of wealth? *He* said long ago, "Lay not up for yourselves treasure on earth." Are *they* indignant that the institutions of society should stimulate ambition and covetousness, and the

pride of birth and station? *He* said to His disciples, "Whosoever will be great among you let him be your minister, and whosoever will be chiefest let him be servant of all, for even the Son of man came not to be ministered unto, but to minister." If they will help us to translate these laws of Christ into the organisation of society, they are our friends, not our enemies. Churches may perish. If Churches have pledged themselves to the defence of social institutions which deny and outrage the transcendent dignity and inalienable rights of man;—if they forget that the common people are not merely of the same "flesh and blood" as statesmen, nobles, and kings, but of the same "flesh and blood" as Christ Jesus Himself,—let them perish! It is not the spirit of democracy alone, but the Spirit of Christ, that destines them to destruction.

But have we ourselves sufficiently preached Christ as the brother of all men? I believe that the mutual hostility which separates class from class, the envy with which the poor too often regard the rich, the contempt or the indifference with which the rich too often regard the poor, will never be subdued but by the sense of their common brotherhood in Him. In Christ, Jew and Gentile, Greek and barbarian, forgot the hatred of centuries; in Christ, and in Christ alone, will the social alienations which are the peril of our country be healed.

Nor do I know where we can find the courage, and the hope, and the enthusiasm which are necessary to sustain us in the attempt to solve any of the graver problems suggested by our social condition except in Him. But for Christ, I should despair of the civilisation of the modern world and the future of the human race. How the struggle between labour and capital, now only just beginning, is to end, I cannot tell. How the fever and excitement of unscrupulous commercial competition are to be cooled and quieted, and all the immorality and misery it occasions prevented, I cannot tell. How that army of crime, which has encamped in the very heart of all our wealth and greatness, and whose ravages no force of law seems able to repress, is to be swept away, I cannot tell. How that hereditary pauperism, which no changes in our commercial policy, no manufacturing prosperity, no reforms in the method of administering relief, no schemes of emigration, seem able altogether to remove, is at last to disappear, I cannot tell. We are confused and bewildered by the schemes of social reformers. We are disheartened by repeated failure. I am afraid of the indifference which comes from despair. But there is hope in this, that Christ came to save the world, and He will surely save it. And while this is a reason for hope, it is also a stimulus to exertion. It fires enthusiasm. It transforms the work of common philanthropy into a religious duty. It elevates our war against poverty, and ignorance, and crime, into a crusade. . . .

Does any one suggest that we who press for the separation of the Church from the State have no right to speak of the Will of Christ in connection with the laws and institutions of nations?

The suggestion rests on a complete misconception of our position. "The earth is the Lord's, and the fulness thereof, the world and they that dwell therein." We deny that the will of the State should control the Church of Christ; but that the Will of Christ Himself should control the laws, the institutions, the policy of the State—this is our incessant and agonising prayer. To deny that our national life and legislation are to be governed by the Will of Christ, is a heresy that would destroy the hopes of the human race. It is blank atheism. If the State is to be rescued from the darkest dangers which threaten it, we must preach CHRIST—Christ not merely as the

supreme revelation of God—Christ not merely as the Sacrifice for human sin—Christ not merely as the Head of the Church, but Christ as the Ruler of all men, the Regenerator of nations, the Saviour of society. . . .

Brethren, let us preach Christ, under the inspiration of the Spirit of Christ, with vehement love, with perfect faith, with exulting hope, and soon He “shall have dominion from sea to sea, and from the river to the ends of the earth.” He will make all things new. The Holy City—the new Jerusalem—shall descend out of heaven from God, having the glory of God, with its walls of jasper, its gates of pearl, its streets of gold, its foundations of precious stones; the nations of the saved,—with their wealth, their splendour, and their power, their genius and their learning, their wit, their beauty and their gladness,—shall walk in the light of it; and the kings of the earth,—their thrones established in righteousness, their laws and policy inspired and controlled by Him who is King of Kings and Lord of Lords, shall bring their glory and honour into it. Hunger and nakedness, sorrow and shame, doubt, ignorance, and sin, shall be known no more, but

“Earth be changed to heaven, and heaven to earth,
One Kingdom, joy and union without end.”

THE CONGREGATIONAL UNION OF ENGLAND AND WALES.

THE Thirty-ninth Annual Assembly of the Congregational Union was held in Finsbury Chapel, on Tuesday, the 12th, and Friday, the 15th of May;—the Rev. R. W. Dale, M.A., Chairman. The subject of the Chairman’s address was “Christ and the Controversies of Christendom;” and we regret that we cannot give to our readers an unabridged report of it. It went to the very heart of the audience, while it commended itself to its judgment as well. In another part of our present issue will be found several pages which will give to those who did not hear it a correct idea of its spirit and argument. The Annual Report of the Committee, read by Dr. George Smith, was unanimously adopted. A separate report on the “Year Book,” recommended that in future the following be the heading preceding the alphabetical list of ministers:—“Independent Ministers—Great Britain and Ireland, whose names have been furnished by the Secretaries of Associations or Unions, or by the Secretaries of the Congregational Board, or by five ministers already on the list and residing in the neighbourhood, and who are members of the Congregational Union. N.B.—These returns in each case are made annually.” This recommendation was unanimously adopted. The only paper that was read on Tuesday, was by the Rev. J. C. Gallaway, M.A., on

THE MUTUAL INSURANCE OF OUR DENOMINATIONAL PROPERTY.

Mr. Gallaway, having alluded to the successive steps by which the question of the Mutual Insurance of our Denominational property had advanced to its present position, said, that the inquiry before them now, did not turn on the propriety or duty of the Insurance of such property, nor upon any supposed insecurity in existing modes of effecting that object; but was simply one of expediency, *i.e.*, will it be advantageous to ourselves to form a Mutual Insurance Association? With the kind help of a friend to this object, he had just issued 1,700 circulars to as many pastors in England and Wales, com-

taining a series of questions relative to our trust property, and had been favoured with 1,160 replies up to the 8th instant. Since then several others had come in, but it was impossible to include these later returns in the results now to be submitted.

These inquiries related to our Chapels, School Buildings, Missions, Preaching Stations, and Colleges. The estimated value of these buildings in 1,000 cases is as follows:—

Chapels	£1,906,618
School Buildings...	307,484
Ministers' Houses	122,480
Preaching Stations	101,412
	£2,437,994

Taking the average of these 1,000 Chapel establishments at £2,292, and applying this average to the 640 cases not included in the above returns, the value of the whole of such buildings may be estimated at £3,581,377, to which may be added—

Colleges	100,000
Grammar Schools	50,000
Other Public Buildings, Organs, Church Furniture, and Libraries, at	300,000
Total	£4,031,377

If to these buildings be added the value of the *sites*, &c., there is no question that our trust property is worth at least £5,000,000. This property alone, to say nothing of certain *private* properties, would furnish ample basis on which to rest our Mutual Insurance Association.

It is calculated that from five to six hundred of our Chapel establishments are uninsured; and the rest may be insured to the extent of two-thirds the value, which may be judged the proper proportion.

The property in question is less exposed to the calamity of fire than some others; and, as one proof of this fact, these returns show that in the 1,000 chapel properties, there have occurred, during the whole history, only nineteen fires. This fact, though no valid argument against insurance, is a very strong one in favour of *Mutual* Insurance, for the fewer the losses by fire, the more the gain to devote to our own denominational objects.

It will be impossible to start the proposed association without an adequate security, that in the events of loss by fire, the insurers will have due compensation. This indispensable object can be sufficiently gained by a Guarantee Fund, say of £10,000, which, no doubt, can be obtained. All the profits, in the first instance, to be applied to a Reserve Fund, of that amount; and when realised, the guarantees will cease.

The premium is an open question at present; but it would be cheaper for us to pay 2s. per cent. to a *Mutual* Insurance scheme, where all the profits come back to ourselves, than 1s. 6d. per cent. to a company where all the profits go to others.

The amount of profit will depend of course on the extent of the property insured, and its escape from injury by fire. Without loss by fire, every million insured at the rate of 2s. per cent., will yield a profit of £1,000 per annum.

The application of these profits may be left open at present; but nothing would be less wise than not to seek, and not to utilise them for our own good. As they will arise from buildings, and will increase as buildings increase, the main application would seem to be to buildings; and in them might be specially included ministers' houses, and thus the insurance scheme might prove virtually very helpful to the proposed Ministerial Sustentation Fund.

Three special reasons may be mentioned in support of this scheme. One is the general opinion already expressed in its favour. Out of 544 returns, expressing opinions, fifteen ministers say "No;" seventeen are in doubt, and 512 are strongly in favour, most of them having expressed their willingness to insure the proposed way. The second is the uniting influence which such an association would have upon our denomination. And the third lies in the spirit of the age—so favourable to our work, so sure to present constantly multiplying openings for Congregational Church extension.

On hearing Mr. Gallaway's able and important paper, it was resolved:—"That this Assembly regards favourably the proposal to form a Mutual Chapel Insurance Society for our denomination, and hereby nominates the following committee [names read] to consider the question, and present to the Autumnal Meeting a plan for the construction of such an institution, to be conducted by a committee independently of the committee of the Union."

The Rev. Joshua Harrison, of Camden Town, was elected chairman of the Union for next year. And it was resolved that the Autumnal Meeting of this year be held in Wolverhampton.

The Rev. Dr. Schaff, of New York, well-known as an author and editor, was introduced to the Assembly, and in the afternoon had an opportunity of addressing the brethren. With reference to international differences and difficulties, Dr. Schaff said: "He was no politician, but he knew a good deal about American feeling, and it seemed to him that the prevalent agitation, on account of the rejection of the *Alabama* treaty, was without any proper foundation. With all deference to the learning and eloquence of Mr. Goldwin Smith, he, who had left New York since the date of Mr. Smith's letter, had a much more extensive knowledge of American affairs, had been in contact with all sorts of people, and had not heard any sensible man express any desire for war with England on account of the *Alabama* treaty. Even Mr. Sumner disclaimed any such desire. The settled opinions of intelligent Americans, as far as he knew, were that England, whether rightly or wrongly, occupied during the civil war a neutral position, and so far was right, though perhaps neutrality 'leaned' a little; that the middle classes and labouring classes generally were with the Government, but that the upper classes and the aristocracy, with a few striking exceptions, were in favour of the South. England was divided on that subject, and America had not much cause to complain; he would not vouch for the position which America might take if England were placed in a similar fix. The dispersion of the vessels belonging to the steamship companies there was a very hard thing to bear, and the loss of trade a great trial to American sensibility. In the North there was an idea that England did not sympathise enough with her, and the South thought that England had left her in the lurch, and ought to have recognised her Government. He thought no sensible man—he was quite sure no Christian man—in America had any idea of going to war with England. At the bottom of the American nature there was a broad genial sympathy with good old England.

And the preamble is as explicit as the heading; it being affirmed that (1) "it is expedient that the union created by the Act of Parliament between the Churches of England and Ireland, as by law established, should be dissolved, and that the Church of Ireland, as so separated, should cease to be established by law;" (2) that after satisfying "upon principles of equality, as between the several religious denominations in Ireland, all just and equitable claims," the property of the Church should be applied "for the advantage of the Irish people, but not for the maintenance of any church or clergy, or other ministry, nor for the teaching of religion;" and (3) that the Church property should be applied "mainly to the relief of unavoidable calamity and suffering."

The Bill contains sixty-eight clauses, which are conveniently grouped together under distinct headings. One of the sections is devoted to the process of disestablishment, which is effected in four clauses. These prohibit future episcopal or cathedral appointments; vest all the property of the Church in three Commissioners on the 1st of January, 1871, and, on the same date, dissolve "every ecclesiastical corporation in Ireland," and disqualify the Irish bishops for sitting in the House of Lords. Then, that the Church may manage its own affairs, any law which at present prevents its meeting in Synod or Convention is repealed, and as, on the 1st of January, 1871, the ecclesiastical courts, and the existing ecclesiastical law, will be repealed, the doctrines and discipline of the Church will be binding on its members, as if they had entered into a mutual contract, and will be enforced by the temporal courts. This provision, however, is subject to any alterations the Church may hereafter make, and will, therefore, be of a temporary nature.

The Church is left quite unfettered in regard to its future government, and, when a representative body has been appointed, the Queen will have power to grant to the Church a charter of incorporation. When such a representative body has been chosen, any bishop or clergyman may apply to the Commissioners to commute the annuity to which he will be entitled, by paying a lump sum over to the Church body, with which he will make arrangements for the future payment of his income. In this Church body will also be vested such of the Churches as the Church may wish to retain, together with the churchyards, though all the rights which the parishioners possess in the latter will be retained. It will also take possession of all the private endowments of the Church, dating from the year 1860. The bishops' palaces and glebe houses, with the gardens, are also to be handed over to the Church, on the payment of either the building charges upon them, or of ten times the yearly value of the sites, whichever may be smallest. Additional land, if required, may be purchased, to the extent of thirty acres for a see-house, and of ten acres for a parsonage.

The Commissioners are to pay the bishops and incumbents their present net incomes as long as they live, and the permanent curates are to continue to receive such incomes as they may have had between the 1st of January, 1869, and the 1st of January, 1871. Temporary curates are to receive gratuities, at the rate of £25 for every year they have served; the minimum sum being £200, and the maximum, £600. As already stated, these sums may be capitalised, and the capital sums be paid to the Church body. Compensation is also to be given to diocesan schoolmasters, to clerks, sextons, organists, and other officials, and also to lay patrons, who will lose their patronage.

A set of clauses is devoted to the *Regium Donum* and Maynooth College; the chief portion of the Maynooth Acts being repealed. Each Presbyterian

minister is to have, as an annuity, what he has hitherto had from the *Donum*, and, similarly, each "assistant successor" a deferred life annuity. These annuities may be commuted for the benefit of the Presbyterian Churches to which the ministers belong. Compensation for other payments to the Presbyterians is given, as well as fourteen times the amount paid to Belfast College professors; to the trustees of which college, £15,000 may be paid for the college buildings. The trustees of Maynooth College will have fourteen times the amount hitherto received by them, and the debt due on the college will be remitted.

The surplus funds are disposed of by a single clause; the objects to which they are to be appropriated being infirmaries, hospitals, lunatic asylums, reformatory and industrial schools, trained nurses, the maintenance of the blind, deaf and dumb, and the care of persons of weak intellect. Provision is made for selling the tithe-rent charge to the landlords, or for relinquishing it in 52 years.

Such are the leading provisions of a Bill which achieves the difficult task of putting an end to a Church establishment. It is clear, complete, and consistent. It will do its intended work thoroughly, and yet will save, so far as is possible, both the interests and the feelings of those in whose positions it will effect a great and decisive change. May it prove effectual for the accomplishment of the object for which it was framed—the pacification of Ireland, and the strengthening of the empire!

J. C. W.

THE GROUNDS OF OUR NONCONFORMITY.

HAVE Nonconformists sufficient grounds for dissenting from the Church of England? We propose to discuss this question, so far as it can be done in a few pages.

PART I.

1. In all discussions there must be some "law and testimony;" some authority to which an appeal can be made, in order to decide what is right and what is not. There must be a "standard" by which all arguments can be weighed and measured.

To what law must we appeal in discussing the present question?

(i.) Is it to the law of the land? Can the parliament, or government, or ruler of any country, make laws which shall oblige a man to worship God in one form, and prevent him from doing so in any other?

That such laws have been made, the noble army of martyrs testify. But these also testify, that in their esteem, "*consciences are for God alone.*"

Happily, at present, there is no such law in England, although there are many "Acts" still remaining unrepealed, which would persecute Nonconformists, if custom had not rendered those Acts obsolete.

Spain is the last nation to throw off that yoke of bondage: who does not applaud her? One State alone, Rome, still says, "Liberty of conscience is a crime."

(ii.) Is it to the "law" of the Church of England herself, that we must go? Extraordinary as the fact may be, it is a fact, she, as a Church, has no "law," and has no power to make one; a power possessed, in one sense, by the smallest nonconforming sect. Her laws are enacted by Parliament; she cannot add, take from, or alter, a single letter, without the authority of the civil power! However much her ministers, or members, may believe that some things are contrary to God's Word, and other things are in accordance with the Divine will, they cannot, without per-

mission of the House of Commons, House of Lords, and Queen, reject the one, or adopt the other. To be faithful to their belief, unless they can carry a Bill through Parliament, they must become Nonconformists. On this ground alone, Nonconformists think they have sufficient reason for dissenting from the Church of England. The last judgment of the highest court in the realm has decided, that nothing ordered by the "law" can be omitted in the Church services, or altered; and nothing can be added thereto!

(iii.) There is but one other law or standard to which an appeal can be made—the written Word of God, "The Statute Book of the Kingdom."

2. What says the Law-giver of the Church? "Render unto Cæsar, the things which are Cæsar's, and unto God the things that are God's."—(Matt. xxii. 21.) A correct interpretation of this text will settle the question now in discussion; it not only offers Nonconformists a sufficient reason for dissenting from the Church of England, but makes it a duty to do so.

Is religion one of the things that belong to Cæsar? Are religious belief and religious worship Cæsar's? Certainly not, unless Cæsar is the Head, King, and Law-giver of the Church. The command means, *Give not to Cæsar the things that are God's; for, they are to be given to God alone.*

(i.) No earthly sovereign has ever pretended to be, in an absolute sense, the Head and King of the Church; many have claimed that honour as vicegerents—but vicegerents must not make laws; they must administer the laws made by their king. They usurp authority when they pretend to give laws, other than those of their sovereign.

(ii.) It is true that in one denomination, whose ecclesiastical head is

also the temporal sovereign, power to make laws, binding on the whole world, is arrogantly claimed. That sovereign is called, "Father," "God,"—all power is, he says, committed to him, in heaven and on earth. It is also true that some enthusiasts have said, "We can better do without God's laws than the Pope's;" but we believe that the man who thus exalteth himself above God, who sitteth in the temple of God, showing himself that he is God, is the man of sin, the son of perdition, and opposeth God. Have we not sufficient grounds for dissenting from that Church?

(iii.) The Queen of England takes the place of the Pope in the Anglican Church. When Henry VIII. thrust the Pope out of the English Church, he filled up the vacancy by his own portly person. And whether it be an Elizabeth, a Charles, a James, a George the III, or a George the IV., the sovereign for the time being has "*chief power* of all estates of this realm, whether they be ecclesiastical or civil;"—in other words, *both* Cæsar's and God's; *Cæsar's* and *God's* being synonymous with *civil* and *ecclesiastical*. The latter, we are told, to render unto God, not to Cæsar. Religious belief and religious worship are God's alone. A Church established, governed, regulated, and supported by a political government, is therefore in opposition to the plain teaching of Scripture.

3. A national Church cannot be logically defended, unless the sovereign claims, as the Pope does, absolute power in heaven and on earth.

(i.) A national Church must profess the religion of the sovereign and the people, whether Jews, Mahomedans, Roman Catholics, or Buddhists. It cannot be reasonably expected that a Mahomedan sovereign will establish, govern, and support a Protestant Church.

(ii.) It must always be an injustice to a portion of the nation. A man is born in Turkey, he reads God's Word, is convinced that Mahomet was an imposter, that Christ is the true prophet from God, but the law of the land constrains him to be a Mahomedan; punishes him, if he becomes ought else; obliges him to support the Mahomedan worship; spoils his goods if he does not; perhaps, casts him into prison for his crime. It is unjust, because of his religious views, to deprive one man of privileges and advantages accorded to others differing from him.

(iii.) A national Church is, if consistent with itself, a persecutor. The laws which rule it, secure its privileges and enforce its claims. It is no answer to this objection, to say, that the Church of England does not persecute, or spoil a man's goods, or cast him into prison *now*. How long is it since Nonconformists have had their goods taken for church-rates? Is it many years since that men were cast into prison, because their consciences would not allow them to render unto Cæsar, the things which they believed were God's?

It is not 300 years ago that members of dissenting churches were thrown into prison, burned at Smithfield, and hanged in the New Kent Road. What is the story of the "May Flower?" What the meaning of the "Act of Uniformity?" The ejection, in one day, of 2,000 of the best ministers the Church of England ever had? Henry the VIII, because of a national Church, first persecuted Protestants, then Roman Catholics; Mary persecuted Protestants; and Elizabeth was equally as zealous in punishing Papists. Had not our ancestors bought with their blood the liberty to worship God according to one's own conscience, we should not now be able to sit under our own vine

and fig tree, none daring to make us afraid. They had sufficient grounds for dissenting from the Church of England in their day; the Church of England is the same now as then, and we have sufficient grounds for remaining dissenters. To our forefathers it was a costly privilege, a dearly-bought right; let us not throw it recklessly away, or lightly esteem it.

4. The New Testament knows nothing of a national Church; nor does ecclesiastical history show us one, for the first 300 years after our Saviour had bought His Church with His blood.

Constantine was the first to unite Church and State. He organised the Church after the manner of his army. He had his generals and his captains in the secular army—they did his bidding well. He would have similar officers in his ecclesiastical army, and for the same purpose. Hence the beginning of State Churchism; its history flows on through the polluted streams of popery, down to the "Defender of the Faith and Head of the Church, Henry VIII." From his time, dissent has been one of the witnesses to the New Testament doctrine of "*Rendering unto Cæsar the things that are Cæsar's, and unto God the things that are God's.*"

PART II.

The Church of England, as now constituted, offers many grounds of righteous dissent.

1. Its constitution and government are unscriptural—a temporal monarch its head, a parliament its law-maker.

2. Its orders of ministry are not found in the New Testament.

(i.) Its archbishops, bishops, deans, canons, prebendaries, archdeacons, priests, and deacons, can be traced nowhere in the statute-book of Christ's kingdom. This is the secular, military,

organisation—generals, colonels, captains, &c.

(ii.) There is a most pernicious heresy involved in the Episcopacy of the Church of England—that of the *apostolical succession*; according to this doctrine, episcopally ordained ministers are *alone*, the true ministers of Christ; sacraments administered by them are *alone*, valid. This, not by inheriting the spirit, piety, and doctrines of the Apostles, but by “receiving the Holy Spirit” through the imposition of hands, in direct succession from those on whom the Apostles laid their hands! This pretended virtue is traced up from the present Archbishop of Canterbury to Theodorus, Archbishop of that See in 666, who introduced, from Rome, the Latin language into English worship; and from him, back to the Apostles, through the Romish Pontificate. We need not stop to point out the fallacy of such pretensions. It is quite sufficient to say, that an unbroken succession has never yet been proved by Romanists themselves; false popes, double popes, and even treble popes witness to the impossibility of an *apostolical succession*, in the sense of the Church of England. Romish historians assert that many of the popes were monsters of iniquity, murderers, adulterers, and owed their succession to the wills and intrigues of kept-mistresses! Such is, according to this system, the only channel through which valid orders and true sacraments can reach us! From such an apostolical succession, good Lord deliver us.

(iii.) The Ordination service in the Church of England is based on this assumption. The bishop says, “*Receive the Holy Ghost for the office and work of a priest in the Church of God, now committed unto thee by imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are re-*

tained.” Two deadly errors are here set forth, against which Nonconformists protest—(1) the gift of the Holy Spirit, and (2) the power to forgive and to retain sins—neither of which is now possible to man. The power to confer the Holy Spirit, by the laying on of hands, did not go beyond the Apostles. Simon, the sorcerer, asked the Apostles to give him this power that the person on whomsoever he laid his hands, might receive the Holy Ghost. What the sorcerer wished to purchase with money, the Apostle says, is the “gift of God.” The Apostles themselves, could not give it, and *never did!* Simon could now, without purchase, procure the gift. It could be his, by a simple *Congé d’élire* of Queen Victoria. Political supremacy creates the power to give the Holy Ghost. Canon Wordsworth of yesterday, had no power to say to a man, “Receive the Holy Ghost.” To-day, in virtue of the royal *Congé d’élire*, decided by Mr. Gladstone’s choice, he, as Bishop of Lincoln, is able to give, both the Holy Spirit, and the power to forgive sins, to as many deacons of the Church of England, as may come before him. Shall we conform to such a system? Let it not be said that the power to forgive sins, is only that of *declaring that all who truly repent will be forgiven*. Remark, a deacon, at his ordination, does not “receive the Holy Spirit” from the bishop; nor the power to forgive sins; and consequently, only a priest can read the absolution service; who, in virtue of the power given to him by the Bishop, says: “By His authority (Christ’s) committed to me, I absolve thee from all thy sins.”

(iv.) The manner of appointing ministers is open to objection. Patrons often choose ministers on account of relationship, political sympathies, and, not unfrequently, money, decide the appointment. The sale of the cure

of souls, is daily advertised as a marketable commodity!

3. The Baptismal service teaches regeneration by baptism.

(i.) The priest says, "Seeing now, dearly beloved brethren, that this child is regenerate and grafted into the body of Christ's church." Again, "We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy Holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy holy church." Before baptism the prayer was offered, "Give thy Holy Spirit to this infant, that he may be born again and be made an heir of salvation." He was not so before baptism. He is so after. The Catechism and the Confirmation service, both confirm this view. The child says, in the former, "In my baptism, wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven." In the Confirmation service, the Bishop says, "Almighty and everlasting God, who hast vouchsafed to regenerate thy servant by water and by the Holy Ghost." How can such language be misunderstood? It is, in the highest degree, clear, positive, and dogmatic. Nonconformists cannot use it, therefore they dissent.

(ii.) Godfathers and godmothers are unknown to the Scriptures. The promises they make, are beyond their power to fulfil. In the Catechism the child is taught to say, "They did promise and vow three things in my name; first, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh; secondly, that I should believe all the articles of the Christian faith; and thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of

my life." They promise "that the child shall not follow, or be led by, the covetous desires of the world, nor the carnal desires of the flesh!" *Men cannot possibly weigh the solemn and tremendous import of these words, if they consent to them!*

4. We object to the Confirmation service, as teaching children, that they are relieving their godfathers and godmothers from a responsibility, which these could never assume; and that they, the children, are taking upon themselves, *for the first time*, a position, from which they *never were free*.

5. Nonconformists cannot conscientiously employ the Burial service indiscriminately, as the minister of the Church of England is *obliged by the law* to do. It says, "Forasmuch as it hath pleased Almighty God, of His great mercy, to take unto Himself the soul of our dear brother, here departed, we therefore commit his body to the ground, earth to earth, ashes to ashes, dust to dust, *in sure and certain hope of the resurrection to eternal life*." No matter what the life or character of the deceased may have been, the same hope and assurance are expressed over all. We cannot consent to this "lie in our mouth," therefore we do not conform.

PART III.

These are some of the grounds on which Nonconformists dissent from the Church of England.

1. They are not blind to the advantages possessed by its members, such as, its wealth, its social and ecclesiastical position, its honours and distinctions, the station and influence of its clergy, its venerable cathedrals and churches, its florid service, its antique and noble liturgy. It is oftentimes a painful and costly sacrifice to be a Dissenter.

2. Nor have we failed to prayerfully weigh the arguments employed in favour of Conformity.

(i.) We have been told by godly Conformists, and even by clergymen, that they do not believe, any more than we do, in the gift of the Holy Ghost by the bishop, nor in the priest's power to forgive sins, nor in baptismal regeneration; *that it is not expected of them to believe these things*. Our answer is, that, so far, they are Nonconformists as much as we are; but with this difference—we give the outward sign of being such; they cover their dissent with the cloak of Conformity; we think that, like charity, such a cloak covereth a multitude of sins!

(ii.) We have heard it said that Dissenters cannot alter what is wrong, and therefore it is as well to remain in the Church. A man is responsible only for his *own* conduct and influence. If he does not say, "God speed," he is no partaker of the deed, be it good or evil. He does what *he* can to alter what he thinks is wrong, and, by "coming out," he protests against it, in the only manner he is able.

A similar argument is sometimes used about theatre-going:—"Your staying away will not close the theatres." As far as I am an abstainer I do what I can to shut them up; I withhold that which keeps them open, viz., money and personal presence.

Had our forefathers followed such advice, we should now have to fight the battle of religious liberty.

(iii.) Christians have much to learn, and far more to practice, concerning *individual responsibility*. Principle is frequently so far off, that it is entirely out of sight. Sentiment, associations, pleasure, ease, connections, interests, are nearest the eye, and often prevent loyalty to principle from being discerned.

(iv.) Objection to Dissent has been raised *from there being, if not more, as many evils, in other denominations as in the Church of England*. This, if true, which we deny, would not justify a Christian remaining a Conformist, if there is evil connected with the Church of England. It might rightly prevent him from joining any Nonconformist denomination now existing; but his first duty is to cease to do evil; his second, to learn to do well.

It would be dishonest in a Nonconformist, believing that there are many things in the Church of England which are anti-scriptural, to be a member of her communion; to conform in appearance only, not in heart. Therefore we conclude, that we have sufficient grounds for our dissent, and that there is no other honourable line of conduct open to us

NONCONFORMISTS.

COLONIAL MISSIONARY CHRONICLE.

THE Committee of the Colonial Missionary Society are making arrangements to provide an itinerating ministry for the Bush of Queensland. In a special appeal which they issued some time ago, inviting the constituents of the Society to provide funds for this purpose, by extra contributions, they gave some details of

correspondence which revealed an alarming state of spiritual destitution and moral degradation in the districts in question. Since the issue of that appeal a private letter, written by the son of a much-respected member of one of our London Congregational Churches, from the Queensland Bush, incidentally confirms the view given

in official letters. The writer says:—"There is no Church within many miles of this, and no visiting ministers. There are numbers of young men (I do not include the labourers, who are worse than those I refer to) in this part who have not been in a church for the last four years, who have never opened a Bible during that time, and whose sole pastor is the devil. Here he has no opposition. The young man is led to drink. From that stage he falls to a lower, and still lower, until he finds an early grave. Here I have been made to believe, by seeing, what I never should have believed if I had merely read it. I never before thought that man, after the height of civilisation he has come to, could conduct himself so like a beast." In further confirmation of the need of a special agency for such districts, and in illustration of the work in which the Society's representatives on the spot are engaged, they give here a report bearing date January 19, 1869, which they have received from the Rev. J. C. Kirby, Dalby:—

GENERAL FACTS OF POSITION.

Dalby is situated at the inland terminus of the Southern Railway of Queensland, 150 miles from Brisbane, the capital of the colony. It contains 1,400 inhabitants. Six hundred of whom, being emigrants from Central and Western Ireland, are Romanists. Beside the Roman, there is an Anglican, and a Congregational Church, also the resident Presbyterian minister holds service in the Court-house. A number of the townspeople are either convicts or their immediate descendants. Five hundred miles west of Dalby the country is more or less settled for pastoral purposes. Throughout this western territory, minister or priest or colporteur is unknown. In the township of Roma only is the Church

service read on Sunday, or Sunday-school held. Public-houses, Billiards, Bagatelle, Sly Grog-shops, Races abound. The inhabitants are the dissolute members of good British families, who have been sent out here that they might not disgrace their friends at home, and might speedily drink themselves to death, or perish by hardship or sunstroke. This goes on at an awful pace. The lower order consists of adventurers from every nation under heaven, and convicts or their children. The women are scarce in the West. The men are used to give passion the rein. Dalby is the place to which all the West comes to the rail. It is filled with Hotels, and Billiards, and Bagatelle-rooms. Consider these things, and you perceive the destroyer has all the chances. Blasphemy, Uncleaness, Drunkenness abound (I put capitals to their names for I respect the awful, though damnable, power they wield over this people). The population is intelligent, many have more than ordinary education, the exceptions are the labourers from agricultural England, and when I see the marked inferiority of their instruction to that of the Irish, the Scotch, the Germans, the French, the Chinese, the Negro, I am ashamed for my country. The general power of intellect is above the average of old countries. Hardship and travel have sharpened their wits. Such wide-awake, acute sinners are not found. Yankees feel slow when they first arrive. There is great kindness and mutual helpfulness. I often see the ruins of as glorious human natures as ever came upon earth. Intellect, Heart, Education damned by a rebellious will.

About 10,000 persons in this large territory.

THE CLAIMS OF THIS MISSION FOR SUPPORT.

Sometimes I long to fly away to more settled and congenial people; then I review these things, and constraint falls on me to stay, and do my endeavour to bring a few roses to bloom in this wilderness. This is not, and cannot be, a self-supporting place for some years. I know the claims of the large settlements of British to be found in foreign cities, therefore I have put before you the general facts of this position, that you may be able to estimate the relative claims of places. The following strike me as considerations in favour of the Dalby mission: 1st, England has sent these convicts and wild young men for her own convenience; she ought to send some elements of life to counteract this death. 2nd, England does all the trade of Queensland. 3rd, The Australian Churches, by their contributions to the London Missionary Society, more than repay the outlay of the Colonial Missionary Society on Australia. 4th, Our little cause is vigorous, considering the barrenness of the land; a fountain of life in a dry place, as you will see in the detailed report. 5th, By the crisis and the drought, almost every person has been brought to insolvency. All congregations feel it. Even Mr. Griffith has a hard time of it. 6th, While Church of England people are hospitable, with a few generous exceptions, they will only give money to their own objects; in fact, Home endowments have destroyed their power of giving, and they support their own in a very niggardly manner.

DETAILS:—TOWN SERVICES.

The church is comfortably filled on Sunday nights; half to three parts on Sunday morning. Many of the hearers are passers through, or men down with wool, who have not heard preaching for months, perhaps for years. Men

always predominate over women in number. The preaching is very plain—a spade is called a spade. Sin is rebuked. It is no use to mince it with hearers who may hear the message no more for ever. On Monday evening a women's Prayer Meeting; on Tuesday, Public Prayer Meeting, in which men alone pray. Lecture on Wednesday has failed. A few devout persons are continually holding cottage meetings.

COUNTRY WORK.

Jondaryan and Bowenville, have been visited monthly. For some time service was held in the house of Mr. J. P. Wilkie on Sunday afternoon, distance three miles from town.

Tracts and letters have been sent to Roma, 220 miles West; and to Goondiwindi, 190 miles South; and tract distribution is now carried on in these places.

CHILDREN.

The Sunday School averages 60; the attendance has been 93. Mr. E. D. Eastaughfe has kindly lent a room for our Infant Class, for whom a Sydney friend sent a letter box. The Boys' Bible Class has an excellent teacher—Mr. Haughter—to whom they are much attached. Fruit will be gathered from that class. Additions have been made to the children's library. The parents read the books; somebody could do great good by proxy, who would send us some books. A Band of Hope was held awhile, but came to nothing.

COMMUNICANTS.

I use the word Communicants; there is no formally-organised Church; the communicants are young converts, or members of other bodies. There are nineteen eligible communicants; three have removed during the year; none have died.

CONVERSIONS.

We have reason to believe, by out-

ward change, attachment to the means of grace, labour for the Lord, and mouth profession, that five persons have experienced inward change. One of these sinners, an old convict, who had past three score and ten, and who for fifty years had scarce entered a church, yielded to conviction, renounced known sin, and fled for refuge to the Saviour of sinners. A few months in the family of his son-in-law, which numbers several Romanists, he manifested by changed temper, spirit, and hope, the transforming power of the Holy Ghost. Hushed to rest in the Lord, he awaits Him that cometh with clouds. A man *can* be born again when he is old.

OPERATIONS ON THOSE WITHOUT.

A system of tract distribution has been worked, which covers nearly the whole town. The distributors are my pride and joy; they are zealous, and not afraid to rebuke sin. We get such hard blows, we are obliged to hit hard back, and do so. Our faith is obliged to be fighting faith.

Myself, and the tracts, and the distributors have had the distinguished honour of being denounced from the Roman altar. We never take tracts to Roman homes; the Romanists get them from their Protestant neighbours. This aggravates the priest dreadfully. They have commanded the people not to read them, but they often do. They are always trying to proselytise. I could tell some tales of their doings, but the stars in their courses fight against Rome. The newspapers belong to Protestants, and this undermines the superstition.

Great pains have been taken to sell Bibles and hymn-books.

Once a month the church is lent to the Germans. A laborious and godly man comes to preach. He has great spiritual power over his people.

Two Quakers had the use of the

church, and preached with acceptance to a crowded congregation. The Anglican and Presbyterian ministers were both present.

WANTS OF THE MISSION.

Three or four dozen French tracts. I cannot get them in the colonies. I have a French Catholic inquiring, but have no book but the French Scriptures. I every now and then meet French persons.

A Church-library could be worked with good effect, but we cannot buy one. I think some of the chapel-libraries at home might make a selection out of their old stock, and send us. You will perceive I am proficient as a beggar.

English Independents, Nonconformists, Christian Witnesses, &c., I am glad of by the mail, as I give them away on stations, and to houses where they know nothing about our denomination. You must remember I am surrounded by people who know nothing of us. If any friends would take the trouble to post old papers when read, they can be put to good service.

The church building should be enlarged by one-half; one hundred pounds would do it, but I can get no wealthy friend to give us a start, by which I could encourage the people to the work.

There should be two men on this Mission—one for the town and one to travel. If I had a young man to help, we could cover a great deal of country.

CONCLUSION.

I now cannot but express a certain feeling of triumph and joy on looking back over 1868. The figures are not imposing, but the few skirmishers feel the stress of battle and the sense of victory equally with great armies, who strive for mastery in the eye of the

world. The Lord has been very dear to this little band, and has gotten them victories over sin and the world.

Yea, let Him ride forth on the white horse conquering and to conquer, till His enemies are bent beneath His feet.

Contributions to the special fund for Bush-Missions will be thankfully received by James Spicer, Esq., Treasurer, 50, Upper Thames Street; by the Rev. Alexander Hannay, Secretary, and Mr. T. H. Collins, London Agent and Collector, 18, South Street, Finsbury; and the Consolidated Bank, Threadneedle Street.

Pages for our Young Friends.

A TALK WITH CHILDREN ABOUT FLOWERS.

By the Rev. George Stewart, Newcastle.

DEAR YOUNG FRIENDS,—As summer has now come again, I should like to talk with you for a little while about the flowers. Of course you are fond of them; you would be very strange children if you were not. Many of you live in the country, and not only have a garden to walk in, but a little part of the garden which you call your own, where you plant seeds, and watch the little flowers as they grow under your care. You pluck the prettiest for the friends you love best. On your sister's birthday you gather the sweetest flowers to make a wreath for her. How pleasantly the hours of the day pass away in the summer garden! You can hardly feel lonely there, when these beautiful things which God has made are whispering to you on every hand. Even those of you who have no garden to walk in, are so fond of flowers that, at least, many of you care for your mignonette, geranium, and other plants in the window recess; and, living as you do in smoky towns, perhaps, you are never happier than when you can go rambling away in the woods and meadows, to pluck the primroses in spring, and the cowslips and blue-bells in summer.

I spoke of the flowers whispering. Is it only a piece of fancy that they talk? You have often heard persons speak about "the language of flowers," have you not? By this it is meant that different flowers have different meanings; that is, that they may serve to

remind us of different things. People who have thought a great deal about the habits and appearances of flowers have agreed that one flower is a good emblem of a virtue, and another of a vice; one a good sign of hope, and another of sorrow. The snow-drop is said to be an emblem of hope; perhaps because it peeps out of the cold earth so early in the spring that it bids us hope for the warmer days of summer, when the gardens will put on their most beautiful clothing. The ivy is an emblem of fidelity, the laurel of glory, the crown-imperial of majesty, and the rose of love. I am not going to tell you what other flowers are said to be signs of; but I want to tell you of some things I think all the flowers say.

First, I think I hear them whispering, "*There is a God who made us all.*" Dr. William Beattie gave his little boy a patch of the garden for his own. One morning the little boy was surprised to find that some seeds were growing up in the shape of the letters of his own name. So he ran into the house crying out, "Father, do come out and see; there's *such* a strange thing in my garden, the flowers are growing up in the shape of my name!" His father knew all about it, but he wanted to teach his son a great truth, so he said, "Well, how is this?" "I don't know," said the boy, "*somebody* must have done it;" then, looking up to his father, he said, "*You* did it father." "Yes, my boy, I did it to *prove* to you that there is a

God. You know that this did not come by chance; and if you look round on this beautiful world, you see how nicely all things are contrived, what marks of design there are. We have fire to warm us when we are cold, water to drink when we are thirsty, teeth to eat with, eyes to see with; in a thousand things we see design. There must, then, have been *some one* who formed these things for a purpose, for some end. You did not see me when I prepared this bed and sowed this seed; but you believe that some one prepared and sowed it, because you see the marks of design about the order of the plants. Just so we may know that some one made this beautiful world, because we see so many marks of design about it, and we call that being God."

When you are older, dear children, I hope you will watch the flowers on purpose to find out what ends the different parts of the plants serve; and you will find that one part is so formed as to push its way through the mould, and other parts so as to draw near to each other and shut in the tender leaves, folding their soft wings over the plants, and thus guarding them from the cold. All this could not be by chance.

Besides, the flowers are *living* things, and all things that live must have been made by God. Men can make watches and steam-engines, but they cannot make things *live* and *grow*. Galileo, the great astronomer, was put into prison because he said that the world went round the sun, and those who put him into prison thought he was a wicked man for saying so. One day they came to him in his prison and asked him if he believed in a God. A piece of straw was lying on the floor of his dungeon—a piece of straw that had once bowed down with its heavy head of corn before the wind—and pointing to that straw, Galileo said, "From the way in which that little tube is made, I should infer, with certainty, the existence of a wise Creator."

Again, the flowers say, "*God is love*," He has made many of the plants in the

garden to serve as medicines. Is not this a proof of His love? And if He did not love to make us happy, why should He make the flowers so beautiful? Why make so many of them to give such a delicious scent? Had He not cared for our happiness He might have made all flowers the same shape, and might have given them all the same scent. You have often heard that the world on which you tread was made long before man was created. When there were no men in the world—I mean, ages before man was created—there were very few flowers, and what there were, were very small, and had nothing like the gay and beautiful colours flowers have now; but when God prepared the world for man to live in it, roses appeared, and many other beautiful and useful plants.

It is another sign of God's love that He has scattered the flowers everywhere, as well as made so many kinds. Travellers find them on the borders of the icy sea; there are millions of little tiny flowers even in the polar regions, and Humboldt, the great traveller, tells us that he found little plants peeping through the snow on a mountain 18,000 feet high. Other flowers grow in the sand of the sea. Go where we may, we find these little preachers whispering, "God is love." And you hear them say this, when you bind the beautiful nose-gay in the garden; when you make the buttercups and daisies into a chain, you are happy; and you know that He sends the flowers to make you so.

Listen again; the flowers whisper, "*God cares for us, and He cares for you; for He cares for all living things.*" Jesus Christ bids us hear the flowers say, "God cares for us." "Even Solomon, in all his glory, was not arrayed like one of these." Now do you not often wonder whether God cares anything at all about you. Perhaps you sometimes say to yourself, "I am only a little child; I can do scarcely anything; I know very little yet; hundreds and thousands of children are richer, and wiser, and better, and more clever than I am; if God cares for them, does He also care for me? For

what God has to do. He has to guide the stars in their journeys, to attend to the millions of worlds I see in the milky way; who am I that God should care for me?" Look down, dear child, at the flowers at your feet. These daisies—well, notice how carefully God has woven every leaf and painted every colour, and you will see, if you look through a microscope, at these or any other flowers, that God cares for little worlds under your feet as well as for great ones over your head. Every leaf feeds a little empire of living creatures. "The flowers toil not, neither do they spin," yet God clothes them. You are greater; better, more worth caring for than any flower, or all the flowers put together; and if God cares for things that live, but cannot think, and work, and love Him in return, will He not care for you? God cares for the flowers, though they are soon to die; does He not much more care for your soul, which is to live for ever? You remember the story of Mungo Park, an African traveller. Away in the desert, five hundred miles from the nearest place where any Europeans had gone to live, he was surrounded by wild animals, and by men that seemed almost as wild. These men took away his clothes, and all that he had, even his compass, by which he used to find out what way to go in the wilderness. He lay down on the hot ground and was almost ready to despair; but just at that moment he saw a little piece of moss, and when he noticed how God cared for it, how He had made every part of it so beautiful, although it was in the desert, and a thing that seemed to be of no consequence, he felt sure that God would care for him. He started up, and in a little time God led him where he overtook two shepherds, who were very kind to him.

Once more, I hear the flowers say, "*God loves what is beautiful and pure.*" How beautiful and pure the flowers are! and would God have made them so if He did not love what is pure and beautiful? And what is the most beautiful thing in the world? It is goodness.

Look at Jesus Christ. "How great is His beauty?" It was His goodness with which God was well pleased; His beautiful trust in His Father; His beautiful love of God. Try to learn very early in life, dear children, that only as you are good, and try to please God, will you be beautiful in His sight. He is pleased with the dress of the flowers, pleased with their fragrance, pleased with their fruit; pleased with them because they answer the ends for which He made them. He made you to be good, and to do good; and He will be pleased with you if you try to answer these ends.

Let me give you a fable here. "The angel who takes care of the flowers, and sprinkles upon them dew in the still night, slumbered on a spring day in the shade of a rose-bush. When he awoke, he said, 'Most beautiful of my children, I thank thee for thy refreshing odour and cooling shade. Could you now ask any favour, how willingly would I grant it.' 'Adorn me, then, with a new charm,' said the spirit of the rose-bush, in a beseeching tone. So the angel adorned the loveliest of flowers with the simple moss. Sweetly it stood there in modest attire—the moss-rose—the most beautiful of its kind. So the costliest ornaments are often the simplest. There is no gold nor jewel nor sparkling pearl equal to 'the ornament of a meek and quiet spirit, which is in the sight of God of great price.'"

The last thing I hear the flowers say is this, "*We must soon fade, and then die.*" They are very frail things. You can never tell how long a flower you love will live; many of those you love most die first. A worm may be destroying them at the root; the foot of some careless passer-by may trample on them; the storm may suddenly bend and break them. Many only just spring up among the grass to be cut down by the scythe of the mower. Poets often call little children the flowers of the garden of home. I have seen many dear children taken away by death; and have often reminded weeping fathers and

mothers that God has only taken their precious little flowers away from this cold world, where they were exposed to the bleak winds of sin, that they might bloom in paradise for ever. Love God, dear children, and try to please Him, and He will love you, and care for you

for ever. He has made this world very beautiful, but heaven is far more so: and if you trust in Jesus Christ, and love and serve Him here, you will have ten thousand things more to make you happy there.

NOTICES OF NEW BOOKS.

Church Membership; its Conditions and Responsibilities, with Notes. A Sermon preached in Crescent Chapel, Everton, 15th November, 1868. By JOHN KELLY. London: John Snow and Co.

To any who have honest doubts on the subject of Church Membership, and are willing to submit these doubts to the authority of Scripture, we recommend this sermon by one of the clearest and soundest thinkers of our body. Its expositions of Scripture, and its close, earnest logic, carry our convictions entirely with it. In answer to the question, with whom rests the responsibility of admitting persons into Church Membership? Mr. Kelly rightly says, that there is a three-fold responsibility. First of all, there is a responsibility resting upon the person who seeks admission. In the next place, a large share of the responsibility rests with the pastor, and in the third place an important part of the responsibility rests on the Church. The Church cannot divest itself of its own share of responsibility in this matter. But as to the measures which the Church are warranted to adopt to obtain satisfaction in each case, Mr. Kelly holds that there should be a careful avoidance of all needless, impertinent, and offensive arrangements. The notes appended to the sermon are not the least valuable part of the pamphlet before us. They are a very model of clear and conclusive argumentation.

Ancient Hymns and Poems. Chiefly from the Latin. Translated and imitated by J. G. CRIPPEN. London: Hodder and Stoughton.

THESE Hymns and Poems are twenty-one in number, four of them being from St. Ephraim of Syria, and the remainder from Latin authors, some known, and some unknown. Few subjects are of deeper interest than the spiritual life as it may be traced in the spiritual songs of all ages. And we are thankful to anyone who helps us to trace and under-

stand it. Mr. Crippen seems to enter into his theme with hearty sympathy, and displays considerable skill and taste in his translations and imitations. We hope that many will be found to appreciate his labours.

John's Gospel: Apologetical Lectures. By J. J. VAN OOSTERZEE, D.D., Professor of Theology in the University of Utrecht. Translated, with additions, by J. F. HURST, D.D. Edinburgh: T. & T. Clark.

A work of small dimensions but of great value. It consists of Four Lectures, addressed, not to the learned, but to the educated and intelligent, and comprising the results of scientific study, but not the researches themselves. The subjects of the lectures are:—The Authenticity of John's Gospel—John and the Synoptic Gospels—John's account of Christ's Miracles—and the Johannine Christ. Dr. Oosterzee throws great light on the teaching of the fourth Gospel, and his defence of it is quite triumphant. We have great pleasure in very earnestly commending his work.

Christian Excellence Illustrated in a Biographical Sketch of the Rev. Robert Wye Betts, late Minister of Hanover Chapel, Peckham, containing the last Sermon he preached; with Reminiscences by the Rev. S. Thodey. By the Rev. THOMAS BAY. London: Hodder and Stoughton.

MANY will be pleased to have even this brief sketch of a man whom they greatly honoured and loved.

Remarkable Facts: Illustrative and Confirmatory of different portions of Holy Scripture. By the Rev. J. LEITCH, D.D., with a preface by his Son. London: Hodder and Stoughton.

THIS volume was originally printed in 1860, but only for subscribers. It is now published, and it deserves a much wider circulation than a subscription list could procure. The character of the volume is explained by the author thus:

"In course of a ministry protracted for a considerable period, he met with numerous instances of providential and gracious interposition, which he recorded at the time for his own use, and by which he was directed, encouraged, and animated in his work. A selection from these, with some other of a kindred nature that were brought under his notice, he has embodied in the following pages, in the hope that they may prove alike useful to others. They are arranged under appropriate passages of Scripture, which, after brief expositions of the primary import, they seem still further to elucidate, confirm and seal upon the heart." The facts related by Dr. Leifchild are, many of them, very remarkable. They are well authenticated, and often make us exclaim, "This is the finger of God."

Sermons on the Lord's Prayer. By the Rev. THOMAS S. MILLINGTON, Vicar of Woodhouse Eaves, Leicestershire. London: Hamilton, Adams & Co.

THESE sermons were published at the request of those who heard them. Among the many faithful and practical sermons founded on the Lord's Prayer, they occupy no mean place. Mr. Millington is an advanced scholar, and this little book shows him to be an able and earnest divine.

Sermon Thoughts: Analysing and Illustrating Bible texts, in Sketches and brief Discourses. London: Elliot Stock.

THESE brief discourses are the offspring of a mind of no mean power. They evince considerable force, and, to a certain extent, originality of thought.

The Gospel in the Book of Joshua. Second Edition. London: Elliot Stock.

"The attentive reader of God's Word has, doubtless, observed an analogy between the Book of Joshua and the Epistles to the Ephesians and Colossians. The object of this little volume is to direct the mind to that analogy, and to lead the reader to search more deeply into the truths which are illustrated by the Book of Joshua." Such is the preface of the work before us. We confess that we have not observed the analogy which its author imagines can have escaped no one. Nor has his exposition of it opened our eyes. There are certain most important and instructive analogies between the redemption from Egypt and redemption from sin, between the journey of Israel through the wilderness and our Christian journey through life, be-

tween the war of which Joshua was the "Captain," and our Holy War, under the "Captainship" of Christ; but of these, the pious and well-meant effort of the author of "The Gospel in the Book of Joshua," gives us but a vague and feeble impression.

A Commentary on the Holy Scriptures: Critical, Doctrinal and Homiletical. By JOHN PETER LANGE, D.D., in connection with a number of eminent European divines. Translated from the German, and edited, with additions, by PHILIP SCHAFF, D.D., in connection with American Divines of various Evangelical denominations. Vol. VIII. of the New Testament; containing the Epistles to the Thessalonians, Timothy, Titus, Philemon, and the Hebrews. Edinburgh: T. & T. Clark.

LONG as is this title, it does not give an adequate idea of the Royal Octavo Volume of nearly 600 pages, now before us. The commentary on the two Epistles to the Thessalonians is by Dr. Anbelen and Dr. Riggensbach, and is translated by the late Dr. Lillie. The commentary on the two Epistles to Timothy is by Dr. Oosterzee and is translated by two American Doctors, Washburn and Harwood. The commentator of the Epistles to Titus and Philemon is the same Dr. Oosterzee, the translator of the former, G. E. Day, D.D., and of the latter, H. B. Hackett, D.D. The commentary on Hebrews is by Carl Bernhard Moll, Doctor of Theology, General Superintendent of the Province of Prussia, &c., and the translation is by A. C. Kendrick, D.D. All the translators add, or incorporate, notes of their own, carefully distinguishing them as such. The authors are all German, the translators all American, except Dr. Lillie, who was Scotch by birth. The work is the product of members of seven communions, and the reader, as the General Editor remarks, may therefore look for a considerable variety of talent, and difference of opinion in minor points of doctrine and polity. But in all essential articles of faith, he will find a striking degree of unity. The work is a treasury of exposition and thought, and will be welcomed by many. It forms part of a scheme, which under Dr. Lange's editorship, comprehends the whole Bible. The volume on Genesis has already appeared, and was noticed by us quite recently. The Epistles to the Corinthians are nearly ready for the press. The remaining books of the New Testament,

excepting the Apocalypse, which has not yet appeared in Germany, are all in course of preparation by able and competent scholars.

Life and Songs of the Baroness Nairne, with a Memoir and Poems of Caroline Oliphant the younger. Edited by the Rev. CHARLES ROGERS, LL.D. London: Charles Griffin & Co.

SOME of our readers may remember a deeply interesting memoir of Lady Nairne in the "Christian Witness" in 1865. And those who do will be pleased to know more of this good woman, and to have an authentic collection of her songs and psalms. If they feel any interest

in the romance of Jacobite rebellions and Jacobite sufferings, they will be doubly indebted to Dr. Rogers for telling them all that is known of the author of "Wha'll be King but Charlie?" and "Will ye no come back again?" To the Christian, Lady Nairne's life is as interesting as it is to the Scottish romancist.

The City Diary and Almanack for 1869. London: W. H. Collingridge.

THE "Diary," part of this Annual publication, is very useful for all men of business. It is interleaved with blotting paper.

CONGREGATIONAL REGISTER.

April—May.

[To prevent mistakes and delay, all communications for the Register should be addressed to the Editor, 2, Ivy Lane, Paternoster Row, E.C., and marked on the envelope, "For Congregational Register."]

CENTENARY SERVICES.

April 11, 13, 14, 15, 18. Fish Street, HULL. Sermons by the Revs. Dr. Halley, H. Allon, and W. Guest. A paper containing sketches of the lives of deceased ministers of the chapel was read by the pastor, Rev. G. T. Coster.

JUBILEE SERVICE.

April 28. MITCHAM. Pastor, Rev. T. Orr.

ASSOCIATION MEETINGS.

April 20, 21. Bristol and Gloucestershire Congregational Union, at Hope Chapel, CLIFTON. Chairman, Rev. J. James.

April 21, 22. Northamptonshire Association at WELLINGBOROUGH. A paper was read by Rev. W. Clarkson, B.A., on "Modern Preaching."

April 19, 20. South Staffordshire Association at RUGELEY. Chairman, S. Mander, Esq. Sermon by Rev. T. G. Horton. The Lord's Supper was administered by Rev. R. Ann.

April 20. North Riding Association at MIDDLESBOROUGH. The sermon was preached by Rev. W. Jackson. The Lord's Supper presided over by Rev. J. Parsons. Papers were read by Rev. H. Howard, on "The Strength and Weakness of Congregationalism," and by Mr. Chadburn, on "The Formation of New Missionary Stations." A lecture on America was delivered by the Rev. R. Bagnall, and meetings for the discussion of Congregational principles were held at Eston and Redcar.

April 21, 22. North Devon Congregational Union at ILFRACOMBE. Sermon by Rev. W. Clarkson. Discussion was held on Church Membership, on Ministerial Stipends, on Deacons, and Church Members, and on the great evil of Intemperance.

April 20 & 21. South Devon Union at LAUNCESTON. Paper read by Rev. T. E. M. Edwards, on "The Power of the Pulpit." Sermon by Rev. C. B. Symes, B.A.

April 20. Worcestershire Congregational Union at BRIERLEY HILL. Chairman of public meeting, Mr. James Allsop.

NEW CHURCH FORMED.

April 17. HALIFAX, Nova Scotia, by the Revs. R. K. Black and J. R. Kean. The Rev. J. Elliott was chosen pastor.

NEW CHAPEL OPENED.

April 21. HEYTESBURY, near Westminster, by C. Chapman, M.A.

CHAPEL RE-OPENED.

April 20. BOCKING, by Revs. S. Martin and J. Raven. Pastor, Rev. G. B. Riley.

CHAPEL FOUNDATION LAID.

May 1. DERBY, by Mr. T. Roe. Pastor, Rev. J. Merwood.

CHAPEL DEBT CLEARED.

BRAUNTON, Devon.

SCHOOLROOM OPENED.

May 1. GREAT HORTON. Chairman, Mr. Alderman Brown.

SCHOOL FOUNDATION LAID.

May 1. Richmond Congregational Church, SALFORD, by Mr. J. Bancroft. Pastor, Rev. J. Hamer.

ORDINATIONS.

March 29. W. SATCHWELL, Harts-hill. Revs. F. J. Hoyte, and S. J. Greathead, and Mr. J. Satchwell took part in the service.

April 14. W. H. BUGG, Alderton, Bradford. Discourse on Congregational Principles, Rev. A. Tyler. Prayer, Rev. J. G. Miall. Charge, Rev. Dr. Fraser. Sermon to people, Rev. E. Mellor, M.A.

April 15. B. V. MABERY, Stoke-sub-Hamden. Introductory discourse, Rev. W. Campbell, M.A. Prayer, Rev. E. H. Jones. Charge, Prof. Charlton, M.A. Sermon to people, Rev. H. Quick.

April 15. J. M. WRIGHT, Nottingham. Opening Address, Rev. C. Scott, LL.B. Prayer, Rev. A. Mc Millan. Charge Rev. F. J. Falding, D.D. Sermon to people, Rev. R. Balgarnie.

April 22. E. S. JACKSON, Uppingham. Prayer, Rev. B. O. Bendall. Charge, Professor McAll. Sermon to people, Rev. J. Hopwood.

April 26. J. THORPE, Wendover. Introductory address, Rev. J. Morris. Prayer, Rev. A. Shelley. Sermon, Rev. J. B. Pike.

April 28. C. W. BUTLER, Pocklington. Rev. T. G. Coster, J. Sibree, G. Snashall, B.A., and J. Dickinson, took part in the services.

April 29. J. GORDON, Newton, Abbott. Introduction, Rev. W. G. Horder. Prayer, Rev. F. Wagstaff. Charge, Professor Charlton. Sermon to people, Rev. C. Lymes, B.A.

April 29. J. GEDDES, Bexley Heath. Introductory discourse, Rev. J. Beazley. Prayer, Rev. J. Adey. Charge, Rev. Professor Mc All.

RECOGNITIONS.

April 20. Rev. E. BOLTON, Preston. Sermon by Rev. J. McDougall. Addresses by Revs. W. Roaf, H. J. Martyn, W. Stewart, T. Davies, J. M. Stott, M.A.

Rev. J. PARNABY, Hull. The Revs. J. G. Miall, G. Snashall, B.A., J. Sibree, J. Hudson, R. A. Redford, M.A., W. Robinson, &c., took part in the service.

April 25. Rev. J. T. GREY, Ludlow. Sermons by Rev. W. Bain. The Revs. Caleb Whitefoord, D.D., — Evans, P. Thomson, J. Kettle, &c., took part in the services.

May 6. Rev. F. S. ATTENBOROUGH, Leamington. Revs. E. H. Delf, T. B. Attenborough, W. Slater, J. Sibree, J.

Button, J. M. Blackie, LL.B., Professor Newth, G. P. Johnson, and W. Pollard Davies took part on the occasion.

CALLS ACCEPTED.

T. EDWARDS, to East Melbourne.

E. EVANS, of Hackney College, to Dedham.

A. FOSTER, of Rotherham College, to Wombwell.

R. ROBINSON, from the Primitive Methodists, to Dutton.

A. F. JOSCELYN, B.A., of New College, to Nether Chapel, Sheffield.

S. SLEATH, of Lancashire College, to Chester.

J. WILSON, to Appleton Wiske.

R. SMITH, of Scottish National Church, to Wood Green.

REMOVALS.

Rev. J. A. PICTON, M.A., Leicester, to Hackney.

Rev. S. St. N. DOBSON, B.A., Dublin, to Dover.

Rev. R. T. VERRALL, B.A., Poole, to Greenwich.

Rev. T. O. CHAPMAN, Houghton, to Stroud.

Rev. D. JEHU, Alfriston, to Withybrook.

Rev. R. POOL, Ravenstonedale, to Sedburgh.

Rev. W. JOWETT, Stanningley, to Alotto's Common, Yorkshire.

Rev. J. MACONACHIE, Huntly, to Duncanstone.

Rev. H. MAIDMENT, Bradford, to Wakefield.

RESIGNATIONS.

Rev. G. W. HICKSON, Olney.

Rev. J. BRUCE, Saul, Gloucestershire.

DEATHS.

May 8. Rev. J. W. MASSIE, LL.D., D.D. at Kingston, in Ireland. Age 70. Length of ministry, 47 years.

May 7. Mrs. TROUP, wife of Rev. R. Troup, M.A., Huntley.

May 15. Mrs. HALL, wife of Rev. T. Hall, Derby.

TESTIMONIALS.

To Rev. E. MANNEBING, on attaining the 50th year of his ministry. £1,500.

To Rev. J. C. GALLAWAY, M.A., on leaving Kilburn. Purse.

To Rev. D. K. COWAN, on leaving Kircaldy. Purse.

To Rev. J. BRUCE, on leaving Saul. Watch and Books.

To Rev. L. H. BYRNES, B.A., on leaving Kingston for Clifton. Pianoforte, Silver Card Basket, &c., &c.

THE
CHRISTIAN WITNESS,
 AND
 CONGREGATIONAL MAGAZINE.

THE SCULPTOR OF BRUGES.

By Marie Sibree.

PART VIII.—THE COUNCIL OF BLOOD.—ESCAPE FROM BONDAGE.

ANKA's intention to return to Germany had been frustrated again and again; and as the law against leaving the Netherlands was now in full force, it seemed impossible for a woman, alone and unassisted, to make her escape. Alva's appearance had been the signal for multitudes to forsake their homes, and emigrate to other lands, to save both life and property; the bulk of emigrants following their beloved leader, William the Silent, of Orange, across the borders, into the neighbouring states of Germany. Anka had no property to lose, and her life she carried in her hands. She would have been well content to remain in Holland, but for the heart-rending sorrows that were crushing the very life and reason out of the despairing people. Amongst them Anka moved, a ministering angel, with a heart always

“At leisure from itself,
 To soothe and sympathise.”

She wandered on from one place to another, with no purpose in view, but to comfort the afflicted in mind and body, whether Catholic or Protestant. Hitherto she had been unmolested, her dress and professed calling seemed to place her above or beyond suspicion. She never concealed her religion; but those of her own way of thinking were of course silent, and no Catholic whom she had nursed had been base enough to accuse her.

At length she found herself in Antwerp, engaged as temporary nurse at the city hospital. Her position here was not a pleasant one, for the Sisters of Charity, who overlooked the establishment and assisted in the

work of mercy, were very inquisitive about Anka's former life; and when she firmly resisted all their insinuating efforts to obtain her confidence, they treated her coldly and distantly, and she became an exciting theme for gossip and speculation amongst the small-minded Sisters.

Anka felt tolerably certain that trouble was near; but feeling herself in the path of duty, with no other door open just now for her to enter, she kept a quiet mind, and waited composedly for the gathering clouds to break.

There was a little girl in her ward who had lain there for several months; her case was hopeless, her friends were all dead or in exile, and she was left there to linger out her weary little span of life. When Anka first entered the ward the forlorn child looked eagerly into the face of her new nurse, and the craving for motherly love depicted in that wistful glance touched Anka's heart. She came to the little bed, and taking the child's hand, said softly:—

"Poor lamb! your sorrows have come very early."

"I shall never get better," said the little one; "the Sisters say I am going to live with our dear Lady somewhere in the sky—I don't understand where, and I feel afraid; I would rather get well, and go home to my mother." A few tears rolled down on to the pillow, but she was a patient child, and seldom uttered complaints.

"It is a happy place where Jesus lives; He takes the children in His arms, and carries those that are weak and tired."

"Will He carry me?" asked the sufferer, "I am so weak I can't walk a step."

"Shall I carry you up and down this room in my arms?" said Anka. The child gladly assented. She was a light burden, and was soon willing to lie down again; but from that hour she loved her nurse, and would forget her pain and dread of death, when Anka walked with her up and down the long ward, and told her of the dear Saviour, with whom she would shortly go and dwell.

"Why don't you tell me about the blessed Mother?" asked the child one day.

"Because I want you to think most about the Lord Jesus. The Virgin Mother is very good, but it was Jesus that died for us on the cross, and He will take us to heaven when we die." Many other inquiries she made, for she seemed to feel that her nurse was different in some way from the Sisters, but Anka's replies always satisfied her.

Early one morning the child appeared to be worse than usual. All Anka's remedies failed to relieve her pain, or even to divert her mind, when she thought she would try the effect of singing; and in a soft clear voice she immediately began one of Clement Marot's inspiring hymns, that were so popular then amongst the Protestants. Her experiment succeeded better than she had expected, for the little one ceased to

moan, and lay looking at the beautiful face of the singer until she slumbered, and forgot her griefs awhile.

But Anka had had another listener, who was not so well pleased with her performance. On rising to cover the sleeper more warmly, she saw one of the Sisters standing in the room, with an unmistakable expression of coming evil on her countenance. It was earlier than her usual hour for visitation, and most possibly the Sister felt rewarded for her diligence by the results that followed.

When the little sleeper awoke, her nurse was gone. She missed her sadly; the room was as desolate, and she nearly as forlorn as before—not quite so forlorn, though, for her simple heart was no longer afraid of that “somewhere in the sky;” and not long afterwards she was released from her sufferings, and carried home to rest.

We must return to Cuthbert. On the day following his visit to the Feldmanns, he went to the cathedral, into which neither duty nor curiosity had before led him. This Cathedral of Our Lady in Antwerp contained more riches and magnificence than any other church in the country, before the iconoclasts had begun their work.

One summer evening, the sunset flowed through the painted jewel-like windows upon lovely groups of statuary, priceless pictures, ancient tombs, exquisite carvings, and decorations, and ornaments, in every form of beauty that art or devotion could imagine; but the next morning's sunlight glared in, unsubdued by the rainbow tints that had softened into semi-twilight its brightest beams, for the windows were shattered, and revealed a perfect wreck within. Every statue was cast from its niche, and every picture from the walls; every ornament and tomb, within reach of the destroyers' hands, was broken into a thousand pieces. The collection and offerings of centuries, in those few hours, became a heap of shreds and shapeless fragments. In the eyes of the infuriated multitude these things were no longer sacred,—they were the symbols of a religion that had made the soil of Holland red with the blood of her best and bravest sons and daughters; and all this wealth and beauty that dazzled the eye, and the Divine music that had floated on the scented air, laden with the odours of eastern spices, was an insult to the God of heaven, mingled, as it was, with the sighs, and tears, and unregarded cries of innocent victims.

A year had passed since this midsummer night's transaction; and some small attempts had been made to lessen the appearance of bareness and poverty within the grand cathedral. But another race of painters and sculptors and cunning workmen had to be born, and the wealth almost of a kingdom to be expended, before it could be again arrayed as it had been. All that the priests could secure of the confiscated goods of the condemned, and that they could save from the grasp of Philip's greedy minions, they bestowed upon their dismantled churches; and the

household treasures of many a sturdy reformer were converted into objects of worship, and used for purposes that would have excited their highest indignation.

Cuthbert had heard Cabrera speak of the utter destruction of all this hoarded wealth, and he wondered whether one of Hans' most famous pieces of sculpture had shared the common fate. It had been sold to an Antwerp merchant, and presented by him to this church, before the sculptor's conversion and imprisonment. It was a group, in white marble, of the Saviour, crucified between two thieves, and had been placed above the high altar. If Hans could have risen from his grave, he would have been well satisfied with the treatment his own work had received. The figure of the Saviour had been wrenched from its place, and dashed to pieces; while the thieves, in bitter derision and irony, still hung above the altar, as if the devastators had said to the priests, "These be your gods, you have long since rejected the Merciful One; you shall not mock with pretended adoration even this lifeless image of the Saviour, whose example of love and pity you refuse to follow."

When Cuthbert saw the vacant place between the malefactors, he thought of his last interview with the sculptor; how with his own hand he had so quickly defaced the beautiful bas-relief which he had fashioned on the rugged stones of his cell, as if by a miracle; and he remembered, too, his parting words, "I, who worship the Invisible alone, will not provide graven images for other men to bow down to." They might shiver every stone or block of marble upon which Hans had wrought into a million atoms, but he did more for his fellow-men by his noble sacrifices than if he had enriched every church in Europe by his genius; his best monument was found in the hearts of those whom he led to the fountain of love and light.

In his darkest hours Hans had never felt so abjectly miserable as Cuthbert did, who muttered as he left the cathedral, "If Hans was right, then, what must I be? Worse, truly, than those thieves hanging there."

Cabrera was waiting for him in his room, to summon him again to the Council, and there was such unwonted satisfaction beaming in Cabrera's disagreeable countenance, that Cuthbert was sure it betokened coming ill to some unfortunate; and his surmise was true. De Vargas was in one of his most jocular moods, and having discussed some preliminary business, he cried out:—

"Now, Hessels! Wake up, you drowsy Dutchman! We are going to relieve the tedium of the council-room by trying a heretic ourselves. It is not much sport signing a heap of paper, and sending troublesome wretches to the gallows that one has never set eyes on; we will honour a criminal, to-day, by a personal examination. Wake up, man! Father Cabrera says she is wondrous pretty."

"A woman is it?" said Hessels, rubbing his eyes. "What business has our reverend celibate to know whether she is pretty or ugly?"

"None at all, Master Hessels, after the manner you would imply," said the priest, in a silky voice.

"Father Cabrera is not blind; and all reverend confessors do not cover their eyes with such a veil of piety as his brother Cuthbert here does."

Poor guilty Cuthbert felt as if de Vargas had read his secret. Well, whatever ill befell him, he was thankful to think that Anka was far away out of the reach of these monsters.

"Bring in the culprit," said de Vargas.

"Shall we summon the sister who informed against her?" asked an attendant.

"No, these heretics always accuse themselves."

There was a movement at the end of the table. Cuthbert lifted his eyes to see this fresh victim, and there stood his own beloved Anka! She glanced round the table, where the judges sat, with a composed air. She did not dream of mercy—she could not. She had never heard of a pardon being granted by these Inquisitors; they never forfeited their rights to the title of "Councillors of Blood." But there was one amongst them whom she did not think to see; her horror and grief were as great as his, and for a moment her eyes rested upon him incredulously; but the constant presence of danger had taught her great self-command, and before her emotion was observed, she had regained her outward quietude. Cuthbert withdrew his gaze, and did not look at her again.

The examination went on in the usual manner; and of course she was found guilty on every point, though the chief offence was the singing of Marot's forbidden hymns. De Vargas' coarse remarks and jests were far more painful to the prisoner than his final, cruel sentence, which he pronounced after one hour's trial—a very reasonable time, then, for considering a question of life or death. The president's verdict was always put to the vote, and the members seldom differed in opinion. Hessels was again snoring on the table, and when they shook him, he growled out, "To the gallows with her!" though he had hardly listened to a word that had been spoken. But this was his customary advice, and having given it, he went to sleep again.

Then came Cuthbert's turn; he did not seem to have been quite conscious of what was passing.

"Come, Saint Cuthbert," said de Vargas, "we are waiting for your vote."

Cuthbert's face turned deadly pale, and a cold sweat stood on his brow; he looked at de Vargas, helplessly, held up his trembling hands, and seemed about to say something, when he sunk senseless on the floor.

"Our brother fasts too much," remarked Cabrera. Anka was ordered away, and Cuthbert was taken into an adjoining room.

The prisons of Antwerp were overflowing, and in consequence of this, Anka was conducted for safety to a cellar beneath the council-chamber—a damp and comfortless hole, but not worse than the ordinary accommodation

provided for criminals ; and there, unmolested, she sang her hymns, to enliven the gloom and encourage her own heart. Even if overheard, she could but die once.

In the middle of the night, the cellar-door was unlocked, and Cuthbert presented himself. He stood silent before her, ashamed and embarrassed.

"Was it really my friend that I saw to-day amongst such company?" asked Anka, at last.

"Oh, Anka!" he cried, throwing himself at her feet; "do not *you* reproach me; if you know how hateful I had become in my own eyes, if you knew the torments I have endured, you would pity me—even if you ceased to love me."

"But I have not ceased to love you, Cuthbert; and I do not wish to reproach you; but do not, I beseech you, kneel to me. Cuthbert, you shall not weep so; in any case you could not have altered my sentence."

"But I will prevent its ever being executed," exclaimed Cuthbert, starting to his feet. "My resolve is taken; but first hear how I came to this city." He told her of his struggles, his misery, his fruitless search after peace, and his journeyings. "I have been striving against the Holy Spirit all this time. To-night I lay down my arms, and own myself conquered. I was proud; I did not like your plain and simple way of obtaining salvation. I was afraid, too, and yet while shrinking from persecution, I have been enduring the pains of hell. No, Anka, do not touch my hand! it is stained with the blood of God's saints."

"But the blood of Jesus can wash it clean. Oh, Cuthbert! your words fill me with more joy—a thousand times more—than if you had come to say I was free."

"And free you shall yet be, my Anka."

"And leave you here to brave de Vargas' anger? No, we will die together."

"I do not intend you shall go alone, if I can prevent it. But do not think I fear death now; and unless I might spend the rest of my life with you, I would not ask it of any one."

"There is one in this city that I think would help us," said Anka, with some hesitation. "The Spanish officer that was sick at Liege is here. Yesterday, from the hospital window, I saw him pass down the street."

"Are you sure he is to be trusted?"

"Quite sure; it was he who befriended me in Bruges. Say that Anka Gerhardt asks his aid."

Cuthbert's prejudice against, and distrust of, all Spaniards made him unwilling to apply to Count Avallo; but he had no better plan to suggest; and as soon as he left the council-house he made enquiries, and soon found out where he lodged.

Avallo was in Antwerp, and his request to withdraw for a time from the army had been refused by the Duke of Alva, in such a manner that, although his health was really broken from the effects of his wounds, he

would not stoop to renew his request to the haughty general, and had sent to Philip himself for leave of absence, and now he was awaiting his royal master's will.

That morning, his confidential servant, Montello, was assisting the Count in his toilet, and freely communicating fragments of news that he had just gleaned. Like his master, he was disgusted with what he saw and heard on every hand; and, like himself, was secretly inclined to the Reformed faith.

"I have heard enough, Montello; it is the same sickening story of hanging, and burning, and drowning; I should fare no better myself if it was known that I read or even possessed this book." The Count drew from his pocket Anka's New Testament. His servant took the hint, and withdrew, leaving his master to its study, which had become a daily habit with him.

Half-an-hour afterwards, Montello came back; he shut the door carefully, and coming close to Avallo, said, in a tone he tried in vain to steady: "There is a priest demanding to see you." The Testament disappeared directly, but Avallo did not seem disturbed.

"Did he state his business?"

"No, sir, he wishes to see you alone, on a matter of urgent necessity, he said. But, sir, he is one of the members of the 'Council of Blood;' his coming bodes no good."

The Count's face slightly changed, not with the shadow of a fear, but with a natural feeling of repugnance, as at the approach of some noxious reptile. "Delay will not alter his errand, Montello, so bring him in directly."

Cuthbert, the priest, who was ushered in, was in every way the opposite of what the Count had expected to see. Instead of the grossly animal or cunning Jesuitical type of face (varied specimens of which types might be seen round the Council board), his visitor's countenance was stamped with kindness and refinement; he looked more like a man of dreams than of actions, and a deep and settled melancholy increased the attractiveness of his appearance. "Those soft eyes surely never glistened at the sight of woe, except with tears," thought the Count; "the devil is wily, but he never could put on such a form of light as that."

Cuthbert begged permission to draw the bolt of the door. "My errand is a secret one, and would imperil your life, were it known; my own life is now not worth a beggar's wallet. I was a member of the Council; and worse than the torture-chamber of the Inquisition have been its sittings to me. Yesterday, they tried, and condemned to death, one whom you know; and, unless you can save her, Anka Gerhardt must perish at the stake."

"Anka Gerhardt!" echoed the Count, sinking back in his chair, and covering his face with his hands. "I need not ask for what crime she dies; her goodness and purity, the beauty of her life would be enough to reveal what was her fate."

"But she must not die, Count Avallo," said Cuthbert, positively.

"No, no!" exclaimed Avallo, "I will save her, though I lose my head. I have not forgotten how she watched over me with a mother's care and tenderness, and disappointed death of his prey, again and again. She gave me a better gift than my own mother; *she* only brought me to see the light of day, Anka brought me into the light of heaven. Tell me how you think I may best accomplish her deliverance. I am not in favour with the general, and you know his laws against leaving the country."

Cuthbert explained Anka's situation, and the manner in which he had obtained access to her; and after proposing and rejecting many schemes, it was arranged that the Count should try to procure her a passage in a Dutch fishing-boat; and if successful, they were to effect her escape from the cellar that very night.

Cuthbert excused himself from the Council, that day, on the plea of indisposition; but Cabrera was on the alert; his fine instincts warned him of incipient heresy, not far off; and he prowled about in the neighbourhood of Cuthbert's room, all day. Providentially other duties called him away towards the evening, and our priest stole out to execute his part of the scheme.

A little before midnight, Count Avallo, disguised as a watchman, was admitted into the Council-house, Montello, in a similar disguise, mounting guard in the street. Not a word had been said about Cuthbert's accompanying the prisoner; he felt it was too much to ask of Avallo, on whom *he* had no claim; and he thought that Anka once safely away, he could manage his own escape, and join her in some foreign port. The great difficulty now lay in persuading her to leave him behind; and in his own mind he decided that Avallo must arrange it. Without hinting at any possible objections being made by Anka, he showed the way to the cellar, saying that he should stay outside and watch.

"We have met again, sweet sister," said Avallo, removing the high, broad-brimmed hat, that effectually shaded his face. "When I saw you last, I said that I would gladly defend you with my life, and I am here to make good my words. This is the proof of my sincerity," and he took the Testament from beneath his cloak, and reverently kissed it.

"You have read that book?" asked Anka.

"Indeed I have; at first, I confess, for your sake; now for its own. But there are only a few minutes to spare. A Dutch fisherman, whom you may trust, has promised to land you safely on the English shore. I am sorry to send you to a strange land, alone and unprotected; but I know that good angels always attend your steps, and some day, perhaps, we shall find each other again, though I hope under happier skies."

"Alone!" exclaimed Anka, who had been silent with astonishment, "I am not going alone, Count; my friend goes with me, or I stay here and share his fate."

"Is that priest the friend you mean?" asked Avallo, equally surprised.

"Yes, the only one I have, except yourself. Did he not tell you that I would accept of liberty only on those terms."

"He only spoke of you; is he a heretic too? I guessed so, though he did not plainly tell me."

"Yes, and it must be known to-morrow; and then it will be too late to save him; not twenty Spanish counts could evade the vigilance of that Father Cabrera. I thank you a thousand times for your noble offer of service, at such a fearful risk to yourself, but I cannot accept freedom, and leave my friend to die."

"But your presence cannot assist him here, and will only add to his sorrows."

"Our sorrows will soon be over, and we can then rejoice together," said she, with a blush.

Avallo frowned darkly, and coming to her side, he asked: "Was it to this man you had pledged yourself, with unspoken vows?" Anka bent her head. "And you ask me to save my rival; it is a hard thing to do." For a moment he entertained the thought of saving her, against her will; he almost believed that the priest would assist him.

"I do not ask you to save my friend," said she; "it is too much to expect, if, indeed, it were possible to be done; but do not speak to me of deserting him."

"You shall go together, Anka," replied the Count; "your devotion shames my jealousy and selfishness. It is possible to be done even at this late hour. Had the priest told me all this earlier, there would have been less danger, but we will hazard it."

Cuthbert was summoned, and their little plan hastily altered. He could hardly believe that he was not dreaming; such a prospect was too joyful to be true. Avallo took charge of Anka, and the priest accompanied Montello, each taking a different route to the place, where a skiff was moored, waiting to convey them to the fishing-smack, that was lying further out, ready to hoist her sails, directly her freight was safely stowed away.

With beating hearts, after many narrow escapes of detection, they stood beside the river. The night was very dark, and a small rain was falling, which, if uncomfortable, favoured their flight. The Count took off his cloak, and threw it around Anka, who was quite unprotected with any outdoor garment. "Pray for me sometimes, my sister," he whispered, as she stepped into the skiff. She grasped his hand, and tried to express something of the gratitude she felt, but her voice was choked, and her words were inarticulate. The Count detained her an instant, "You must take this in exchange for your Bible, which is worth more to me than all my possessions." As he spoke, he put a ring on her finger, which she afterwards found was of great value, and which he knew would provide them with the means of subsistence, when they first landed.

A few parting directions, a last adieu, and then the skiff was pushed off,

and Avallo stood on the shore, feeling desolate and forsaken—wondering when his own release would come.

Silently, hand-in-hand, the fugitives watched the small light that guided them to their boat, the distance and danger lessening each moment. With trembling limbs they climbed on board, and crept down the narrow ladder to their hiding place; then, when they heard the sails flapping over their heads, and the free ocean surging around them, they wept for gladness, and kneeling down, poured out their souls in thanksgiving.

Cabrera ground his teeth with rage when he discovered how he had been out-witted; and, to add to his mortification, de Vargas always believed, or affected to believe, that Cabrera had himself stolen the pretty sister, and frightened away the soft-hearted, timorous priest. Count Avallo's recall came at length, but too late for him to reach his home.

"I cannot die in this foul atmosphere," he said to Montello; and although assured that he could not live a week, he insisted on beginning his journey. He pushed on to the borders of France, but could get no further; and for years after he had died in a wayside inn, and was sleeping in the little church of St. Aar, he was talked of and prayed for by Cuthbert and his gentle wife, in their cottage-home in England.

"LIGHT IN DARKNESS," 1200-1527.

DR. WADDINGTON* might have taken "*Lux in Tenebris*" for his motto. For the "Congregationalism" which he traces from 1200 to 1527 is not the system of polity, which is known by that name, but the spirit of devotion to scriptural simplicity, both in doctrine and in polity, which has borne witness from age to age against the great Roman apostacy. In the darkest age the darkness has never been complete. There has been at all times an "undercurrent of opinion, formed by the silent teaching of the Word of God." And few historical studies can be of deeper interest to the Christian heart than those which trace and reveal this undercurrent. This is the task to which Dr. Waddington has addressed himself, and which he has prosecuted with much labour, and at great cost—a labour and cost of which the few pages we devote to the subject can give no idea.

In illustration of the facts which he desires to bring to light, our author quotes the following in his preface, from Vaughan's "*Life of Wyoliffe*," "In the year 1159, we are told by the chronicler Newburgh, 'there appeared in England a band of strangers, consisting of about thirty persons of both sexes. Gerard, their pastor, is acknowledged to have been a man of learning. In the presence of the Council he spake for his followers,

* "*Congregational History*," 1200-1527, by John Waddington, D.D. London: John Snow & Co.

stating, in reply to various questions, that *they were Christians, and attached to the doctrines of the apostles*. By the policy or passion of Henry II., they were doomed to be branded in the forehead, to be publicly whipped through the city, and to be cut off from the charities of social life. Gerard passed at the head of his disciples, who, under the tortures inflicted by the lash, joined him in singing, 'Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake.'"

The Papacy attained its zenith, as our author reminds us, in the thirteenth century. "At that period the Romish system was fully developed. Innocent III., as the vicar of Christ, claimed for himself divine prerogatives. It was contended by the interpreters of canon law that the sentence of the Pope, as the vicegerent of heaven, superseded all reasons, and precluded every kind of appeal. Sacerdotal pretension rose to its highest pitch. Alexander Hales and Thomas Aquinas began to teach boldly that the priest could 'make the body of Christ,' and 'act in the person of Christ.' The theory of transubstantiation, invented by the Schoolmen, received formal sanction for the first time at the Council of Lateran, in the year 1215. The celibacy of the priesthood now became an inviolable law. Separated as a distinct caste from ordinary society, the clerical body acted everywhere as the legionaries of the papal court. The network of ecclesiastical power was spread over all the nations of Christendom, bringing within its meshes people of every class and condition."

The monastic reformations which were attempted from time to time were protests against some of the grosser corruptions, both of the Church and of civil society. And in their history may now and then be traced approaches to Scriptural truth and purity, which excited the deadliest enmity of the Papal power. Thus, in the Franciscan order, which dates from the beginning of the thirteenth century, there arose men who, amidst much error, preached truths of great importance. Before the middle of the century the stricter part of the order, called *Spirituales*, became so obnoxious that they were exiled, and compelled to retire into woods and deserts. And before the end of the century we find an eminent man in this community, John Peter Oliva, using language which, if it came to us without name or date, might be regarded as an echo from the platform of a Protestant Association: "The Church of Rome is Babylon, the great whore, because wickedness thrives and spreads in her, not only intensively but extensively, so that the good in her are like a few grains of gold in a vast sand-heap; and as the Jews in Babylon were captives, and grievously oppressed, so will the spirit of the righteous in this period, be oppressed and afflicted beyond endurance, by the countless host of a carnal church, which they are compelled to serve against their will. The Babylon which stood in heathendom, made all men drunk with her idolatries; so that Babylon, which is the carnal church, has made herself and all her people in subjection to her drunk, and led them astray by her shameful wantonness, simony, and

worldly pomp; and as, previous to her fall, her malice and her power grievously oppressed the spirit of the elect, and hindered the conversion of the world, so will her overthrow be to the saints a release from captivity."

We are not surprised to be told that the theories of Oliva were formally denounced after his death, and that, to give the more effect to the Papal anathema, his ashes were treated as were those of a greater man in a later age—they were exhumed, and cast into the Rhone.

In 1318 we find Pope John XXII. enumerating the errors of the Spirituales. Amongst other accusations, he charges them with maintaining that the priests of the Church of Rome have no authority to pronounce absolution, to administer the sacraments, or to instruct the people; and further, that the priests, although legitimately ordained, if tainted with crime, lose the power to administer the sacraments. Many of the accused Spirituales were concealed in the island of Sicily, and others were dispersed among the "infidels, under the pretence of preaching the Gospel." All were to be sought out, and either converted or exterminated. Accordingly, we find four friars of the Spirituales condemned to the stake by the Inquisitor in Provence, on the 17th May, 1318. The doctrines of John Peter Oliva were formally condemned on the same occasion. The Spirituales continued under many vicissitudes through the fourteenth century, meeting as *Separatist Communities*, in remote settlements in Italy, until they were formally sanctioned by the Council of Constance, under the name of *Fratres regularis Observantia*.

"There is an interest," Dr. Waddington justly remarks, "in the movements of these people, beyond that connected with the history of monasticism. Amidst all that is artificial and eccentric in the regulations imposed by their leaders, we may distinctly observe a strong desire to be freed from Papal domination, and to transfer their highest allegiance to Christ. They make their appeal to the Gospel as the only unerring standard. It was the fervent desire of some of them, at least, to witness the restoration of the Church to its primitive simplicity and spirituality."

Dr. Waddington passes in review the positions taken by William of Occam, Marsilius of Padua, and the Mystic John Tauler. No Congregationalist or Protestant could hold clearer views of the sufficiency of Scripture as a Rule of Faith than did William of Occam, who summed up his arguments against the demands and pretensions of the Pope in these general conclusions:—

"1. That out of Scripture, Catholic truth essential to salvation is not to be found; but that within the inspired volume all is contained necessary to be believed, and all pernicious error is condemned.

2. It is equally clear that the New Testament is not less sufficient for Christian believers than the Old Testament was for the Hebrews; and, as all faith binding on them was distinctly revealed in the Old Testament, in like manner all the truth necessary to be believed unto salvation is contained in the New Testament.

3. Whatever can be proved to be condemned in the Word of God can have no binding force. Neither the Pope nor any other human authority, whether individual or collective, can make new articles of faith. We may examine the evidence given in support of their statements, or admit the soundness of their arguments, but they are not to be recognised as of divine validity."

After a brief review of the "Witnessing" of the Waldenses against the corruptions of Rome, Dr. Waddington takes us to Bohemia, and introduces us to the earlier of those men of God, who have made that land famous in the history of truth. Of Millicz, Archdeacon of Prague, and secretary to the Emperor Charles IV., the King of Bohemia, he says, "His conviction of the truth was intense. He hailed it with wonder and delight. In the ardour of the first discovery he exclaimed, 'The light is come.'" "Of necessity he became an earnest witness. It was impossible for him to conceal the treasure he had found, or to remain silent with a burden upon his spirit of such momentous importance. He relinquished his official emoluments in 1364, and devoted himself to the work of an evangelist. His preaching, though despised at first, excited, eventually, general attention. Stimulated by the interest awakened, he preached sometimes three, four, and even five times daily, in different churches. On his return home at the close of the day, weary and exhausted with his labours, 'he was surrounded and followed by multitudes, seeking spiritual consolation and advice,' which he imparted to all with kindness and affection. At an advanced period of his life he learned German, for the purpose of extending his labours also to the German population, and he now preached in this language as well as his own. To the students of the University of Prague, and to the learned, he preached in the Latin language, and was listened to by eager crowds. He had to lend his sermons for the students to copy, and thus they became multiplied. Matthias of Janow says of him, 'Having been a simple priest and secretary at the prince's court, before his experience of this visitation by the Spirit of Christ, he grew so rich in wisdom and all utterance of doctrine, that it was a light matter to him to preach five times in a day—namely, once in Latin, once in German, and then again in the Bohemian tongue, and this publicly, with mighty fervour and a powerful voice, and he constantly brought forth from his treasures things new and old.'

"With true Christian heroism he selected the worst quarter of Prague, called 'Little Venice,' as the sphere of evangelising effort, with a view to reclaim its depraved population. He commenced with simple and very limited operations, gradually extending them until the entire waste was recovered. He succeeded at first in converting twenty licentious women, and induced them to dwell in one house. He found devout women in good circumstances, who were willing to look after them, and he took unwearied pains himself in promoting their improvement. The success of this preliminary effort led him to found a Magdalen hospital on a large scale, and to enlist the

sympathy and active co-operation of others. In the midst of this abounding usefulness he felt a sense of insufficiency for the work of the ministry, that led him to retire for a season in order to gain time for deeper reflection, and to acquire further knowledge. 'I was in the spirit,' he says, 'and meditated on what is written in the Revelation: 'To him that overcometh will I give of the tree of life;' and I knew that if I overcame the sin that is in me, I should taste of the tree of life, or of the understanding of the Holy Spirit, and I prayed often, that Almighty God would give me the Holy Spirit, and anoint me with His unction, that I might not fall into any error, and might enjoy the taste and perfume of true wisdom, so that I might deceive none, and be deceived by none, and wish no longer to know anything but what is necessary for me and the holy Church.'

"During the time of his voluntary seclusion his thoughts were directed to the corruptions existing in the Church of Rome. Oppressed by a sense of the abuses he witnessed continually, he was convinced that the reign of anti-Christ, predicted by the last survivor of the apostles, had commenced, and in the year 1867 he took a journey to Rome, that he might bring the subject before the attention of the Pope. His Holiness was absent from the city, and whilst waiting for his return the spirit of Millicz was stirred within him, and he began his mission by an address to the people. He was arrested in consequence, and cast into prison, but found an opportunity to write a treatise, entitled, '*Libellus de Antichristo*.' He was liberated on the return of Pope Urban to Rome, and on his arrival at Prague he resumed his labours, and not satisfied with the little good that could be effected by his own personal efforts, he founded an association, composed of two or three hundred young men, all of whom resided under the same roof with himself, were trained under his influence, and by his society. He copied the books which they were to study, and gave them devotional books to copy for themselves, for the sake of multiplying them. Everything was to be free; to flow spontaneously from the one animating principle by which all were to be governed. An internal tie was all that held them together: no outward discipline or rule, no uniformity of dress. The disciples of Millicz soon distinguished themselves by their serious, spiritual lives, and by their style of teaching.' In the support of this free institution for ministerial training, Millicz exhausted all his personal pecuniary means, and then solicited the contributions of his friends. Such efforts could not be continued without exciting opposition. The proceedings of Millicz were reported to the Pope Gregory XI. He was cited to Avignon in 1374, but died there while his cause was still pending."

Matthias of Janow, one of the disciples of this good man, was the son of a Bohemian knight, and became a profound and diligent student of the Holy Scriptures. He speaks of the Bible as his dearest treasure, to which his heart was bound in perpetual affection, and from which he would never be separated from youth to age, his companion in travel, and his counsellor at home, solving difficulty, imparting solace in trial and persecution, and

giving rest to the spirit in weariness, relief under the heaviest pressure, calmness in the midst of tumult, and courage in the severest conflict. With regard to the government of the Church, Janow proposed that all should revert to the simple rules of Christ. "I have myself," he tells us, "come to the settled conclusion, that it would be a salutary thing, and calculated to restore peace and union to Christendom, to root up the whole plantation, and once more sum up the whole in that simple precept, to bring back the Christian Church to the sound and simple beginnings, where it should be needful to retain but a few, and those only the apostolical laws."

From Bohemia we are taken to Holland, and introduced to the "Brethren of the Common Lot," some of whom gave themselves to tranquil contemplation, and were lost in the reveries of mysticism, while others were actively employed as copyists of the Scriptures, and became energetic in the defence of the truth received from their daily perusal.

The fifth chapter of Dr. Waddington's volume is devoted to John de Wycliffe, and the sixth to John Huss and Jerome of Prague. Wycliffe saw clearly that Diocesan Episcopacy was not the primitive type of Church government. "One thing," he writes, "*I confidently assert, that in the primitive Church, or the time of Paul, two orders were held sufficient—those of priests (presbyters) and deacons. No less certain am I that, in the time of Paul, presbyter and bishop were the same, as is shown in 1 Tim. iii. and Titus i. That profound theologian, Jerome, attests the same fact, see lxxxvii. Dis ca olim. For there were not then the distinctions of Pope and cardinals, patriarchs and archbishops, bishops, archdeacons, officials, and deacons, with other officers and religious bodies without number or rule. As to all the disputes which have arisen about these functionaries, I shall say nothing. It is enough for me that, according to Scripture, the presbyters and the deacons retain that office and standing which Christ appointed them, because I am convinced that Cæsarian pride has introduced these orders and gradations.*"

"The followers of Wycliffe adopted his views on Church polity. The direction of their leader (we quote from Dr. Waddington) not to neglect the 'uplandish towns and villages,' was one of great practical wisdom. The means of reaching remote parts of the country at that period were rare, and travelling in consequence, difficult, and attended with considerable danger. The agents of the Government, though extremely vigilant, were not ubiquitous; and on the borders of Wales in particular, it was comparatively easy to elude their search. In many a sylvan retreat or secluded glen the 'Gospellers' met to conduct their simple worship. The order of their service is unknown to us, and we have no register of their names. We meet only with incidental notices like the following: 'A congregation met in 1890, in a cottage in a desert wood, called 'Derwall's Wood,' in the diocese of Hereford.' Another 'conventicle' was held in a chapel of Newton 'near the town of Loutwarden.' Of their principles we have more distinct information. At a time of tumult and insurrection,

they were eminently pacific, though remarkable for moral courage. The Lollard preachers did not conceal their opinions. William Swinderby, when forbidden to preach in any church or churchyard, made a pulpit of two millstones in the High Street, Leicester, in 1391, where a large concourse of people from the town and neighbourhood flocked to hear him. Walter Brute, one of his friends, who expressed approval of his opinions, was brought up before the prelates and abbots of the Royal Commission, on the 3rd of October, 1393, and was examined on three successive days. In common with his brethren, he strongly protested against any appeal to the sword. 'It is manifest,' he says, 'that the New Testament is of greater perfection than the former. We must fight more perfectly than in the time of the Old Testament—now spiritually, then corporally; now for an everlasting inheritance, then for an earthly and temporal; now by patience, then by resistance.' In the course of a lengthened examination, Walter Brute raised a powerful argument against the Papacy, founded on the character and offices of the Redeemer. He contended that infallibility was to be found in Christ alone. "*His doctrine,*" he said, "*must be observed above all other doctrines, whether they be of angels or of men, because that He could not and would not err in His teaching.*"

"This inflexible Lollard was conducted, on Monday, October 6th, 1393, into the churchyard, and made to ascend the cross and do homage to his diocesan. Several barons and knights in armour, clergymen in the robes of different orders, with a great multitude of people, gathered round to witness the expected act of humiliation. Walter Brute mounted the rustic steps, and read a form of submission from a scroll, with the reservation that he should render allegiance 'principally to the Evangel of Jesus Christ.'"

Into the history of the noble army of Lollard-martyrs we cannot enter. But in illustration of the chief point of Dr. Waddington's volume we quote the following:—"Thomas Mann, their faithful evangelist, spent many years in missionary toils, and visited in turn the counties of Norfolk, Essex, Suffolk, Middlesex, and Buckingham. Thomas Risby, of Stratford, in his confession says, 'As he went westward, he found a *great company of well-disposed persons, being of the same judgment touching the sacrament of the Lord's Supper that he was of*, and especially at Newbury, where was a *glorious and sweet society of faithful labourers, who had continued the space of fifteen years together*, till at last, by a certain lewd person, whom they trusted and made of their counsel, they were betrayed: and then many of them, to the number of six or seven score, were abjured, and three or four of them were burnt. From thence he came to the Forest of Windsor, where he, hearing of the brethren who were at Amersham, removed thither, where he found a *godly and a great company, which had continued in that doctrine and teaching twenty-three years.*' This congregation of Buckinghamshire men remained till the time of John Longland, Bishop of Lincoln. These Christian societies meeting permanently, if not in name, were in fact Congregational Churches.

"Thomas Mann confessed that he had turned seven hundred people to his religion and doctrine, for which he thanked God. He removed ten persons from Amersham, Uxbridge, Burham, and Henley-upon-Thames (where they lived), into Suffolk and Norfolk, that they might be brought (as he termed it) 'out of the devil's mouth.' The 'good seed of the kingdom' grew secretly; the 'leaven' spread silently, and with a hidden force that no power of man could arrest."

Throughout the history of the Reformation we find but few glimpses of anything distinctively Congregational. But they occur occasionally, as in the following narrative:—"Aymond de la Voye, when brought up before the magistrates of Bordeaux in 1549, after nine months' imprisonment, was examined on various points of Christian doctrine. In the course of the inquiry, the following colloquy took place:—

"Judge.—'Dost thou believe in the Church?'

"The Martyr.—'I believe, as the Church, regenerated by the blood of Christ, and founded in His Word, hath appointed.'

"Judge.—'What Church is that?'

"The Martyr.—'*The Church is a Greek word, signifying as much as a congregation or assembly; and so I say, that whensoever the faithful do congregate together to the honour of God, and the amplifying of Christian religion, the Holy Ghost is verily with them.*'

"Judge.—'By this it should follow that there be many Churches, and where any rustical clowns do assemble together there must be a Church?'

"The Martyr.—'It is no absurd thing to say there be many Churches or Congregations amongst the Christians; and so speaketh St. Paul: 'To all the Churches which are in Galatia,' etc. And yet all these Congregations make but one Church.'

"Judge.—'The Church wherein thou believest, is it not the same which our creed doth call 'the Holy Church?'

"The Martyr.—'I believe the same.'

"Judge.—'And who should be the Head of the Church?'

"The Martyr.—'Jesus Christ.'

"Judge.—'And not the Pope?'

"The Martyr.—'No.'

Speaking of the days of Edward I., Strype says: "'Sectaries appeared now in Essex and Kent, sheltering themselves under the profession of the Gospel, of whom complaint was made to the Council. These were the first that made separation from the Reformed Church of England, having gathered congregations of their own. The congregation in Essex was mentioned to be at Bocking: that in Kent was at Faversham. Contributions were made for the maintaining of their congregations (1550), and the members of the congregation in Kent went over unto the congregation in Essex to instruct and to join with them, and they had meetings in Kent in divers places beside Faversham.' Some were accused before the Council of holding dangerous heresies. Amongst these it is said they held that

'learned men were the cause of great errors, and that *we are not to communicate with sinners.*' Strype adds, 'Besides these sectaries there was information sent to the court in June, 1550, of another sort in Essex; but they, as it seems, were more harmless—namely, certain that came together on other days besides Sundays and holidays to hear sermons, who had preachers that preached to them; and that for aught I perceive was all their fault, for I do not find any erroneous doctrine laid to their charge.'"

We soon come to the story of the congregation which met in Bow Churchyard, and which was persecuted from place to place, sometimes assembling even in ships upon the river. On one occasion, when surprised by the officers, they escaped from a house on the banks of the Thames by swimming to a boat. "On the morning of December 12, 1557, as forty of them, men and women, sat together 'at prayer,' and in 'the meditation of God's Word, a stranger came amongst them, and after a short deception, partly intended to gain time, he was followed by King, the constable of the village (Islington), with six or seven more—one with a bow, another with a bill, and the rest with weapons.'

"As many more were at a short distance in ambush to render assistance if required. Some of the women, nevertheless, escaped in the field or on the way. Twenty-seven were captured, and of this number twenty-two were sent to Newgate. After an imprisonment of seven weeks, a message was brought to them by the keeper, offering immediate liberation if they would hear a mass. This overture was declined. 'Thirteen of them were burnt, seven in Smithfield and six at Brentford; two died in prison, and the other seven, with much trouble, through God's providence, escaped death.'"

Dr. Waddington concludes with the story of Richard Fitz, and the Church formed in the Bridewell of the city of London in 1567, which is now regarded as the mother Church of modern Congregationalism. "Here were met a company of persons [imprisoned as a Puritan party], separated from their homes and families, languishing in prison, and it may be pinched with hunger. Some of their number were enfeebled by sickness, lying on a pallet of straw. A light shone upon them from heaven. They read the Scripture, 'Upon this rock I will build my Church,' 'Other foundation can no man lay than that is laid, which is Jesus Christ,' 'One is our Master,' they had to say, 'and we are brethren.' 'Christ in spiritual things is our only Lawgiver and King; His Word our only rule; His Spirit our Teacher and Guide. Let us unite in the confession of His name, and enter into a covenant to serve Him as a Church, to make known His truth, and to extend His peaceful reign.' Richard Fitz, with his dying hand, sketched their simple 'Order.' From that day until now churches of the same order have been planted, in their earlier history, amidst the bitter hatred of all parties, and severe persecution. They took root in the shade and grew amidst the storm. In an age of more than Egyptian darkness and bondage these humble pioneers for truth and freedom passed in single file through the gory path of martyrdom, to open the way for advancing

millions to the enjoyment of blessings that secure the highest advantages for time, and lead to the glorious inheritance of eternity. What a course will be opened to the future historian, who, taking his point of departure from the iron gates of the Bridewell prison, in 1567, shall trace the long succession of faithful witnesses, the wonderful march of events, and mark the marvellous influence excited in Christian civilisation from the simple and holy principles then distinctly enunciated."

A CONGREGATIONAL SUSTENTATION FUND.

By Rev. W. M. Statham.*

THIS subject, though *new* to the Union *as such*, has through the public press already occupied your thought. The organisation of a sustentation fund that shall harmonise with the freedom of Independency is said to be a scheme bristling with difficulties, but every goal worth reaching has a thorny road to it. What, then, is the goal worth reaching? In a sentence it is this—the raising of the pastoral incomes of nearly one thousand of our accredited English ministers to a standard more worthy of us as a body and much needed by them all. Many, quite as earnest in this matter as any of us, who wish to see a higher standard of ministerial income reached in our body generally, doubt if this sustentation-scheme path is a wise road for us to tread. They ask whether there are not such difficulties in *kind* as to warn Independents off the road altogether? Detriment to our Independency is the difficulty with some, the dread of infringing on the manliness of the ministry is the difficulty with others, whilst the fear of an organised central power is the *bête noir* of others. I shall respectfully submit presently some attempts to meet these and other objections.

You have by paper and debate in this Union repeatedly confessed the fact of the insufficient ministerial support of multitudes of our pastors. I shall endeavour, after giving an outline of the sustentation scheme, to show the extent of the necessity. One introductory word more. We are moving on to a new plane of things in this dear England. One part of our Congregational life has been a perpetuated protest from age to age against an Established Church. We shall soon all breathe a common air of freedom, and in breathing such salubrious oxygen, Episcopacy, did she but know it, will herself be doubly blessed. But are we in healthy organisation as a Congregational community for this new order of things? Do we not need to augment our efficiency in rural districts, to increase our cohesion everywhere, and to make every accredited minister everywhere feel that he may enjoy the nobility of his Independency with the common sympathy of a Congregational Union, which is such in nature as well as in name?

The suggested plan may be very imperfect, open to objections of many

* Read at the Annual Assembly of the Congregational Union.

kinds ; but if this fail, is there not a demand upon us to rise to the emergency, and not to rest till we have discovered a more excellent way ? After many months of inquiry and deliberation I was asked to read a paper on this subject to the Congregational Board of London Ministers : the matter was adjourned, and Mr. Gallaway also read a paper on the scheme. When a committee to report was formed we gave each other the benefit of mutual counsels, and a report was prepared, the substance of which was sent to the Congregational Union Committee by the London Board of Congregational Ministers, asking them to consider it here. I have seen no reason to doubt the wisdom of the general principles then laid down. At the commencement let me say I have no hope of a sustentation fund unless we can work it in the main through our County Associations ; and if it be said, Why create a central fund outside them ? Why not—to use the words I have heard—stir up each Association to increased exertion ? I reply that *here* comes out the need of a general fund. To stir up large Lancashire is one thing, and stir up little Dorsetshire is another, and in our case we have more weak Associations than we have strong ones. You want a general fund to which all the strong should contribute for the help of all the weak.

What, then, are some of the principles which should characterise the fund ? I can only give them in their general outline. There will be no difference of opinion on this—that it is the right and duty of all Churches, according to their ability, to render an adequate support to their own pastor. My argument is this—that in hundreds of cases they cannot do this, and that these are cases in which the Churches are justly existent as Independent Churches, and the ministers duly accredited by the Associations to which they belong. The minimum of any adequate support should surely not be less than £100 ; not that I think we should wait till this sum be actually provided for before we dispense the fund, but that our aim ought at least to be to reach that ; nor do I think that any arbitrary line should be drawn. Within the range perhaps of £100 and £150 a-year there might be cases provided for as well. Then the aid to be administered should certainly be rendered to the Church in the discharge of their duty to the pastor. It should never be a benefaction to a minister, but a grant to the Church for the fulfilment of their righteous duty towards him. And then the aid should be, must be, conditional. It certainly would never do to aid all indiscriminately, without inquiry and without law. Such conditions should be simple, but definite and clear ; and it would be essential to the working of the scheme that the County Associations, Home Missionary Society, and distributors of funds, should be respectfully requested to coincide in the plan. Certainly the Church and pastor should be in recognised connection with the County Associations. Certainly the Church should raise for their pastor such a sum as the distributors of any central fund might feel to be an adequate basis for them to supplement with aid ; and certainly, although the suggestion may be open to the satirical criticism that it sounds like a Cromwellian Court of Triers,

the pastor should furnish to the distributors of any sustentation fund satisfactory evidence of his ministerial qualifications. But though open to such supposed criticism this is done in multitudes of cases now, as by the Colonial Missionary Society, and the Home Missionary Society, and also by County Association grants. The grants should certainly be annual, and modified as circumstances may determine, terminating at once when the recipient may prove unworthy, and not be granted to any cases in which a strictly secular calling is pursued. Such conditions are of course open to modification and addition, and further, although perhaps there can be no legal amalgamation of existing funds for pastoral aid purposes, there may be a moral amalgamation of such funds. It would materially aid the object if the managers of charitable funds applicable for pastors could (with due regard to the provisions of their respective trusts) act in full knowledge of each other's votes, and in general concert with themselves and also with County Associations, the Home Missionary Society, and any Board that may hereafter be constituted under the auspices of this Union. Then all grants from charitable or other funds, and the annual value of any endowment, manse, or glebe should be taken into account as portions of the stipend to be aided by such central Board. And it seems desirable that a Board be formed as representative as possible, who shall favour all methods really adapted to the end, and, being entrusted with funds for the purpose, shall endeavour to work out the end desired in closest harmony with the managers of charitable funds, County Associations, and the Home Missionary Society. Finally, any grants from such central committee should be paid mainly through the medium of the treasurers of County Associations, and always on the due observance of the conditions.

Let us next weigh these few explanatory facts. If you take a minimum of £100 per annum for villages, and £150 per annum for towns, there are certainly *more than eight hundred of our recognised ministers* in England receiving less than these sums. Think, brethren, what that fact means. Perhaps those in towns having less than £150 are in harder straits than those in villages having less than £100, and I ask you what £100 a year in any part of England means nowadays to support the wants of a Christian pastor?—£100! Why, in all these cases to a greater or less extent it means gnawing care, anxiety, headache, and heartache too.

Then weigh another fact. The augmentation of income does exist, and we need not debate the name. £18,000 is already raised by County Unions, which for the most part is supplemental to pastoral incomes. About £5,000 goes to the same object from the Home Missionary Society. Other trust funds contribute some £6,000 or more. Then there are ministers' houses, &c., all these resources producing, it is estimated, £25,000. When you raise about £10,000 a year more, you will about reach the low minimum of £100 in villages and £150 in towns.

Now take some *popular* objections. It has been objected that sustentation would *weaken* the Churches, that they would lean upon that rather

than be developed by it. We think not. Brethren will tell us that the principle of administering aid can and has so been worked as to draw out rather than to dry up the liberality of the Churches. The principle of you as a Church raising so much, we as an Association proportionately increasing our aid, has wonderfully quickened the powers of some feeble Churches. It has been objected that centralisation is *bad*, that it is patronage, and liable to all the evils of patronage, that it would have a kind of imperial power, and that there is great dread amongst Independents of administrative Boards. Centralisation might be harmful if it were not largely representative of the whole country; but surely one large, intelligent, influential Board whose action would be before the whole Union would be a good thing. You dread one central body, but you have several working on no broad catholic principle of action, but each necessarily open to influences rising up here and there without any common law of procedure. One central Board must be better than the action of several Boards, acting for the same ends and to a large extent ignorant of the ground that their brethren have been treading. As now administered, one minister may have grants from three funds, and another, as nervous as he is necessitous, as high-minded as he is low-provisioned, does not apply for one. This can never be remedied till there is united action upon a broad platform and upon well-considered principles. It has been objected that it will create a distinction between *recipients* and *non-recipients* of the fund. Not at all. It is not a fund of charity. It is a fund of right. It is not related to the status of the minister, but to the weakness of the Church. As in Associations, a minister told me the weakest Church subscribes to the fund, so that they only receive half from their own fund, so will it be here. All Churches can aid, and then assistance be given, not as a charity to pastors, but directly to weak Churches, to make up what it is honourable, just, and right, that they should give their pastors. It has been objected that the whole thing would be Presbyterian in character, that it would be a Church court affair; but surely the answer to this is that there is no infringement of individual liberty. Any Churches so called who choose to stand outside its requirements can stand outside its blessings. Their non-comprehension in a sustentation fund will leave them in the same condition as before. No Church courts compel them to come in, nor do they forfeit any existing right by keeping out. It is further objected that the United Presbyterians have had difficulties with *their* fund, have frequently re-adjusted it in detail, and find it has difficulties in working. Exactly; but unless they gave it up altogether, and said we are better without it than with it, there is no available argument against it. None can doubt that the Presbyterian Churches find that such a fund immensely contributes to their general weal. To say that a thing is Presbyterian is like the objection to chants, &c., that they are Episcopalian. The most dignified thing for us to do is to receive all the good we can from every system that lies about us. It has been objected that it would tend to prop up unworthy men, and

indeed to produce Independent ministers who have no title to the name. It has been asked at another Union—What are we to say if some man chooses to get his wife and a few others to elect him pastor? What are we to say, as here would be a little Church? What are we to say, brethren? This—that we are not going to be indebted to our imagination for our facts. Show us such cases as these admitted into the fellowship of our County Associations, and we will argue with you: but we protest against this tendency to press what is supposed to be the ultimate issue of our Independency. We think that a sustentation fund would help in quite the opposite direction; that such a Board, aided by the Associations, would help to show that the existence of an accredited Independent Church must be conditioned by circumstances; that there are many places which ought to be preaching stations, supplied by earnest laymen, willing to preach the glad tidings, and that in some cases, so far as one Church is concerned, several small assemblies should be gathered into one. By no Church court law, but by the awakening of an earnest common sentiment, we believe a sustentation fund would not work for unworthiness, but for worth. It has been objected that it would not be acceptable to all, that here and there would be one who would feel himself aggrieved by it. But how do you harm him? His liberty is unaffected. If he receives no grant, if he is ineligible for a grant, he is only in the *status quo ante*, neither better nor worse. It has been objected that it is injurious to the manliness and self-respect of the ministry. Is it so? Surely Paul was not unmanly. “I rejoiced in the Lord greatly that now at the last your care of me hath flourished again.” Unmanly! Sustentation is a confessed right, and who is going to brand as unmanly those who are already aided by some £30,000? If it be finally objected that the scheme is not minutely drawn, I admit the fact; but the principles are there, and it would be impossible for this Union to debate more than the leading features of the scheme. I am sure that brethren who raise these objections are as sincerely anxious for the well-being of their brethren as any of us. I am sure they have studied the question as earnestly. And I am equally sure that we are as sincere Independents as they are. Are they Independents? We more. As we would have every minister independent, and that in more than name, independent of wearing anxiety and depressing care, we would not fetter his freedom by any carking anxiety of spirit.

A speaker at the Baptist Union said it was not exactly in harmony with the genius of their system; and again and again that mysterious word was made to do duty for all the difficulties. *The genius of a system!* Well, I have studied the expression. It seems there is a *system*, and genius is generally conceived of as inconsistent with a system. But the *genius* of a system which confesses that multitudes of its pastors are ill-paid, and their homes are scenes of a prolonged and perpetual battle with necessity, is genius for which I do not care. The genius of a system which confesses

its inability to provide for the general health is a genius very much akin to what Carlyle would call "other than that I think." I have travelled through many towns and villages in England, and I am free to confess that the genius of the system which often presides over pastors' incomes is not a gladdening genius, nor I think a Christian one; and I have travelled through all parts of Scotland, and I am free to confess that I should desire above all things to see the day when we could behold every recognised Independent minister enjoying the means and occupying the status of a Free Church Minister; it is their glory, and I think a righteous one, that there is a minimum below which the income of the humblest of their brethren shall not fall.

I entreat brethren to remember that the *modus operandi* of raising means is only a subordinate question. I hope we shall not be drawn aside into a discussion about *weekly offerings*, that is manifestly a department of Church finance not vital to the elaboration of this scheme; it may be quite true, as has been said, that just giving in the Church can only be secured by making giving systematic, and as you cannot *make* by any other means than that moral influence which is silent and slow, you cannot hold out much hope to the pastors who have to wait for the weekly-offering millennium, however beautiful the system may be, and I for one hold it to be Godlike and glorious. If therefore we are turned into a debate upon weekly offerings we shall run the risk of considering an incidental question of Church finance.

There are benefits incidental to the scheme I have no time to more than touch upon. If it helped to lift us more out of that *my Church* life, growth, and success, which is to some extent the bane of Independency, and create more joy and interest in the common life, it would be a most blessed end. And surely we can see that it will tend in this direction, that it would tend also to check the removal from pastorate to pastorate in the hard endeavour to turn *existence* into *life*, that it would remove that awful sense of isolation which many a Congregational pastor in his heart now feels,—they complain sometimes of the cold air of some passing iceberg of criticism, how they would rejoice in the warm rays of neighbouring sympathy and help!—and that it would all tend to the increase of a ministry fitted for their work, and able to look forward to the pastorates of our Churches as spheres where cares will be lightened and work be enjoyed.

Amongst the unknown heroisms of life, I take it that the self-abnegations of many Congregational pastors occupy no small space. Remember to-day that hundreds of them could not afford the luxury we enjoyed on Tuesday, in hearing our Chairman's brave and beautiful address. How that address has stirred all our hearts! Think what they have missed! To outvie it in intellectual acumen I challenge the philosophic culture of the literary world—to excel it in classic power and beauty I challenge the noble scholarship of the Episcopal Church—and to surpass it for Evangelical life and holy influence I challenge the noble history of our Independent forefathers! Yet multitudes of our brethren heard it not. In the great revealing day

many a submissive martyrdom to circumstances will put great tenderness into the Master's "well done." It is considered undignified in them to complain now, or to be foremost in the invention of a remedy. Independency is too dear to them for them to desire even better days at its expense. They would to a man say, Long live our principles, rather than save us at their cost. But it cannot in the nature of things be that Independency is not elastic enough to meet all confessed emergencies. It is too noble in itself, and we have fought through too grand a history for it to be ashamed of it now, or to kiss it on the cheek whilst we betray its life. But Independency is not to be the honoured name covering every mistaken isolation and separation. That man is but a pirate of its flag who waves it above some little schism which is an offshoot of bitterness, or who complains of circumstances in a ministry which he may have entered without sufficient claim to discharge its trust. No. Congregationalism as a system means the confederation of Independent Churches whose right to that claim has been confessed by their admission into Associations. If it be objected that this is claiming too much for it, we answer that as much is already claimed and done in the name of Independency by the fact that such admission or exclusion is already practised in every County Association in the kingdom; and who shall say that any Independency worth the name has been outraged by such common action? Independency can surely never mean isolation; it must to be *divine* have in it the idea of a true unity, and a unity that is as efficient for practical help as it is for sympathy. If Independency meant that we could not preserve all that is practically helpful to each other with the honourable independency of each Church, there would be a missing link somewhere which we must search our New Testament to find. But there is no such missing link; we have it here—"Even in Thessalonica ye sent once and again unto my necessity." Brethren, in this matter let us act in the line of our already existing organisations; they are simple enough, but strong enough to bear the burden of this work. I for one do not believe from what I have read of County Associations that this scheme of augmentation cannot be carried out through them without perpetual "heart-burnings, jealousies, and dissatisfaction." God forbid. "I speak as to wise men; judge ye what I say." Does your present system of augmentation in Lancashire and elsewhere breed these things? Do you not in your associate capacity weigh, judge, and adjust your affairs, increasing your love by mutual help rather than creating jealousies? It is too much to hope that this or any other scheme will give satisfaction to all. It is still more to hope that this paper has put in the best light the principles it desires to commend. We are to discuss the subject now, and brethren steeped high with facts will speak to us. We have no foregone conclusions. Brethren, may the wisest counsels prevail; may He whom we all love baptize us all afresh with that brotherly charity which "hopeth all things," and which may enable us better to fulfil the unreppealed command, "Bear ye one another's burdens, and so fulfil the law of Christ," for "we are members one of another."

THE CONGREGATIONAL PASTORATE IN CHANCERY.

I.—STATEMENT OF THE READING CASE.—FROM “THE TIMES,” MAY 29.

THIS case, which raises the important question whether ministers of Dissenting congregations have, in the absence of any special agreement or of any misconduct on the part of the minister, a life interest in their appointment, or whether they are mere tenants-at-will of their offices, and liable to dismissal by a vote of the majority of their congregations, was argued during four days last Term and fully reported in *The Times* of the 27th of April. The plaintiffs are the trustees of an Independent Chapel at Broad Street, Reading, founded in the year 1707 by deeds under which it was vested in 20 members of the congregation as trustees for the private church or congregation meeting there “during such time as the assembling of Protestant Dissenters for religious worship should be permitted by law.” In the following year a house was provided for the minister’s occupation, the rent of which was directed to be paid to him in case he did not occupy it, “so long as he should continue to be the minister or pastor of the congregation.” Thus the house and the pew rents constituted the endowment of the chapel. In the year 1865 it was considered desirable by the members of the congregation assembling at the chapel that a second minister should be appointed to assist the Rev. William Legg, who had for more than 30 years officiated as pastor; during that and the ensuing year candidates for the co-pastorate were invited to preach in the chapel. In April, 1866, Mr. S. C. Gordon, who had been one of the candidates, was unanimously invited to become, and became, co-pastor. A year afterwards dissensions arose in the congregation, a large party, including a majority of the trustees, being dissatisfied with Mr. Gordon, while another party, including a number of ladies, were just as decidedly in his favour. The grounds of dissatisfaction may be inferred from a paper handed to him with the following eight reasons for his resignation:—1. That his sermons were too argumentative, containing trains of reasoning which the people could not carry away with them. 2. The sermons were above the level of the great mass of the people, not being sufficiently simple. 3. They were too Arminian in doctrine. 4. They set up too high a standard of Christian life, not taking sufficient account of the influence of trials, &c. 5. There was a deficiency of unction, of Gospel power, and Christian experience. 6. The motives from which Christians were exhorted to act were not those of Christian love, but of dry, rigid duty. 7. The work of the Spirit was not sufficiently dwelt upon. 8. In some of the sermons there was nothing said to unconverted sinners.

Ultimately, on the 8th of September, 1868, a meeting was held, at which a resolution was passed, dismissing him from his office, every person present excepting one, who remained neutral, voting in favour of the resolution. The total number of the congregation [? church] was 212. Mr. Gordon’s

supporters protested against their regularity of the meeting and abstained from attending it. It was also alleged, and was not disputed, that upwards of 90 out of the 116 present who voted in favour of the resolution were members of a chapel at Twyford, some three miles from Reading. Other meetings, smaller in number, were afterwards held by the supporters of Mr. Gordon, at which equally unanimous resolutions in his favour were passed. He was then requested by two of the deacons to resign his office. On his refusal they themselves resigned, and it was alleged that several families who had previously been members ceased to attend the chapel. After considerable correspondence this suit was instituted.

The case turned principally on the question of usage, on which the evidence was most conflicting, the plaintiffs alleging that it was universally recognised and held as a fundamental principle by the Independents that, in the absence of any special usage or agreement to the contrary, the power of electing and dismissing their pastor or minister resides entirely with the body of Church members assembling at the chapel who have partaken of the Lord's Supper within three months, to the exclusion of mere seat-holders who are not in communion with the Church, and that any congregation could at any time, at their discretion, dismiss their pastor from his office; that this power was exercised by the vote of the majority of the members, and that the minority were bound by the decision of the majority, unless it were inconsistent with the cardinal doctrines and principles held by the whole body. While on behalf of the defendant it was alleged that (in the absence of special agreement) all appointments as pastor or minister were for life, so long as the person appointed abstained from preaching doctrines at variance with their tenets, and was not guilty of immorality or other gross misconduct; and it was further stated on his behalf that for more than two centuries no case has ever occurred of a pastor or minister having been dismissed by the congregation of that chapel. At the conclusion of the arguments last Term, the Vice-Chancellor, after pointing out that in the interests of religion as well of the parties themselves, some compromise was most desirable, reserved judgment, with an intimation that if he had to decide the case he must do so, but he wished both parties to remember that in that event he must also deal with the costs of the suit.

II.—THE VICE-CHANCELLOR STUART'S JUDGMENT.—FROM "THE TIMES."

"On a careful re-consideration of the evidence and the arguments in this case, I can find no just grounds for the claim of the defendant, the Rev. Mr. Gordon, to continue to perform the duties and enjoy the emoluments of minister against the will of the trustees and of the majority of the congregation. There is nothing in any of the written instruments to countenance the notion that the choice of a minister by the trustees and the congregation is an irrevocable choice, or that he is to continue the officiating minister for life, or during his good behaviour. Indeed, considering the nature of the

duties, the purpose of the choice, and the constitution of the congregation, they are inconsistent with any such irrevocable appointment. If the minister has a right to continue in that situation against the will of the majority of the congregation and of the trustees, and enjoy the emoluments for his life, the numbers and proportion of the majority could make no difference, and, instead of being the minister of the congregation, he might be the minister of a minority of ten or of one. Such a position would certainly not be that of the minister or pastor of the congregation described in the Declaration of Trust of 1808. As to the argument that this congregation is not a society existing by voluntary subscription, but is endowed with property held upon certain trusts, and that the minister is a *cestui que* trust under the deed, it in no degree supports Mr. Gordon's claim to continue minister during his life or good behaviour. By the deed he is a *cestui que* trust only 'so long as he shall continue minister or pastor of the society or congregation, and officiate as such and no longer.' The endowment is for the benefit of the congregation, and that they might be benefited by the services of a proper minister. The declaration of trust as to the rents and profits which the minister is to receive creates a trust for the benefit of the congregation, and a remuneration for those services by which they are to be benefited. There is no trust or purpose for the personal benefit of the minister, except to reward the services which he performs for the congregation.

"In the 3rd paragraph of his answer Mr. Gordon says, that, in the absence of any special usage or rules, the will of every such congregation is in all cases ascertained, and their powers exercised, by the vote of the majority. He adds this qualification,—that the minority are bound by the majority on all points, so long as such majority act consistently with the cardinal doctrines and principles held by the whole body. Such a qualification is futile, because, as soon as the cardinal doctrines are contravened by the majority, they cease to be the doctrines of the whole body, and unless the minority submit there is no longer a united body held together by doctrines and principles. No doubt the trustees and the corporation, by the unanimous vote which appointed Mr. Gordon to be minister, might have, at the same time, contracted that he should enjoy all the emoluments for his lifetime. It may, however, well be doubted whether such a contract would be valid as binding the property, or justified by the terms of the trust deed, or the purposes for which the trust was created. That reasonable degree of harmony which is secured by the submission or complete secession of the minority seems essential to the endurance of an association founded for the sacred purpose which united this congregation. In the case of 'Perry v. Shipway' I noticed the authorities, which establish these two main points:—1, That the minister of a dissenting congregation is at law merely the tenant-at-will of the trustees; 2, That in such bodies the decision of the majority of the trustees binds the minority. Indeed, unless the law were so settled, nothing could follow but confusion and defeat of

the very purposes for which these congregations are formed. The submission of the minority is the principle on which civil society is founded. It is a principle essential for that reasonable harmony which is necessary for the coherence of all societies, great or small, civil or religious. In the case of '*Attorney-General v. Aked*,' it was decided that the minister of a body of Dissenters has no equity to hold his office against the legal right of the majority to dismiss him. The judgment leaves open the question whether, in case of a capricious or improper dismissal, the Court might interfere. This is not very important because of the improbability that anything done by the majority of the congregation concurring with the majority of the trustees could be capricious or improper. This Court would be very slow to interfere, and more probably would not interfere at all, with the discretion of the majority. In the present case there is nothing to prove that there is anything capricious in the decision of the majority of the trustees and of the congregation.

"It is in vain to try to confound his position, as to the permanence of its tenure, with that of a public officer, of the rector of a parish, or a parish clerk. The permanence of their tenure is established by the law of the land for public purposes, and for the public benefit. *The minister of a Dissenting congregation has a position which the law respects, and will protect, as that of one chosen by a voluntary association of private persons associated for sacred purposes, and entitled to choose a minister suitable to their own particular opinions, whose services are to be rewarded out of their own private funds. He is engaged upon a contract which is merely a private contract, and is to be construed with the same regard to the rights of each of the contracting parties as any other private contract. His position as to tenure under the trustees is clearly defined by the law. There is nothing to show that in equity he can have any position higher than he has at law. Nor is there any equity to control that power in the majority of the trustees which is established at law. The power of the majority of the congregation seems to me to rest on the same principle. Indeed the statement of Mr. Gordon himself, in the fifth paragraph of his answer, as to the secession from this congregation, which occurred in the year 1845, shows the practical wisdom of maintaining the power of the majority. When the minority refuse to submit, peace is maintained by their seceding and forming themselves, if they can, into another harmonious congregation. This seems more suitable to the purpose for which such religious bodies are formed. It is better than that a contentious and recusant minority should continue members of a congregation which would thereby be disturbed by feelings and passions which should not prevail among persons meeting together for public worship.*

"It is scarcely necessary to notice the argument that the tenure of his ministry for life must be implied from the terms of the invitation and acceptance mentioning no shorter period. Nothing that involves an absurdity can by mere implication be made part of a contract. If it is to be

implied that he was made minister for his lifetime, even the unanimous vote of the congregation could not displace him. And if he could not be displaced there would be the absurdity of his being the officiating minister of a congregation unanimously recusant to his services. There must be a decree declaring that the defendant Mr. Samuel Clarke Gordon is not entitled to officiate or preach in the chapel, in the pleadings mentioned, against the will of the majority of the trustees and of the society or congregation in the pleadings mentioned, and an order for an injunction against him and the defendant Pike according to the third paragraph of the prayer of the bill. It is unnecessary to direct any account. Indeed, it has not been pressed for. The plaintiffs are entitled to the costs of the suit against the defendant Mr. Gordon, and also against the defendant Pike. Notwithstanding the allegations in the answer of the defendant Pike, and the argument that he was merely the agent of Mr. Gordon, the evidence proved his interference as to pew rents, and he was properly made a defendant. The defendant Christie having refused to join as a plaintiff must bear his own costs."

III.—NOTES AND COMMENTS ON THE READING CASE.

1. We refrain from all comment on the original matters in dispute between the two pastors and their respective supporters. In fact, we have but a very imperfect knowledge of them. And if we knew them thoroughly we should not feel ourselves called upon to become judge, and pronounce sentence.

2. We likewise refrain from comment on the reasons assigned for opposition to the junior pastor's teaching, *as reported*. If we saw the document in its completeness it might produce a very different impression from that which a dry summary produces. It is certainly startling to find it objected to a Christian minister, that he sets up too high a standard of moral or spiritual excellence. But, without assuming that this is a fair statement of the objection, we may remark that there is no end to the ingenuity with which objections are framed by those who wish to find them. Some years since the communicants of a Scottish parish, who have now by law a right to offer objections before the Presbytery to the nominee of a patron, gravely objected to a man whom they did not wish to have for pastor, that he was red-haired! In the Reading case we have no knowledge of the ministry that has been rejected, whether it was edifying or unedifying, suitable or unsuitable to the people, and we wish it to be understood that on this point we indicate no opinion whatsoever.

3. We maintain that Congregationalism does not lack the means of settling questions of this order, although Congregationalists have too much neglected means which their system possesses of determining all matters that affect them. A self-willed man may drag *any* ecclesiastical body before the civil courts—no system of polity is security against such a contingency. Or, to suppose a more favourable case, a man may, without either self-will

or selfishness, think it right, in the interests of the very body which he believes to have wronged him, to make his appeal unto Cæsar. But we hold that such an appeal is not necessitated by any inherent defects of Congregationalism. In the Established Church of England a minister can be dispossessed of his church and status only by a process in the Ecclesiastical Court, which is a civil court in everything but name. And the last appeal is to the Privy Council, which is likewise a civil court. In Presbyterianism the position of a minister is determined finally by the General Assembly of the Church. This General Assembly, consisting of ministers and elders, is purely a spiritual body. But in Presbyterian Churches, even the unestablished, a minister who feels himself aggrieved by deposition can appeal to a civil court. The spiritual court objects to being thus dragged before civil judges, and refuses to plead the case before them, especially on the ground that the very man who has sued them engaged in his ordination vows to yield submission to the spiritual court. But in the face of this the civil court asserts its jurisdiction, at least up to a certain point. It claims to look at the original contract or quasi-contract between the parties, and to say whether that contract has been violated. It may not review the real merits of a case or the evidence on which a charge has been founded, but it will certainly interpret the contract, as the Vice-Chancellor has done in the Reading case, and say whether it has or has not been violated. And in the event of a collision between the civil and spiritual court, the complainant will at least secure to himself such temporal advantage as the original contract, enforced by the civil court, may yield.

The object of these remarks is to show that no system of Church government can provide against the possibility of having its decision subjected in some form to a civil court. And for this reason that these decisions involve more or less certain temporal or pecuniary consequences. Spiritual relationships cannot be maintained or restored in unestablished Churches by civil law. But certain temporal incidents of these relations may be. In the Reading case for example, no Vice-Chancellor could compel the Church in Broad Street to restore Mr. Gordon to his pastorate, but the decision of the Court might have compelled them to surrender to him an empty dwelling-house, and an empty chapel. It is only the adjunct of property to the status of pastor that brings that status in any sense within the cognisance of the civil court.

But what means, it will be asked, does Congregationalism furnish for settling such questions as this of the Broad Street Church in Reading? Let us see. The junior pastor is deprived of his office by the vote of the majority of the members. He regards himself as wronged, and a minority of the Church regards him as wronged. It may be that he believes that the majority against him is not real—some having voted who, he says, had no right to vote, or, if the majority is real, he believes, perhaps, that its decision is based on grounds which are not only injurious to him personally, but to the pastorate generally—destructive it may be of its independence

and honour. What shall he do? In the Statute Book of Congregationalism he finds these words addressed to an ancient Church: "I speak to your shame. Is it so, that there is not a wise man among you? No, not one that shall be able to judge betwixt his brethren? But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded?" (1 Cor. vi. 6.) He ought to find in these words not only the suggestion of arbitration, but an obligation to submit the questions at issue to arbitration. The obligation cannot be evaded by saying that the judges in our courts are not unbelievers. They may or they may not be. But the circumstance of the Corinthian magistrates being unbelievers is introduced by the Apostle only as an aggravation of the impropriety of "brother going to law with brother." The positive requirement of his instruction is, that *brethren*, "having a matter against" *brethren*, should submit that matter to the decision of *brethren*. And surely if ordinary cases between brethren should be so adjudicated, much more should Church differences be so adjudicated.

This is the Apostolic method, and it is the Congregational. The parties to this difference at Reading, should have submitted the difference to arbitrators. From the nature of the case the arbitrators must be found beyond the circle of the Church. There are, first of all, the ministers and members of other Churches in the town. Or, going to a wider circle, there is "the Berkshire, Oxfordshire, and South Bucks Association," of which the contending parties were members. Or if local prejudices and biasses were feared, the arbitrators might be chosen from a circle outside of all such prejudice and bias. In New England the parties would have selected a certain number of Churches, and asked them to send their pastors and a lay delegate from each to form the Board of Arbitration. Opinions may differ as to the best mode of forming such a Board. Some may prefer that a County Association shall have a standing Committee of Arbitration—some that the Association shall be, itself, the Committee of Arbitration—some that a Committee of Arbitration shall be improvised in each case by the mutual consent of the parties—some that such Committee shall be constituted on the New England model. All that we contend for is the principle, and that the principle be embodied in a form that shall have the consent of both parties. And this we insist on, not as optional, but as obligatory.

But at this point another preservative of order comes into view. And here our practice falls short of our principle. It ought to be a rule of every County Association, that ministers and Churches declining to submit differences, which they cannot settle among themselves, to arbitration, shall forfeit membership. With such a rule, let the junior pastor at Reading prefer Chancery to arbitration, and he is at once disowned by the Berkshire Association. Or let the senior pastor and the majority decline

arbitration, when invited to it by those who feel themselves aggrieved, and they must be disowned. A vote of non-communion is the utmost stretch of authority which our system admits of. And it is our fault if we shrink from it when circumstances require it. True, the disowned may persevere in his appeal to the civil court. And so he might if he had been deposed by a Presbyterian Synod. But in such a case neither Congregationalism nor Presbyterianism would be to blame. The fault must be cast on the shoulders of human nature.

4. With these views we cannot hesitate to say that the Reading case ought never to have appeared before the Vice-Chancellor. And its appearance and continuance in court involve no small blame somewhere. The Vice-Chancellor himself wished to be saved the necessity of pronouncing judgment, and oftener than once suggested arbitration. Whosoever it was that persisted in keeping the suit in court, must be held responsible for the disrepute brought not on Congregationalism alone, but on religion itself.

5. The points determined by the Vice-Chancellor are of considerable interest and importance. They are, as we understand them, two. *First.* As to the relation of pastor to his people. The sentences in the judgment which we have printed in italics, amount to this—that, *so far as civil law has to do with the matter*, whether “equity” or “common law,” the relation of a minister to an unestablished Church, is of the nature of a voluntary contract; formed by the voice of the majority, and capable of being dissolved by the same voice. If it be true, that *in law* (for the civil judge had to deal only with the legal aspects of the case) the minister is appointed for his life-time, the Vice-Chancellor argued, “Even the unanimous vote of the congregation could not displace him. And if he could not be displaced, there would be the absurdity of his being the officiating minister of a congregation unanimously recusant to his services.” From this it follows that all our excitement, two or three years ago, about our Model Trust Deed, was in vain. The question, so hotly debated, was whether any provision should be made in the Trust Deed, giving power to the Church to dismiss a minister. It now appears that the absence of such a provision does not diminish the power of the Church. The majority is the Church. And the contract between pastor and Church, being voluntary, may be dissolved by the majority without any specific provision to that effect. Such is English law as interpreted by Vice-Chancellor Stuart. We do not suppose that his decision touches the case of a Trust Deed in which there is provision that a certain proportion of votes shall be necessary to elect or to dismiss a minister—say two-thirds. Such a provision would be regarded, we presume, as an essential term in the contract under which the minister assumes, and by which he holds, his office.

A *second* point, decided by the Vice-Chancellor, is that the existence of an endowment does not affect in any way the minister's tenure of office.

The endowment is for the benefit of the congregation, and that they may be benefited by the services of a proper minister. "There is no trust or purpose for the personal benefit of the minister, except to reward the services which he performs for the congregation." All this seems reasonable. And it is well that it should be declared to be law. For there has been a popular impression that the existence of an endowment gives to a minister a hold of office, from which it is difficult, if not impossible, to dislodge him. And this impression has contributed to the evils which endowments have occasioned in Dissenting congregations. We are very thankful to have it authoritatively removed.

6. We cannot sympathise with some friends who are in alarm lest the decision, in the Reading case, should have an injurious influence on the position and status of our pastors. We make no account of such expressions as "Tenant-at-will of the Trustees," or "Tenant-at-will of the Church." The first is correct only in such rare un-Congregational cases as give to the Trustees the power which belongs of right to the Church. The second is used only in a legal sense. The spiritual ties which bind pastor and people, and the mutual obligations of their relationship, are not at all affected by Vice-Chancellor Stuart's decision. We know too well that practically it does not require a majority to drive away a minister. A very few disaffected persons may be sufficient for that. This is an evil which no legal process or power can prevent. It is not by the force of law that pastor and Church can be kept together. We must bring other forces to bear on their union to make it useful and happy. And we do not anticipate that this Chancery decision will in any way impair the power of spiritual considerations and affections.

Perhaps it may be well that the *Christian Witness* should not be held responsible for all the opinions we have now expressed, and therefore we shall sign this paper, not EDITOR, but

JOHN KENNEDY.

POSTSCRIPT.—It appears that Mr. Gordon's friends wish to test the validity of Vice-Chancellor Stuart's judgment by an appeal to the Lords' Justices. This we gather from a circular which reached us after sending the foregoing comments on the case to the printer. The circular contains many details, of necessity *ex parte*, which in no wise affect the principles we have laid down, but which would be proper matters of investigation by referees called to sit in judgment on the case. It appears that the objections to Mr. Gordon's ministry, in which the *Saturday Review* and many other papers have found so much exercise for scorn and sarcasm, were not the objections of the Church, but were simply "read by a deacon from MS., at a Deacon's meeting," and have been dragged into the suit somehow to the no small discredit of Congregational Christianity.

JOACHIM NEANDER, AND HIS "SONG OF SUMMER."

JOACHIM NEANDER belonged to a family of Bremen in easy circumstances, and in his youth was a wild and careless student. One day he and two of his comrades went into St. Martin's Church at Bremen, with the intention of making a jest of the whole affair. But the sermon touched him so deeply that he determined to visit the preacher in private; and from this time he began to draw back from many of the coarser pleasures in which he had formerly indulged. But he was still a passionate lover of the chase, and once followed his game on foot so far that night came on, and he utterly lost his way among rocky and wooded hills, where the climbing was difficult even in daylight. He wandered about for some time, and then suddenly discovered that he was in a most dangerous position, and that one step forward, which he had been on the point of making, would have thrown him over a precipice. A horror came over him that almost deprived him of the power of motion, and in this extremity he prayed earnestly to God for help, vowing an entire devotion of himself to His service in the future. All at once his courage returned; he felt as though a hand were leading him, and following the path thus indicated, he at length reached his home in safety. From this day he kept his vow, and a complete change took place in his mode of life. After completing his university course he accompanied some rich merchants' sons to Frankfort, and here he made the acquaintance of Spener, Schütz, and the little coterie of religious persons, of whom Spener was the centre in that city, and a warm friendship grew up between them, which lasted through life.

In 1674 he was made head-master of the grammar-school at Dusseldorf, belonging to the Reformed Church. It flourished exceedingly under his rule; but he also set on foot private religious meetings after the pattern of Spener's, and these gave great offence. He was accused of heresy; and one day the elders of the Church made their way into the school, and before the pupils charged him in an abusive manner with various errors of doctrine, ending with the announcement that he was deposed from his mastership, forbidden to preach, and banished from the town. His pupils would have liked to fight for him, but he forbade them, and submitted. It was summer-time, and feeling himself utterly friendless there, he wandered out to a deep and beautiful glen near Mettmann on the Rhine, where for some months he lived in a cavern, which is still known by the name of "Neander's Cave." In this retreat he composed many hymns, and among them the following:—

SONG OF SUMMER.

O Thou true God alone,
Thou Good no creature-soul can comprehend,
Thou great and Holy One,
The Lord of Hosts most strong,
To Thee I raise my song,
Thou art the Lord, whose wonders never end!

THE CHRISTIAN WITNESS.

A deep and holy awe
 Put Thou, my God, within my inmost soul,
 While near Thy feet I draw,
 And my heart sings in me,
 And my voice praises Thee;
 Do Thou all wandering sense and thought control.

Let all things join with me
 To tell Thy praises and Thy fame abroad;
 Let earth, and sky, and sea,
 With voices pure and clear,
 Resounding far and near,
 Proclaim how great the glory of the Lord!

O God, the crystal light
 Of Thy most stainless sunshine here is mine,
 It floods my outer sight;
 Ah! let me well discern
 Thyself where'er I turn,
 And see Thy power through all Thy creatures shine.

Lo, how the cloudless dome
 Like to a clear and dazzling mirror gleams,
 Of light the very home;
 O Thou, transform my heart,
 Till pure in every part
 It mirrors back undimmed Thy golden beams.

Hark, how the air is sweet
 With music from a thousand warbling throats,
 Which Echo doth repeat;
 To Thee I also sing,
 Keep me beneath Thy wing,
 Disdain not Thou to list my harsher notes.

Ah! Lord, the universe
 Is bright and laughing, full of pomp and mirth;
 Each summer doth rehearse
 A tale for ever new,
 Of wonders Thou canst do
 In sunny skies and on the fruitful earth.

Thee all the mountains praise,
 The rocks and glens are full of song to Thee;
 They bid me join my lays
 And laud the Almighty Rock,
 Who safe from every shock
 Beneath Thy shadow here dost shelter me.

I hear the waters rush
 Far down beneath me in the hidden glen,
 They break the quiet hush,
 And quicken all my mind
 With keen desire to find
 The Fountain whence all gladness flows to men.

How various and how fair
 I find Thy works where'er I turn my sight ;
 Beauty is everywhere
 Without or stint, or bound,
 And Wonder all around ;
 Would that all hearts would ponder this aright !
 Wisdom hath made them all,
 Its order reigns through all these wondrous things ;
 Earth's brightness doth recall
 Thy brighter Love to mind,
 So endless and so kind ;
 Sing, O my soul, as now all nature sings.

In 1679 Neander was called to the very Church in Bremen which he had once entered in mockery, but he only preached there one year ; he died at Easter, 1680, not quite forty years old.

MISS WINKORTH.

HOME MISSIONARY SOCIETY.

Quarterly Record.

It is now more than fifty years, since the late Thomas Thompson, Esq., of London and Poundsford Park, was driving in a donkey-cart from Tunbridge Wells to Groombridge, to attend a meeting on behalf of the British and Foreign Bible Society. The driver was a youth of fifteen years of age, who had been brought up in gross ignorance, and, on inquiry, Mr. Thompson found that there were more than a hundred lads and girls in the place where he lived, who were as ignorant as himself, and living without God and without hope in the world. Mr. Thompson told him where he was going and also gave him such an account of the Bible as excited a lively interest in the youth's mind. He asked him if he would accept a Bible, and try to get others to subscribe small sums weekly to buy Bibles for themselves; and this he promised to do. Having told the story of this boy's ignorance and of the villagers where he resided to the meeting, there was much anxiety felt for the state of these

poor people, and it was resolved to do something at once, to provide them with copies of the Word of God. But it was soon found that the words of the Prophet were applicable to the whole case, for how could they read or "hear without a preacher, and how could they preach except they were sent." From that time forward, Mr. Thompson set himself to work for the villagers of England, and while he was thinking and planning, and planning and thinking, a few other Christian friends were deeply concerned about the gypsies in the neighbourhood of London; others took a larger view of the question of spiritual destitution, and by a wonderful concurrence of providential circumstances, they were brought together in the house of Mr. G. F. Abraham, at Kentish Town, then beginning business as a solicitor, where the Home Missionary Society was formed in the year 1819, Mr. Abraham alone, of all its promoters, being alive, in this the year of its Jubilee, 1869. Thus

we have another illustration of the truth of the poet's lines :

"What great effects from little causes spring;"

In view of all the past history of the Society, the Committee have much reason to be thankful; and while the year of Jubilee can be to them no year of "rest," they are greatly encouraged by the present position and prospects of the work of Home Evangelisation. The Annual Meeting, held in Finsbury Chapel, on the 11th May, was a great and blessed gathering, and the appeals then made to the hearts and consciences of the audience cannot fail, by the Divine blessing, to produce the happiest results. To strengthen the impression then made, and to deepen the sense of duty and responsibility then awakened, as well as to encourage our friends and supporters, a selection of facts will now be given from the journals of the agents, in addition to what may be found in the Annual Report.

A LAY EVANGELIST'S WORK.

During the year I have held 112 meetings, attended by 8,309 persons, preached 92 times, and in addition held 12 services in the open air, given away 6,050 tracts, sold 75 copies of the Scriptures, circulated 3,140 publications, walked in my work more than 2,000 miles, and made 2,173 visits, of which 192 have been to the sick.

It is now nearly six years since my mission commenced in this district, comprising 17 villages with 2 hamlets. When I entered upon my labours, there was not a single resident dissenting minister; the people were greatly under clerical influence; nursed in forms, steeped in Ritualism, and lulled into carnal security. Among them, mission work has been

conducted, notwithstanding discouragements, with marked success. The open-air services held in the summer, though opposed by the parish priest, have proved very successful. The people came out in great numbers, and the best order and attention prevailed. I have thought it one of the most interesting sights this side heaven, to see the young and old come from all parts of the village, in some instances bringing their seats with them, to gather round me on the village-green, or under some wide spreading tree, to listen with marked attention to the message of salvation.

The number, variety, and widespread diffusion of useful publications, are proving a mighty power in forming the character, and moulding the sentiments, of the people. A taste is created for reading, and much interest excited, especially among the young. Of tracts and good publications more are now circulated in a year than there are inhabitants in my district. As an example of the interest these periodicals produce, I may mention that a mother has taken a name for her new-born child, from one of the magazines used by the family.

The family of a farmer, at a lodge, where I was received rather coolly at first, now take the *Christian Treasury*, the *Cottager*, and the *Band of Hope*. By taking a periodical, access is often gained to a family, where otherwise it could not be obtained, and when this point is gained, that family is virtually under visitation for the year. In our agricultural districts the people in the winter have nearly the whole of the long evenings for leisure, and much time for reading; the supply of good and wholesome reading furnished therefore, cannot be over-estimated.

The facilities for the increase of intemperance, afforded by the present license system in the institution

of beer-houses, are a great bane to the poor labourer, and leads to much drunkenness. During the past winter, my endeavours have been exerted to counteract this end by holding temperance meetings, which have proved quite a success. At P. M. 70 persons signed the pledge, and some among these were notorious characters, who now attend the house of God; and instead of visiting the alehouse, they have rented a room and furnished it with a library, where they meet on the week evenings for mutual improvement. Similar results have attended meetings held by me in other villages.

DIFFICULTIES SUCCESSFULLY ENCOUNTERED.

Although we have laboured under difficulties we have not retrograded, but rather progressed. We began with almost an empty chapel, and you may fancy how low things had been when I tell you that for some time I had myself to lead the singing, but now we have a good harmonium which cost £20, and we have secured a young friend to play it. The Sunday-school had declined to almost nothing, but we have gathered a number of children at R—— and B——; so in this department of the Lord's work we have not been idle. Our congregations, especially on Lord's-day evenings, have been very good, and there are persons who have been deeply impressed and are under concern for their souls. During the year the chapel has been renovated and thoroughly repaired, and the expense defrayed by our friends.

For expressing my views on the Irish Church question, our rector has excluded me from the Bible Society, but the local papers have exposed and condemned his intolerance.

VISITS TO THE DYING.

Six persons whom I visited have died this month. Four of them were with in their last moments—to whom we have been made useful. One case deserves special mention: that of Charles P——, who died of consumption. He supplied Southampton market with butter, poultry, pork, etc. He was a very worldly, stern man, much addicted to drink. For some time before he gave up, it was apparent to all that his time would not be long in this world. I tried to get at him several times, but he would not have any conversation or hear of death. He kept about as long as he could, by constantly drinking stimulants. One day, I met him in his cart, and thought I would try again; to my surprise he asked me to his house when I had an evening to spare. The first opportunity found me there. I endeavoured to be faithful—read the Word and tried to point out his state before God. He took to his bed to rise no more. My visits to him were regularly paid, sometimes twice a day. After a while he saw his state, and oh! how he lamented his past life. When he saw his danger, I pointed him to the precious Saviour. At length he seemed to possess hope. His whole talk was now about Jesus. He told me subsequently, he thought I was too harsh with him at first, but now he saw how needful it was that his danger should be pointed out. He wanted me to stay with him nearly always. Early and late I was with him—by six in the morning, and sometimes till midnight. I have a hope for his safety.

AN AGED SAINT.

We have had a good deal of sickness at W—— this month, and therefore my visits to such have been more frequent than usual. Among the

people I visit, are those who for a long time have been confined to their rooms, and by such my visits are especially welcomed, and who often express a wish that I could visit them more frequently than I do.

One dear old Christian, of nearly eighty, and who has not been able to leave her room for a long time, or even to move about it without crutches, furnishes a remarkable instance of faith and patience; her income is very scanty, but although her husband has been dead many years, and those of her family best able to minister to her wants, gone abroad, yet I never heard a murmur escape her lips; and so persuaded is she that her Heavenly Father's eye is ever upon her, that she has lived for years without even locking her street-door. I have often felt cheered in my conversations with this dear old Christian, and contrasting her worldly position with that of others whom I visit, I have often been struck with the fact, that a person may possess but little of this world's goods, and yet be happy, while, on the other hand, they may possess a good deal, and yet be miserable.

COTTAGE SERVICES.

We have held eight such during the month, and the attendance has certainly been on the increase; especially at one cottage kept by an old woman, who makes no pretension to religion. There is a Primitive Methodist Chapel close at hand, yet the people who attend my cottage services will not go to this chapel, neither will they attend any service held in a place whose occupants are Nonconformists, and this confirms me in my opinion, that the less sectarian our evangelistic work is the more good will likely be accomplished.

I have preached at H— and U— this month, where the average attendance has been about 80 persons.

TEMPERANCE WORK.

We have had one tea-meeting this month, when Mr. C—, from America, gave a lecture. We have had another Band of Hope entertainment this month, and which, in fact, was a continuation of the one held last month; several pieces were again sung and recited by the children, and Mr. H— gave the address. I have given away and circulated about 250 tracts this month.

THE CONDITION OF THE PEOPLE ON AN EVANGELIST'S DISTRICT.

They are very poor and uneducated; they have large families, and their average wages are from 10s. to 12s. per week, hours from six to six. On the whole, they are kind and hospitable; but I have to work, in many instances, against prejudice, ignorance, apathy, and poverty. There are some who are anxious to hear the truth, and receive the tracts readily. The minds of the people who live in some of the out-of-the-way places, are very dark. Many trust to forms of religion. they appear ignorant of "the one thing needful." Many have been induced, through my visiting them, to attend a place of worship, and some of the hardy sons of toil have been seen weeping beneath the sound of the Gospel.

The attendance at the places of worship has increased very much during my stay here; before my coming, our chapels at M— and P— were supplied by ministers and laymen from the neighbouring congregations, and for years they have been the centres of life and light. I distribute large numbers of tracts among the people, hold religi-

ous conversation with them, and read and pray when I can. The villages are very healthy, therefore there is not much sickness,—what there is, mostly consists of rheumatism and the infirmities of old age.

I started some prayer meetings and cottage meetings, which are very well sustained. Respecting the education of the children, it is difficult to state the attendance, or how many have been induced to send their children. There is a school in each village, but many of the children are too young to walk, or else the parents cannot possibly afford to send them; therefore at an early age they are sent into the fields to work.

SIGNS OF IMPROVEMENT.

I have great pleasure in informing the Committee that during the past two months, things are looking more favourable. Amid many difficulties and anxieties, the Lord seemingly

is about to bless my efforts. The chapels where I have preached are becoming full, and especially with the young people of the villages. Where only thirty or forty attended a place of worship, there are now a hundred or more; and there appear to be some who are under deep impressions, and I trust are inquiring "what they must do to be saved." Some who have never attended any place of worship have been induced to attend regularly.

During the past month I commenced on week nights, a series of lectures on the "Pilgrim's Progress," and the attendance has been remarkably good, and the lectures appeared highly interesting to the people. The cottage meetings which I hold once a week, have been also very well sustained. I generally hold four or five meetings every week among the people of the various villages.

Golden Words for Busy People.

AN INFIDEL AGREEING WITH PAUL.

An admirable reply was once made by a careful reader of the Bible to an infidel who attacked him with such expressions as these: "That the blood of Christ can wash away sin is foolishness; I don't understand or believe it." The Bible student remarked, "You and Paul agree exactly." The infidel replied with surprise: "How is this, that Paul and I agree exactly?" Said the student, "Turn to the first chapter of Corinthians and read the eighteenth verse." The infidel read, "For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God." The infidel hung his head, and ever after studied the Bible, and soon believed it to be God's power unto salvation.

A CHRISTIAN FARMER.

"Can I ever forget" says the Rev. F. Storr, "the yearly scene of Mr. Last's harvest-field? In the ripe and golden grain, telling that it was time to put in the sickle, intimation was given to me that on such a morning, at such an hour, if God permitted, my presence was requested in the harvest-field. I attended at the time named and found myself in a group of twelve or fifteen men and lads, with their master at their head, waiting to commence the gathering in of the harvest.

"But on that farm the Lord of the harvest must first be honoured ere any sickle be put in. All heads were uncovered as the hymn was given out, and we raised our united voices in praise of Him who had covered the valleys thick

with corn. Prayer was then offered that God might strengthen the hands of the reapers and preserve them from all evil—both of body and soul. On rising from our knees a sickle was presented to me. I first put it into the grain, and then in every direction they spread and busily bent to their pleasant task, going forth in the name of the Lord. Thus the hallowing influence of that good man extended to all that he undertook, and to all over whom he had control. I have been assured by one who worked for him for many years, that he never knew an oath to have been sworn on that farm."

COMMON MAXIMS APPLIED TO RELIGION.

"A bird in the hand is worth two in a bush."

Not always. I had rather sit beside the bush and listen to the sweet notes of the thrush or the nightingale, than to have the little warbler caged and in my hand. But the idea is the main point. It is—that what is valuable is better to us in possession than in prospect. Gold in the pocket is better than in the mine. A pearl of great price is worth more in the *hand* than when sleeping in its shell at the bottom of the sea.

How apt and how forcible this maxim when applied to religion? "The pearl of great price," if it be not *ours*, is to us as though it were not. Thousands may seek and find it; but that will not benefit us. What though we hear others sing of salvation: if our souls have it not, we cannot sing. It is practically

worth nothing to us—unless we make it ours. And we cannot make it ours, unless we give up all in order to gain it.

"DEO VOLENTE—IF GOD WILLS."

This recognises God's superintending providence, and is more a Christian than a worldly maxim. We should like to see more frequently these D.V.'s in our letter communications and our printed pledges. A man of extensive correspondence says often, "I will meet you at such a time;" or "I will go on such an excursion"—arranging as to time and circumstances. Alas! how little does he think of what may occur! Meanwhile, he rides out with a friend on an airing. The horses take fright—run away and dash him to the ground, and he never speaks again. If he be a Christian, it matters little; his house is in order. But what if he be not? However, it only shows how dependent we are on the God of providence! We should always say, as to the future: "*Deo Volente*—If God wills," we will do this or that.

THE CONTRAST.

When Joseph Sutcliffe was near his last hour, he said, "I have been thinking of the difference between the death of Paul and Byron." Paul said, "The time of my departure is at hand, but there is laid up for me a crown." Byron said,

"My days are in the yellow leaf,
The flower, the fruit of life is gone;
The worm, the canker and the grief,
Are mine alone."

Pages for our Young Friends.

A WONDERFUL TELL-TALE.

By the Rev. Palmer Faw.

"I don't like tell-tales," said Annie Scott to her sister one afternoon, as they were playing in the parlour.

"Neither do I," answered Ellen. "If there's anyone I despise, it's a tell-tale. This morning I made a blot on my

copy-book, and Sharpy, as we call him, ran and told teacher. Afterwards, a dispute arose in the play-ground between me and another scholar, and off Sharpy runs and blazes it all abroad in the house."

The little girls' papa was sitting by the fire reading the newspaper, and he overheard their chit-chat.

Calling them to him, he said, "My dears, I have been listening to you, and if you like to sit down by me, I will speak to you about a wonderful tell-tale."

"A wonderful tell-tale!" they cried. "Oh, it will be interesting to hear about him. Who was he, pa? Did you know him? Is he alive now? What tales did he tell?"

Questions like these fell thick and fast from the lips of the two little girls; their eyes glistening with delight.

"The tell-tale I am going to talk of is an old friend, whom we all know. In fact we each have one. I never knew a man yet, or a woman, or a child, without it. We carry it with us wherever we go."

"Have I one?" cried Ellen. "Have I one?" asked Annie.

"Yes, my dears, you both have. I see them now, with my own eyes. I have one, and you, both of you, see mine."

Ellen and Annie were bewildered. What it could be they were unable to divine. They tried to guess, but guessing was utterly at fault.

"A wonderful tell-tale! And papa says I have one, and that he sees it!" said Ellen to herself. "I never knew that I had such a thing. I can't think what it can be!"

"Papa, papa, do tell us. We cannot guess," cried both the children.

"What word do these letters make," asked Mr. Scott; "F—A—C—E?"

"Face," as quick as lightning they answered.

"Well, the face is this wonderful tell-tale, and if you are both very quiet, I will prove what wonderful tales it tells. It tells all about the heart. The other day, did you not go with mamma to visit Mrs. Simmons, whose only son was killed on the railway not long ago?"

"Yes, papa."

"And what did your mamma say about her when she came home?"

"Why, that her face looked the picture of grief."

"And so it did," said the elder of the sisters. "It made me deeply sad to look at her."

"Then her face told the tale of her great heart-sorrow. This morning your brother George threw himself into a passion, and you saw it in his face, did you not?"

"Yes, papa."

"So it is, that when the heart feels angry—the face tells the tale. When the heart feels jealous—the face tells the tale. When the heart feels discontented—the face tells the tale. If there be hatred in the heart, or revenge, or a love for sinful delights—the face will tell the tale. And, likewise, if there be kindness in the heart—the face will be sure to say so. If there be holiness there—the face will tell it. If there be meekness there, and temperance, patience, brotherly-kindness, charity, pity, tenderness, hope, love, peace, joy—the face will let the world know all about it.

"By the way," said Mr. Scott, "I think I saw something about the face in 'Cruden's Concordance.' Take it down, Annie, and read what he has written."

Annie quickly went to the shelf, got the book, and found the article wanted. She read it as desired.

"The countenance or visage," says Cruden, 'is a part of the body well known. It is thereby that our inward motions are made known to others. Love, hatred, desire, dislike, joy, grief, confidence, despair, courage, cowardice, admiration, contempt, pride, modesty, cruelty, compassion, and the rest of the affections, are discovered by their proper aspects. The countenance. . . is a crystal wherein the thoughts and affections, otherwise invisible, appear; and is a natural sign known to all.'

"Well, papa, the face, then, must be a wonderful tell-tale," said Ellen.

"Yes, it is. So much so, that a father when bidding good-bye to his innocent son who was leaving home,

said, 'I require nothing of thee, but that thou shouldst bring me back this thy countenance.'

"Ellen, it is your turn now," said Mr. Scott; "reach me that large book from the shelf with the name "Lavater" on it, and read an interesting anecdote which I will find for you."

The page was turned to, and Ellen read as follows, "A noble, amiable, and innocent young lady, who had been chiefly educated in the country, saw her face in the glass, as she passed it with a candle in her hand, retiring from evening prayer, and having just laid down her Bible. Her eyes were cast to the ground with inexpressible modesty at the sight of her own image. She passed the winter in town, surrounded by adorers, hurried away by dissipation, and plunged in trifling amusements. She forgot her Bible and her devotion. In the beginning of spring she returned again to her country seat, her chamber, and the table on which her Bible lay. Again she had the candle in her hand, and again she saw herself in the glass. She turned pale, put down the candle, retreated to a sofa, and fell on her knees, exclaiming, 'Oh God! I no longer know my own face. How am I degraded! My follies and vanities are all written in my countenance. Wherefore have they been neglected, illegible, till this instant? Oh, come and expel, come and utterly efface them, mild tranquility, sweet devotion, and ye gentle cares of benevolent love.'"

"How strange and wonderful that story!" said both the girls. "The face is a tell-tale, indeed."

"Lavater says in another place," observed Mr. Scott, "that 'God cannot, without a miracle, be seen anywhere so fully as in a good man's face.' The glory of God is seen in the beaming of a righteous man's eye, and in the beautiful expression of the entire countenance."

"What you have said, papa," remarked Ellen, "has led me to think of Cain. When evil was in his heart, I

recollect it tells us in Genesis, that the evil was seen in his face."

"You are quite right, my dear," said Mr. Scott. "Get your Bible and read the passage."

Ellen turned to Genesis iv. 7, 8, and read these words, "But unto Cain and to his offering the Lord had not respect. And Cain was very wrath, and his countenance fell. And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen?"

Annie now spoke. She said, "Papa, I think that it would be interesting to refer to what is written in the Acts of the Apostles about Stephen. Shall I get my Bible?"

"Do, my dear," said Mr. Scott. "I am glad that you seem to understand and enter into the subject."

Annie read this passage, "And all that sat in the council, looking steadfastly on Stephen, saw his face as it had been the face of an angel." Acts vi. 15.

"Stephen," remarked her papa, "was a man 'full of the Holy Ghost.' He was about to suffer martyrdom for Christ. His heart was tasting of heavenly glory as he stood before his enemies. *His face told what was passing in his heart.*"

"Can you explain how it is, papa, that the face is a tell-tale of the heart?" asked Ellen.

"I will try. Whether you will understand me or not I cannot say."

"You know, my dears, that we are in the parlour. Suppose I ring the bell, it will be heard in the kitchen, and Martha will come to know what is wanted. There is a wire communicating between the parlour and the kitchen. If I pull the wire here, the bell rings there."

"So there is a communication between the heart and the face. Lavater says that 'When any passion is called into action, such passion is depicted on the face by the motion of the muscles, and these motions are accompanied by a strong palpitation of the heart.'

"When we feel a powerful motion of grief, or joy, or love, or hatred, there is

a strong palpitation of the heart, and this palpitation of the heart is accompanied by the motions of certain muscles in the face, which make an impression there corresponding to the emotion of the heart."

George Scott, a little boy of eleven, of whom mention has been already made, had heard part only of the conversation about "the wonderful tell-tale." As if "stung with the splendour of a sudden thought," he exclaimed, "Oh, pa! isn't that why ladies wear veils when they go out, because people in the streets shan't read their hearts?"

Mr. Scott had a good laugh. The sisters looked half serious. They evidently thought that there was reason in wearing a veil for such a purpose.

Ellen now said, "Papa, if all be true which you have told us, and of course I do not doubt you, I feel that I shall not like to walk about in the public streets, as I have done, for fear that my face will be telling to everyone all about my thoughts, and desires, and feelings—in short, all about my heart."

"My dear," said Mr. Scott, "there need be no anxiety on that point. You would not like to go into the streets with your dress torn, or with your hair unbrushed, or with your face dirty, would you?"

"Oh, no! papa."

"Still you are not ashamed to take a walk when your hair is nicely brushed, and your dress is neat, and your face clean. So, my child, you need never be afraid of the public eye, when your heart is full of good thoughts, when you are cherishing holy desires, when you are loving the good. Should you love evil, and secretly practise evil, you would then have just ground for shame. If your heart be good, you need not fear that your face will tell anything that shall give you pain. But if your heart be evil, be sure that that wonderful tell-tale, your face, will publish it to the world."

"Papa, do you think that God intended the face to be a tell-tale?" asked Annie.

"Yes, my child, and very wisely so, and mercifully. God has thus taught us, that He would have nothing cherished in the heart, of which we should be ashamed for the face to speak."

"Papa," said Ellen, "I have noticed that some people look so very good. There is Mrs. Mason, she always seems to have the face of an angel. Then there are some who look very evil. Old Harry Want has a face that makes me shudder every time I see it. It seems to be all wickedness. Can you tell us why the one always looks good, and the other always evil?"

"I think I can," answered Mr. Scott. "Each good or bad desire in the heart produces an impression on the face. If the desire be repeated and constant, the impression on the face will be repeated and constant too. I will read what Lavater says:—

"Each frequently repeated change, form and state of countenance, impresses, at length, a durable trait on the soft and flexible parts of the face. The stronger the change, and the oftener it is repeated, the stronger, deeper, and more indelible is the trait. . . . The like impression is made in early youth even on the bony parts.

"A disagreeable change, by constant repetitions, makes an impression on, and adds a feature of durable deformity to the countenance.

"Morally beautiful states of mind impart beautiful impressions.

"Wherever virtue and philanthropy reign, how beautiful, how prominent is the picture they imprint!—how attractive are the added traits!

"Whoever has frequently reviewed the human countenance in houses of correction and jails, will often scarcely believe his eyes, and will shudder at the stigmas with which vice brands her slaves."

Annie and Ellen Scott were delighted with the conversation about "the wonderful tell-tale." A new world had burst upon them.

"Thank you, papa, for what you

have told us," said Annie; and "thank you," said Ellen.

"Now, my dear children," observed Mr. Scott, "I should like you each to have a Christ-like heart. If you have Christ in you, the hope of glory, if you think much about Him, and love Him much, if you meditate upon His beauti-

ful life, upon His life of mercy, your hearts will, through the Holy Spirit, become Christ-like—and your faces will tell the tale. I covet, my children, no greater honour, I can taste no richer bliss, than to have sons and daughters, whose faces shall tell the tale that their hearts belong to Christ."

NOTICES OF NEW BOOKS.

The Church and the French Revolution. A History of the Relations of Church and State from 1789 to 1802. By E. DE PRESSENSE, D.D. Translated from the French by JOHN STROYAN. London: Hodder and Stoughton.

No national convulsion recorded in the history of the past exceeded, or perhaps equalled, the French Revolution, in violence and desolation. But notwithstanding its fierce and stormy character, it was the inevitable outgrowth and development of long periods of oppression and misrule. The people, trampled down and robbed of their rights by kings, nobles, and priests, arose to avenge themselves, and the popular fury, like the lava-stream from a volcano, swept far and wide. Nor can it be questioned that the irreligious and profane spirit which entered so deeply into the French Revolution was exasperated and inflamed by the unyielding conservatism of the Church. "The Church," M. De Pressensé says, "not only remains immovable, but even desires to arrest and roll back the rising tide of minds, so that it passes on one side of her, when it cannot cover her with its foam." Unhappily, a national and endowed priesthood have uniformly clung to the past, and have resisted all change, until "religion and justice serve in opposite camps," and it is found too late to recall the fire, enthusiasm, energetic conviction, conquering proselytism, which have ranged themselves on the side of philosophy and humanity. This, as characteristic of the Papal Church in France, together with the memorable debates respecting its privileges and position which occupied the Constituent are discussed with great eloquence and force in this volume. The whole Church aspect of the French Revolution is presented in such a complete and masterly form—the mistaken policy and ruinous result of a State religion are exhibited

with such clearness and force of argument, that the book has a special adaptation to the present crisis in our history, and should be read by all who take any interest in the great problem of the age, "A free Church in a free State."

Rome. From the Fall of the Western Empire. By the Rev. GEORGE TREVOR, M.A., Canon of York. London: The Religious Tract Society.

"It is history," Canon Trevor says truly, "which proves the surest arbiter on the religious and political effects of the Papacy. The churches were never so corrupt, the States never so barbarous and immoral, as where the Roman Pontiff ruled with supremest sway. Every attempt at moral and religious reform, every effort of civil liberty, found itself obliged to take the form of resistance to the Pope. Councils and Parliaments were powerless where his authority prevailed; freedom of conscience, liberty, and life itself, have never anywhere been secure till it was utterly renounced. Against this unvarying voice of history no theories of sacerdotal dreamers will be admitted by any practical Christian. To suppose that such a rule is ordained of God, is to suppose that He has given up the creature who was made after His own image, and redeemed by the blood of His dear Son, to the powers of darkness." The argument thus framed seems to us unanswerable. And Canon Trevor's history of Rome, from the fall of the Western Empire, written calmly, carefully, and dispassionately, may be taken as one great illustration of it. While we plead with all earnestness for the civil rights of the adherents of the Papacy in the British Empire, we must with equal earnestness protest against Popery itself. And we cannot do this more effectually than by means of true and impartial history. Canon Trevor's work is a very seasonable contribution to the cause of Truth.

CONGREGATIONAL REGISTER.

May—June.

[To prevent mistakes and delay, all communications for the Register should be addressed to the Editor, 2, Ivy Lane, Paternoster Row, E.C., and marked on the envelope, "For Congregational Register."]

CENTENARY MEETING.

June 8, 9. **WOOBURN**, Bucks. Centenary of Church, and Bicentenary of Nonconformity in the village. Sermons by Revs. Dr. Raleigh and J. C. Harrison. Lecture on Nonconformity in Woburn, 100 and 200 years ago, by Rev. Dr. Stoughton.

ASSOCIATION MEETINGS.

May 4, 5. Hants Association at **ALTON**. A meeting of the Sunday School Union was also held. The Lord's Supper was administered at the close of the meetings, presided over by Rev. T. G. Proctor.

May 18, 19. Herts Union of Independent and Baptist Churches at **WATFORD**. Sermon by Rev. J. Aldis. Addresses by Revs. H. C. Leonard, M.A., and W. Manchee.

May 19, 20. South Staffordshire Association at **RUGELEY**. Chairman, S. S. Mander, Esq. Sermon, Rev. T. G. Horton.

May 19, 20. Glamorganshire Association at **LLANTRISANT**. Chairman, T. Williams, Esq.

May 25, 26. Somerset Association at **OAKHILL**, and **SHEPTON MALLET**. Papers were read on "How can Churches and Congregations best help in the general work of the Church?" by Rev. R. P. Erleback; on "How may County Associations be made most useful to the Churches generally?" by Rev. W. Densham; on "Intercommunion of Churches," by Rev. J. Laconteur. Sermon by Rev. J. Spence, D.D.

June 1. North Bucks Association at **BUCKINGHAM**. Sermon by Rev. H. Allon.

June 1, 2. East Devon Association at **HONITON**. Sermon by Rev. D. Hewitt. A Sunday-school breakfast and conference was also held, and sermon preached by Rev. Joshua C. Harrison.

June 8. Hunts Association at **RAMSEY**. Sermon by Rev. W. Robinson.

NEW CHURCHES FORMED.

April 17. **HALIFAX**, Nova Scotia, by the Revs. R. K. Black and J. R. Kean. The Rev. J. Elliott was chosen pastor.

May 5. **FERGUS**, Canada, by Rev. Enoch Barker.

June 3. **NORTH END**, Darlington, by Rev. H. Kendall. The Rev. J. I. Hillocks was chosen pastor.

CHAPEL FOUNDATIONS LAID.

May 17. **BLACKTHORNE**, Oxon. Preaching station of Church at Marsh Gibbon (Pastor, Rev. J. S. Darley), by Mr. Jones, Sen.

May 18. **NEW BROMPTON**, Kent (Pastor, Rev. J. Harsant), by R. H. Shrewsbury, Esq.

May 19. **DUNMOW** (Pastor, Rev. J. Irvine), by I. Perry, Esq.

May 20. **BLUEPITS**, near Rochdale, by J. Davenport, Esq.

June 9. **NORTHAM**, Devon (Pastor, Rev. T. Clarke), by H. O. Wills, Esq. Address by Rev. R. A. Bertram.

NEW CHAPELS OPENED.

March 21, 23. **BURWOOD**, Sydney (Pastor, Rev. G. G. Howden). Sermons by Revs. S. C. Kent, J. Voller, and J. Graham.

June 9. **HEYWOOD** (Pastor, Rev. J. Yonge), by Revs. E. Mellor, M.A., and J. Parker, D.D.

June 10. **Whitefield Tabernacle**, **LONDON** (Pastor, Rev. W. Grigsby). Prayer meeting at 7 a.m. Sermons by Revs. Dr. Raleigh and H. Allon.

CHAPEL RE-OPENED.

June 6. **BRENT**, South Devon (Pastor, Rev. Mr. Sawday), by Revs. H. Reynolds and C. Wilson, M.A.

SCHOOL FOUNDATIONS LAID.

May 14. **BUNGAY** (Pastor, Rev. C. S. Carey), by Col. Sir A. Shafton Adair, Bart.

May 17. **HENLEY-IN-BATLEY**, near Heckmondwike. School and preaching room. Address by Rev. A. Mines, B.A.

MISSION HALL OPENED.

June 5. **DUNSTABLE**, by Mr. H. Varley.

ORDINATIONS.

May 19. **A. BUTLER**, Riddings. Introductory discourse, Rev. J. Mays. Questions asked by Rev. T. Galls-worthy. Charge, Rev. J. Reeve.

May 19. J. J. HINDLEY, B.A., Southwold, Canada. Introductory Sermon, Rev. J. N. E. Dickson. Prayer, Rev. T. Pullar. Right hand of fellowship given by Father Silcox, the oldest Congregational minister in Canada. Charge, Rev. W. H. Allworth. Sermon to people, Rev. J. Brown.

June 17. E. DANIELS, Hollingworth. Revs. T. Willis, A. Stroyan, J. Robinson, J. Gwyther, took the leading parts of the service.

RECOGNITIONS.

May 17. Rev. J. ELLIS, New Tabernacle, Old Street Road. The Revs. D. Hewitt, W. Tyler, I. Jacob, J. Spong, W. Grigsby, A. McAuslane, &c., took part in the services.

May 19. Rev. M. BIGGS, Welford. Revs. W. H. Edwards, W. Clarkson, B.A., S. E. Noyes, B.A., B. W. Evans, and M. Braithwaite, joined in the engagements of the day.

May 26. Rev. J. A. GRIFFIN, Little Ilford. Revs. E. T. Egg, T. E. Stallybrass, G. Firth, and B. Beddow, took part in the service.

May 26. Rev. G. CHISHOLM, Bourne. Revs. P. Strutt, J. Bevan, B. O. Bendall, R. Bruce, M.A., &c., took part in the services.

May 28. Rev. H. HUSTWICK, Market Drayton. Revs. R. W. Lloyd, D. D. Evans, G. Kettle, and C. Croft, joined in the services.

May 31. Rev. G. ORME, Chepstow. Sermon, Rev. W. H. Dyer. The Revs. T. Jones, J. Killick, P. W. Darnton, B.A., and T. Jenkins, spoke at the subsequent meeting.

CALLS ACCEPTED.

C. J. C. NEW, of Cheshunt College, to be assistant to Rev. J. Griffin, Hastings.

W. H. FOTHERGILL, to Barrow-in-Furness.

E. H. SMITH, of New College, to Abergavenny.

J. W. PARKER, of New College, to Banbury.

T. PARKER, of Nottingham Institute, to Lye.

M. H. LE PLA, to Pheasant's Hill.

T. CARTER, to Albion Road, Hammer-smith.

T. HAMER, of Lancashire College, to be assistant to Rev. R. Spence, M.A., Dundee.

REMOVALS.

Rev. J. RAVEN, Ipswich, to Felstead.

Rev. T. DAVIES, Clapham, to High Wycombe.

Rev. J. WOOD, King's Lynn, to Leicester.

Rev. C. H. PARRETT, Moulton, to Glastonbury.

Rev. T. ORR, Mitcham, to Poole.

Rev. R. HAY, Pine Grove, Ontario, to Crystal Lake, Illinois.

RESIGNATIONS.

Rev. R. CUTHBERTSON, Cleckheaton.

Rev. H. J. BUNN, Abergavenny.

Rev. N. HURRY, Bournemouth.

Rev. M. I. EVANS, Stratford-on-Avon.

DEATHS OF MINISTERS.

May 9. Rev. S. THOMAS, St. Clear's, South Wales. Age 54. Length of ministry, 26 years.

May 21. Rev. J. HUMBLE, late of Martock, at Bolt's Burn. Age 37. Length of ministry, 7 years.

May 22. Rev. W. BRÉWIS, Penrith. Age 64. Length of ministry, 44 years.

June 5. Rev. J. HAMMOND, Handsworth. Age 94. Length of ministry, 67 years.

June 7. Rev. E. D. J. WILKS, London. Age 65. Length of ministry, 33 years.

June 7. Rev. D. M. DAVIES, Llanfyllin. Age 42. Length of ministry, 16 years.

June 10. Rev. T. COLLETT, Dawlish. Age 72. Length of ministry, 45 years.

June 15. Rev. W. LOWE, Portobello. Length of ministry, 33 years.

DEATH OF MINISTER'S WIDOW.

June 5. Mrs. PHILIP, widow of the late Rev. R. Philip, of Maberley Chapel.

TESTIMONIALS.

To Rev. R. CUTHBERTSON, on leaving Cleckheaton. Timepiece, &c.

To Rev. W. GUEST, on leaving Clermont Chapel. Purse.

To Rev. W. ROAF, on completion of the 30th year of his ministry at Wigan. Purse, and to Mrs. Roaf, portrait and tea-service.

To Rev. J. FOX, B.A., on leaving Dorchester. Purse.

To Rev. J. W. RICHARDSON, on leaving Rotherham. Purse.

The MERCHANTS' LECTURE will be delivered by Rev. Thomas Binney, at Poultry Chapel, on Tuesday, July 6th, at noon.

FOREIGN CHRISTIAN WORK.

Quarterly Supplement.

OUR LATEST MISSIONS IN SOUTH AFRICA.

For twenty years the Mission Station at the Kuruman, with its immediate neighbours, stood forth, the last of the border lighthouses on the shore of that wild sea of savage life and savage wars, which stretched northward without a break to the unpeopled Sahara. Then for nine years Livingstone maintained a station beyond it among the Bakwains. In 1859, in two bands, our brethren entered the wilderness, to found new Missions among the Makololo and the Matebele. Strange disasters broke up the first. The second was established successfully at Inyati, and has grown in strength and influence. Two others have since been fixed at intermediate stations between the Kuruman and Inyati : and thus a chain of Missions, at intervals of three hundred miles, has been carried onwards into the centre of savage heathendom, and to the neighbourhood of the Victoria Falls. Amid powerful difficulties, our brethren have not laboured in vain. They have had to contend with inveterate prejudices ; they have been preaching lofty truth to minds which, in religion, are on the level of childhood, yet in wickedness have the experience of age. Still they have held on. In perils of journeys, in peril of sickness, in perils of the wilderness, in abundant labours, in privations, in loneliness, they have lived on, if by any means they may save some.

The life which our brethren lead is not destitute of special interest ; and the scene of their labours has fascinations of its own. Leaving the noble Kuruman fountain, and the Batlapi town which Christian activity long since gathered around its waters, the traveller enters on the broad Barolong plains, over which the mighty thunderstorms sweep with violence, and the vast herds of graceful antelopes feed. Lions, hyenas, and rhinoceroses, haunt the small rain pools ; and balmy nights, with a clear sky and a bright moon, bring rest and comfort after the hot and thirsty days. Passing the small towns of broken tribes, Bahurutse and Bangwaketse, once populous and flourishing, at two hundred and seventy miles from the Kuruman, we reach the wooded hills of the Bakwains, four thousand feet above the sea. To the eastward, bright glens with their running streams, hills of copper, and forests of timber, offer endless riches to the hand of diligence and

enterprise. For many miles on every side may be seen the ruins of villages and towns, emptied of their effeminate and prosperous inhabitants, when fifty years ago the African Napoleon, with his Zulu warriors, burst like a tornado on the Bechuana tribes, and slaughtered them in myriads. Here, among the Bakwains, still under their noble chief Sechele, the Society has placed its first outpost; commenced in 1840, by Livingstone, and now after many changes, resumed with better prospects than ever by Mr. Price. Upon the green hill, above the old cavern, stands the little town of Loga-geng. In the little chapel, conspicuous from afar, during the past year, a Christian Church gathered around the Lord's table for the first time; to sinful wanderers a refuge and a home, as the shadow of a great rock in a weary land. One mourns that the head of the tribe, so brave and able, a friend to his people, a man who from the first clearly apprehended the purpose of the Gospel, should stand aloof, halting between two opinions, and hesitating to take it for himself.

Skirting the hills, or driving through some pass in the dry river-bed, the traveller once more comes out upon the yellow plains, with their tall tufts of grass and thorn-bushes; amongst which the heavy waggon, with its huge wheels, and long string of oxen, slowly wends its way. Here and there an open glade appears of bare white rock; or a thorny thicket with its fish-hook spines; or a solitary baobab stands out grandly in the landscape; or creeping plants, matted thickly together, carpet the sandy soil. Or in the rainy season, the ground is full of huge tuber-roots; or is covered for miles with a profusion of water melons and wild cucumbers, in which elephants and antelopes, and the rough rhinoceros rejoice, as well as man. Passing the fountain of Mashue, and the hot springs of Serinane, six hundred miles from the Kuruman, we reach the black basaltic hills and grassy valleys of the Bakaa range; full of cup-like hollows and old lava streams, amongst which Sekomi and the Bamanguato fixed their home. Among this prosperous tribe of Bechuanas, the second outpost of the new Mission was fixed in 1862 at the town of Shoshong, by Mr. Mackenzie. Here, too, good congregations, attentive scholars, and a new Church, show that work is not unblest, and that divine truth is a new power, quickening dead souls.

Still journeying many days, and leaving drought behind, crossing rich plains, ornamented with noble trees, we reach the fertile fields and flowing streams within the tropics; and in the broad valley of Inyati, with its pretty river, we find the last outpost of the Mission, at the head-quarters of the Matebele. Here in 1859, led by Mr. Moffat, three missionary brethren, commenced their appointed labours. The old chief, who had formed the tribe, and led its first onsets fifty years before, was still living. But the old man was hard to win: and the patience of our brethren was sorely tried. He could not submit to the Gospel. For seven years he gave no permission to his people to learn, and they dared not learn without it. When the authority of the Word of God was pressed on him as far higher

than his own, he could meet the assertion with a scornful laugh. More than one warrior in the tribe was on some pretext put to death, because of his sympathy with the teachers. At length, two years ago, Mr. Thomas having cured his daughter of some disease, the long-desired permission was granted, and many began to learn in earnest. And now intelligence has reached us that the old chief is dead.

The death of Moselekatse is no common event among the South African tribes. His career has had a terrible effect upon their numbers, their position, and their history. Leader of a tribe of Zulu Kafirs, about 1816, he was driven from his own country by the anger of Chaka, the savage head of the nation, and began to carve out an inheritance for himself in new lands. Brave, bold, and shrewd, he knew how to grasp opportunities, to make use of the right men, to reward fidelity generously, and summarily to stamp out opposition. Throughout life he had a wonderful influence over both nobles and people. His army was disciplined, and its courage was stimulated by stirring songs. In the little court-yard of this African lion, the yells of battle, the cries of the wounded, the shouts of victory were imitated, and the stories of brave deeds were told by rude minstrels, as effectively as in old days in Scandinavian halls. His rule was despotic in the extreme; its barbarities were unparalleled. His warriors were rewarded by slaves and plunder, and their warlike expeditions have been incessant to the last. Bursting upon the Bahurutse tribes beyond the Zulu territory, myriads of lives were flung away. The tribes were crushed, destroyed, and scattered. The remnant fell upon their neighbours, or fled into the desert, or escaped, like the Makololo, to a new land. For twenty years the country was a sea of war, in which Mantatees and Bergenaars, Barolonges and Bangwaketse, Bakwains and Matebele, were flung upon one another, until the storm spent itself, and but a remnant were left. Often did the Matebele themselves suffer terribly. Often did the stratagems of Scythians and Libyans in ancient days re-appear in this modern warfare. The refugees decoyed their terrible enemies into the desert, and left them to die miserably of thirst. Driven to the northward by fear of Dingaan, in the Makololo, and their brave chief, Sebituane, the Matebele found their match. But on the weaker tribes, to the banks of the Zambesi, they have waged incessant and successful war.

What a mighty need is there of the Gospel here! In no field of the Society's efforts is that need so strikingly manifest. The incessant wars, the shocking inhumanity, the indescribable vices, the universal degradation, all attest the depth of sin and misery in which millions of our race pass their lives. Acuteness, bravery, manliness, are not wanting; right and wrong are not unacknowledged; the future world is not unknown. Even tenderness is not unfelt; the sorrows of children could touch Moselekatse's heart to its very core. But how appalling their ignorance, their misery, their sin! Is it true that they are responsible—that "they are without excuse?" Is it true that "the wrath of God is revealed from heaven

against all ungodliness and unrighteousness of men ;" that "neither thieves, nor covetous, nor drunkards, nor extortioners, shall inherit the kingdom of God ;" that "the fearful, the abominable, murderers, sorcerers, idolaters, and all liars, shall have their part in the second death ?" How loud the call upon us to save them, to waken them from their sleep of evil, and proclaim with tenderness and power, "Behold the Lamb of God, which taketh away the sin of the world !" For all this wrong and all this misery the Gospel is a perfect remedy, and we have only to apply it fully. To enlighten these degraded souls by knowledge ; to humanise their hardness ; to save women and children ; to deliver all from sin ; to bring them upward to the Father whom they have forgotten, by opening to them His divine compassion in the Lord Jesus ; to make life worth living for, because it is the portal of a heavenly life for ever : this has been the purpose and this the work of our faithful brethren for fifty years. Other men have gone there with very different aims. When once the missionary had made it safe, the trader followed with his muskets and powder, his exciting fire-water, with his brilliant beads, his gorgeous chintzes, his convenient cutlery ; he followed with sugar, and coffee, and tea, which he was willing to exchange for karosses and deer-horns, and cattle ; for teeth and tusks of ivory. Aids to civilisation such things might prove, but standing alone how could they elevate, when powder fed the wars, when the drink prostrated chief and people, and even Englishmen as well as Portuguese could encourage the sale of slaves.

From Report of London Missionary Society.

RECENT EVENTS AND CHANGES IN MADAGASCAR.

On the day of the coronation of the present Queen, April 2nd, 1868, three hundred thousand people gathered to meet their sovereign. Preceded by a hundred ladies, and by her Ministers and Council, the Queen was borne to the assembly in simple state. The old scarlet banners, which were the emblems of the idols' presence, were wanting in the procession. Around the canopy that shaded the throne, were written the words of the angels which welcomed the Redeemer into the world. In front and to her right stood the table which bore her crown. On another table to the left, was the Bible presented to her predecessor by the British and Foreign Bible Society. Her royal speech contained many elevated sentiments, but it specially announced to all her people liberty of conscience in regard to Christianity of the fullest kind. "This is my word to you, O ye under heaven, in regard to the praying : it is not enforced : it is not hindered : for God made you."

For several weeks in a quiet way, worship was maintained, and the Bible read in the palace on the Sabbath-day ; the native ministers were invited to conduct the service. Recently one and another of the English missionaries have been requested to do the same. In the country districts similar

gratifying advance has been made. Village chapels have increased in number. In the sacred city of Ambohimanga, which foreigners may not enter, two Churches have been gathered which meet for worship outside the walls; and on one occasion one of the missionary brethren addressed a vast congregation in the open market near. In Vonezongo the Churches have increased. Far away to the south of the capital, the visits of our brethren to the Betsileo awoke new life among the converts; and, among the forests of Tanala, the noble princess Ittovana has declared herself a Christian.

The most conspicuous manifestation of the sympathy of the Queen and her leading nobles in this advance of religious opinion appeared in November last, on the opening of the second of the Memorial Churches, the Church at Ambohipotsy. Thirty years ago, in March, 1886, on a Sunday morning, the little prison of the capital at Ambatonakanga was opened, and a young woman was led forth to be put to death. She was just thirty, fair to look upon, and of gentle manners; and her face was lit with that bright radiance which springs from the conviction that God and heaven are very near. She walked forth with firm step; she was surrounded by the guards; and though going to die, she began to sing in a joyous tone the hymns that she had loved. Followed by a crowd, of which some hooted, and some were lost in wonder, she passed through the city, towards the dreary ditch at the south end of the long ridge on which the capital is built. The scene before her and on either side was one of unusual beauty. East, west, and south, the broad, green plain of Imerina stretched to the distant horizon, presenting to the eye bright gleams of lakes and watercourses, of fertile fields and wooded hills; amongst which nestled the rich villages, and the flocks and herds were feeding in peace. She saw it not. She saw not the smiling land, the taunting crowd, the cruel executioner; she only saw the face of her Lord. Descending the hill, she kneeled to pray, and so praying she was speared. No common honour descended on her that day; she was the first martyr of Christ's Church in the island of Madagascar. "Strange is it," said the executioner, "there is a charm about these people; they do not fear to die."

Thirty-two years have passed away. Again the crowds gather at the "White Village," and another woman comes down to pray, the object of attraction to all eyes. But this is the QUEEN of Madagascar. On the white ridge which overhangs the ditch where Rasalama died, stands a handsome church, with its lofty spire, which has been erected to her memory, and will bear her name upon its walls. The church is crowded with Christian worshippers, and vast numbers are compelled to remain outside. The Queen, not a persecutor, but a friend, comes to join her people in dedicating the church to Christian worship; and, in special sympathy with the occasion, offers her Bible for pulpit use. The Prime Minister, whose predecessor had assigned Christians to death, now urges his countrymen, in stirring words, to believe in Christ, because he is the Saviour of the world. To all who are present, ruler and subjects, the occasion is one of unfeigned joy. Once more the Queen and her Christian subjects met before

the year closed. On Christmas-day the palace court was crowded by converts wishing to present their congratulations, and, at the Queen's request, they sang some of their hymns and offered prayer. The Report of the Mission speaks of 20,000 hearers added to the congregation during last year; and returns the converts at 37,000 persons, including 7,000 members.

Now we hear, on the very eve of the anniversary, that the Queen herself has been baptized. Humbly and simply, like one of her subjects, she has sought instruction from her native pastors; has told the story of the growth of her convictions; and has not been afraid to confess her faith before the people. The missionaries write thus to the directors :—

"The most important matter I have to communicate this month is that on Sunday, February the 21st, the Queen and Prime Minister were baptized by Andriambelo, in the small palace which was built by Mr. Cameron for the late Queen. A large number of the leading officers were present, and the fact was made as public as possible. On the Friday evening before baptism was administered, Andriambelo and Rahanamy, one of the pastors at Ambohipotsy, were sent for, to converse with the Queen and Prime Minister, and to examine them as to their belief in the Saviour, and their reasons for wishing to be baptized; and their answers, Andriambelo says, were very satisfactory. In conversation, she told them that in former years, when she was still a girl, one of the former Mission preachers, at present co-pastor in one of the churches, was appointed to teach her reading and writing; but he, being afraid of the Queen, did not say a word to her about the Saviour or the Gospel. Her late brother was at that time acquainted with Andriantsiamba, one of the four who were afterwards burned at Faravohitra, and he used to receive visits from him. This man, Andriantsiamba, took occasion to speak to the young girl about the Saviour and the salvation of the soul. And this, the Queen says, was her first introduction to some knowledge of the Gospel.

"The Prime Minister also states that, during the same days of darkness, he received a copy of the Scriptures from one of the last of the martyrs, Razafinarina, and that he used to keep it hid within the court-yard, in a part of the enclosure where the Queen kept her fighting bulls. The ways of God are wonderful, and we possibly may at the present time be reaping fruit from seed then sown in tears."

No convulsions have attended this mighty change. Nor force, nor guile, nor penalties, nor personal influence, have been employed to produce it. The influence has been lofty, pure, divine. The memory of the faithful dead; the consistent example of the living; the open Bible; the earnest preacher; the power of the Spirit; religious freedom; these have done it. The doctrine has dropped like the rain, and speech has distilled like the dew. With the calmness of conscious power, men have preached; in the calm enjoyment of civil freedom, men have listened and thought. And so the Church has grown. So, in stillness and in sunshine, like the great Temple, this new habitation of God has been rising to His praise.

"No workmen's steel, no ponderous axes rung;
Like a tall palm the mystic fabric sprung;
Majestic silence!"

From Report of London Missionary Society.

THE QUEEN OF MADAGASCAR AND THE ROMISH PRIESTS.

Mr. William Pool, who is engaged in building the chapels in Madagascar, writes a letter to the *English Independent*, under date April 5, 1869, in which we find the following interesting statement :—

"Since the opening of the Memorial Church at Ambohipotsy, and the attendance of the Court at its consecration, the French have been constantly urging the Queen to be present at a service in their Roman Catholic chapel at Imahamasina; if I hear correctly, there had been a thinly attended service for some time on Sabbath afternoons. Report says that to accomplish their object many arguments have been plied, and among others 'that the Treaty recently concluded requires that they be treated as the most favoured nation.' On the other hand the Court made many excuses, the whole of which clearly indicated their reluctance to comply with the request. At last consent to visit the building was obtained, and on Thursday, March 25, the Court went. In order to give *éclat* to the occasion, a throne was prepared and richly decorated for the use of the Sovereign. The chapel itself was decked out with that artistic skill for which the French are proverbial; the altar, &c., sharing, of course, very largely in the decorations, and exhibiting many artificial lights. Outside long hangings and festoons conveyed the idea of a travelling theatre, the resemblance being so nearly similar to that one has seen at large country fairs. Moreover, music was to do her part, and a laudatory National Anthem had been got up for the occasion,—in short, everything which ingenuity could accomplish likely to attract and please the monarch was done. At about eight o'clock the Court left the palace, escorted by guards as usual, preceded by the Queen's band. At the building the Queen was received by the French Special Commissioner and the officiating priests. Her Majesty having advanced half way up the building, stood still, and the Prime Minister then presented 'Hasina' on behalf of the people. (This payment of 'Hasina,' or a dollar of allegiance, still obtains among the people on the commencement or completion of any building of importance.) This done the Queen turned to leave, when the Special Commissioner took hold of her arm, urging her to occupy the seat prepared. The Prime Minister said, 'The Queen came to take Hasina because the house is hers.' The Commissioner replied, 'I see there is no love, only hatred to France.' The Minister rejoined, 'There is nothing in the Treaty to compel the Queen to pray with you,' and the Court left, their stay in the chapel scarcely exceeding twelve minutes. The Roman Catholic congregations are said to be considerably reduced (they were never very large) in consequence of this visit of the Court."

THE TAHITIAN MISSION.

WHEN Tahiti first fell under the French Protectorate, fears were entertained respecting the stability of its people. By God's blessing on the means of grace, they seem at the present time to be more spiritual and more firm in their attachment to the truth than ever. Several young pastors, trained in our Tahaa Institution, have been warmly welcomed among them, and their numbers are larger than for some time past:—

"The statistics of the year, so far as we can obtain them for Tahiti and Moorea, are as follows:—

Population	over 9000
Members of Protestant Churches	2800
Children in Protestant Schools	1260
Roman Catholic Congregation, Members and Scholars, Natives	700

"Hence we see the Roman Catholics cannot yet number, in their schools, congregations, and churches altogether, in Tahiti and Moorea, more than one-twelfth of the native population as theirs. The other eleven-twelfths are nominally Protestant. Without reckoning the schools and congregations of the Protestants, the Church members alone of the Native Protestant Church, are about four times as many as all the Roman Catholics in their schools, congregations, and churches together."

From Report of London Missionary Society.

PROTESTANTISM IN SPAIN :—A DIVINE GOSPEL AND A DIVINE PROVIDENCE.

At the Meeting of the Evangelical Continental Society, held on the 19th of May, statements of deep interest were made touching the progress of religious freedom and Christian truth in Spain.

I. FROM THE REPORT.—All things seem to encourage the hope that religious liberty has been secured in Spain, the home of the Inquisition. The right to freedom of conscience has become part of the Constitution, and ministers and members of the Parliament have nobly striven to set forth the true principles of liberty of worship. One speaker in the Constituent Cortes had declared that "A religion accepted and not believed degrades rather than elevates, and makes the country which enforces it on its subjects, not the hearth, but the dungeon of the soul." Another speaker had made a striking allusion to some recent discoveries which had been made on the site of the stake at which so many martyrs suffered. "Go," he said to the Cortes, "to the Calle Nucha de San Barnardo, turn to the right, and there near the statues of Daoiz and Velarde, you will see the Quemadura of the Cross. I could have wished that these discussions should have taken place over that horrible spot, so that those who defend religious unity might see it. The Quemadura of the Cross is a grand geological cutting. Nature is a grand book, and it opens its pages in the geological strata. The Quemadura is a grand book, and opens its pages to us in the strata of calcined human bones, earth, coal, then earth, bones, coal again, and so on. Not many days since I saw a boy turning over that rubbish with a stick, and he drew from it three grand discourses in defence of religious liberty, three objects of great eloquence : they were a piece of oxydised iron, a human rib almost calcined, and a plait of hair burnt at one of its extremities." The Committee of the Evangelical Continental Society has opened correspondence with three Spanish Committees, and has engaged to undertake the support of one evangelist, and is prepared to provide for a second agent. They earnestly solicit contributions for this new field of labour, regarding it as of the greatest importance that evangelists and Bible-readers should be sent out to proclaim "Christ and him crucified," as nearly twelve millions of the people are unable to read.

II. FROM SPEECH OF REV. W. P. TIDY.—The correspondent of the *Star* newspaper stated that on the 12th of May, 1669, exactly 200 years ago, eighty-five persons were put to death, among whom were twenty Jews, five of whom were women. During that very month [1869] the remains of these persons had been discovered. He regarded this discovery as the finger of Providence pointing them to the evangelisation of Spain. Why were not these remains found last year ? If they had been, the Government was then sufficiently strong to have hushed it up. How was it that this discovery was made at the very time that the Chamber of Deputies was discussing the question of religious liberty ? It seemed as if the finding of

those remains was an indication to the friends of religious liberty to go in and possess the land. Many of those who had embraced the Christian religion, and who loved Christ, found in that country a martyr's death, while others escaped to foreign lands. Perez, one of the predecessors of Valerie, translated the New Testament into Spanish, and left his fortune to carry on his work. Ten years after his death, in 1569, the whole Spanish Bible was translated and published. He would have them mark these dates:—In 1569 the Spanish Bible was published; in 1669 the *auto da fê* celebrated, the remains of which had just been discovered;—300 years after the Bible had been thus translated, and 200 years after these persons were brought to the stake, the Evangelical Continental Society were privileged to commence their operations in Spain.

In 1865 he (Mr. Tiddy) visited Spain, and fancied before he went there that he had seen Popery in its worst as well as its best aspects; but he had not conceived the degradation and demoralisation to which Popery could reduce a population when there was not Protestantism present to counteract its effects. The Inquisition had its effects on the national character; they were afraid to open their minds even to their own families; it was father bringing the son to the stake, and the son bringing the father. It was said that 80,000 persons in some thirty years denounced themselves to the Inquisition in hopes of more lenient treatment than if denounced by their families, of whom they were in fear. He inquired for a copy of the Bible, and was shown two editions, one costing 25s., and another 40s.; in the windows of the same shop he saw the most objectionable French novels openly exposed for sale. Religious liberty had been proclaimed in Spain, but many of the Spanish Liberals were infidels. He could not feel surprised that, having seen religion only in the form of a degrading superstition, they had refused to bow down their intellects to it. The attention of the people of Spain is now seriously turned towards religion. The Holy Scripture is circulated abundantly; the chapels that are open are crowded, and in one of these fifty communicants sat down at the Lord's table. One chapel at Madrid contains 900 to 1,000 persons, and is presided over by a gentleman who was brought to the knowledge of the truth about ten years ago; he it was who was instrumental in God's hand in bringing Matamoros to the same knowledge. The pastor of one of these chapels was a converted Roman Catholic priest, who celebrated the Lord's Supper to eighty communicants. In Malaga there has been a Christian community ever since the days of Matamoros, and while Queen Isabella was still ruling, an edition of the New Testament was secretly printed, bound, and distributed. Although religious liberty was now established in Spain, there was no knowing how soon revolution might again break out, and what turn it would take. He trusted that the efforts made in Spain would be vigorously seconded by the Christian friends in this country, and that their ministerial brethren would bring the matter before their congregations. He trusted, if this was done, that next year they

should be able to afford a most gratifying report of the progress of the Gospel in Spain.

III. FROM SPEECH OF M. VERNIER, AND LETTERS OF M. CARASCO.—M. Carasco, a Spaniard, was educated in the Theological College in Geneva, over which Dr. Merle D'Aubigné presides, and has recently gone to preach the Gospel to his countrymen. From his letters M. Vernier quoted extracts which were full of interest.

In a letter dated 1st March, 1869, he states that he is very much encouraged in the work, for it was something quite new to see 200 persons assembled, “not only attentive, but receiving with avidity every word uttered, and who, after the sermon, come to ask questions, bringing with them a Gospel or New Testament full of marks. These people, who used to be out of patience if the mass lasted more than twenty minutes instead of a quarter of an hour, now come forty minutes before the service begins, in order to secure a place, and then listen quietly and attentively for more than an hour, and that is a long time for Spaniards. From all parts we get requests for tracts. During the last few days we sent some to Alicante, where they are asking for a pastor, also to fanatical Saragossa; to Seville, where they have 500 regular attendants at Evangelical worship; to Bilbao; to Burgos, where Florès labours with success. He sold some Bibles there, and held some meetings in the houses of courageous people. We must not forget that Burgos is a difficult place to work in; there is a priest for every ten persons, and the evangelist there needs much to be supported by the prayers of Christians. We also sent tracts to Valencia and Toledo. In the latter place the visit of a zealous labourer has roused the priests, and they preach daily against our tracts—but the whole town has received them. At Leon the editor of a journal has distributed a quantity of tracts, and sold forty Bibles; he asks for forty more. At Valladolid the number of those who met for worship is increasing. A railway guard has distributed tracts in all the towns and villages between Madrid and Juan,—that is, the whole Northern line. He tells me that my answer to the Archbishop of Valladolid has caused great sensation, and that he has been asked for it everywhere; the 10,000 copies are all gone.”

This showed the advantage of sending out ministers well trained in theology who are able to hold their ground. The Society felt greatly honoured in having such an agent as M. Carasco.

On the 22nd of March M. Carasco writes:—“Yesterday we took possession of the new chapel. Mr. Ruet preached in the morning to about 700 persons, and at four o'clock the crowd was very great; there were at least 1,000, and almost as many in the street. If it goes on in this way, we must open another place of worship at Seville. The attention and respect with which they listen astonish one more and more, and it is delightful to see these people in the street looking for hymns which we get printed, and singing them with all their heart, and as well as if they had known them for years. We are deeply grateful to God, who has permitted us to

be witnesses of such scenes. Besides the Sunday services, there are also little meetings here and there, at which sometimes as many as twenty-six are present. There is also a Bible-class for boys, and another for girls. Amongst those who attend the Sunday services are some very interesting and well-disposed persons, with whom it is a pleasure to have intercourse. They have escaped that indifference which has done so much harm in this country. They, on the contrary, are anxious about the state of their souls. One of them, an engineer officer, comes regularly to public worship. He thinks a great deal, and after having heard me preach, he sometimes writes to ask me for explanations, or to state some objection. I generally succeed in satisfying him, either in conversation, or by my sermons. When leaving the chapel yesterday (the text had been Luke xix. 38), he said to me, 'You can tear the letter which I wrote to you. My doubts have all fallen to the ground, and even were difficulties to arise in my mind I feel that I have given my heart to Christ, whose Divine origin I fully accept.' This is very encouraging. There is every Sunday an increasing number of women at our services. When once they have had the courage to come, they usually continue to attend. The husband of a lady of position was asked the other day about her. He answered, 'If you want to find my wife you must go to the Protestant services; she never misses them.'

"Amongst the congregation yesterday I observed a colonel, a major, several captains and serjeants. Two of the captains were introduced to me by my friend the engineer; they seem to be really in earnest. It certainly would be very important if we had some of the military chiefs on our side; they might have a great influence upon the soldiers. Our friend Mr. Campbell is at present at Seville; he sends us very interesting accounts of the work there. Mr. Cabrera is preaching with great success. There are never less than 500 present, and he receives besides many at his house. The movement is so great at Seville that Mr. Campbell sees no reason why the city should not be Protestant in a few years. Martyrs shed their blood there, in order to bear witness to the Lord Jesus Christ, and God is now giving the reward. The Roman Catholics are trying to keep up their influence by great splendour in the processions of the Holy Week. Here at Madrid that will not be the case. The municipality used to give 14,000 reals for the Easter processions; but M. Rivero would give nothing this year, saying that if the Catholics want to have *fêtes*, they must pay for them themselves. M. Villazago, one of our brethren, who was sentenced to seven years' penal servitude, writes to us that at Malaga the place of meeting has become too small. Vargas is also working there as a school-master, and everything is going on well. I think the following incident will interest you. An Englishman, who is still living, was struck many years ago when visiting Malaga with the corruption and fanaticism which reigned there. One day, having gone out to walk, he went to the top of a hill, and seeing the town in the distance, he knelt down and entreated the Lord that a great light might shine upon Malaga. Some years afterwards

Matamoros preached there, and now his petition has been still further answered."

M. Vernier mentioned that there were two Spanish students at this time in the College at Geneva, and urged upon the Protestants of England more earnest efforts in the prosecution of the work of Continental evangelisation.

NATIVE FEMALE EDUCATION IN INDIA.

By the Rev. Edward Storrish.

WOMEN are more indebted to Christianity than are men. To both alike it brings the hope of eternal life, but to the former it brings also deliverance from earthly degradation. As the prevalence and depth of our sublime faith, precisely corresponds with the limits and degrees of modern civilisation, so do they indicate the extent to which the gentler sex is respected, honoured, and elevated. No Englishwoman who has never lived beyond the limits of Christendom can adequately comprehend what "great things" Christianity has done for her kind.

Nowhere have women been so systematically and deliberately degraded as in India. In other regions they have been treated with greater cruelty, and subjected to more laborious tasks, but nowhere has public opinion so universally branded them as inferiors, and nowhere has the entire framework of society been so constituted on the principle that intellectually, and to a greater degree morally, they are inferior to men. This is the general language of the ancient codes of law, of the reputed sacred writings, of popular literature, and of common life. Lest anyone should suppose that the cries of ancient times have passed away, we cite the words of a popular Hindu newspaper, written not many months ago, and, admitting that oriental language is more highly coloured than our own, what a conception does it give us of the state of myriads of families: "Look now at the position of the wife; but it is difficult to find anything to compare this with. There is no freedom for a man even in our families, how can there be then for a helpless woman. Her condition is simply that of a slave. As soon as she is married she begins to be tormented. In some families when the daughters go to their father-in-law's house,* she may be considered to be entering in the torments of hell. She must rise the first in the morning, and go to bed the last at night. She must do the most work, and eat the worst food in the house. But she must be properly dressed, and must not appear in rags. As a reward for her labour she gets abuse, and sometimes blows; but she must bear all this in

* In all respectable families the sons, married and unmarried, live in the father's house. The wife is therefore far more under the authority of her father and mother-in-law than of her husband. She has in fact no power or influence, nor has he much to use in her behalf, even if he is so inclined.

silence, else what more will she not get? She has also to hear vile abuse of her parents and forefathers. Is she the servant of one person only? No, all in the house, great and small, exercise an iron rule over her. Until she is grown up she may not speak to her husband; who then will protect her? When she is grown up, if her husband is good and earns his living, she may begin to have a little comfort, but even then she and her husband may not speak in public together. If they do so speak they get the reputation of being immodest and babblers, besides which her husband's relations will begin to suspect her, and be envious of her. If she have children it is not proper for her husband and her to show even ordinary affection and pleasure. But we cannot describe the strife, envy, and grumbling, of the other women. In short the houses of our people are often, from this cause, like the fireplaces of hell!"*

It is a part of this evil system that women should not be educated. A few in Hindu history are celebrated for their learning, and here and there in modern life one who can read and write is found, but such cases are certainly exceptional. The causes which have led to such a policy and such results we cannot now describe; there, however, is the frightful result, that of the eighty millions† of Hindu women in India, for generations, probably not one in a thousand could read or write!

A slight incident will show the estimation in which they have been held, and thus have learnt to hold themselves. At an examination of one of our schools in Calcutta a woman was laboriously and vainly trying to spell a word, when suddenly seeming to recollect herself, she said, "But what can we know, we are only women-folk." Nor is the want of education made up by opportunities for the acquisition of knowledge in other ways. Etiquette demands that no respectable woman shall freely leave her house, or converse with any man, even in her own family; thus all the facilities for gathering information, which we in our freedom possess, are denied her, and her faculties are left undeveloped and stagnant.

Happily there is now the beginning of a blessed change. Those of us who are yet in middle life can remember the time when no respectable girls could be induced to learn. There were schools for Christian girls, and such orphans as dread calamity threw upon our care, but schools for heathen girls were very rare, and maintained a struggling existence. Some one was paid to bring the scholars to school; they were paid for attending; only the youngest and poorest would come, and not a few of them were destined to an infamous life. When the attempt was first made to meet prejudice by giving an education in their families, since they would not send their daughters to school, none were found willing to receive it.

* *Hindu Prokash*, November, 1867.

† Besides ten millions of Mahomedan women, and an almost equal number belonging to aboriginal hill-races, whose condition is in some respects better than their Hindu sisters. Altogether these are one-sixth of all the women in the world.

Various causes have operated to bring about a change. The example of Europeans has had much influence.

There is a growing disposition to study our customs and to adopt them. Every Englishwoman there, who suffers herself to be observed, and exhibits the ordinary freedom, courtesy, intelligence, and amiability of her sex, appeals powerfully in favour of her less fortunate sisters. Much, too, is owing to the zeal and perseverance of Missionaries and their wives. They have pressed on female education to the utmost of their power. By educating the native Christian and orphan children, if they could not reach the heathen; by teaching the poor if they could not teach the rich; by never ceasing to press the subject on the attention of all around them, and by condescending to avail themselves of any openings for usefulness, however insignificant, they have already greatly altered both native opinion and usage, and the change cannot now but advance towards the most satisfactory results. The education of boys, however, has done more to prepare the way for the education of girls than anything else. Alike in government and missionary colleges and schools, thousands of the former have for many years been receiving an education which sets them free from all the trammels of superstition, and gives breadth to all their opinions and sympathies. This education puts a great gulf between them and their female relatives. It gives them to see how far behind them the latter have been left; and they soon feel the want of wives and mothers who can sympathise with them in their new pursuits and aspirations. Hence there has arisen among them an almost bitter feeling against the custom which has imposed such disabilities on those they love, and a strong desire that education may be given to all in their families. Such men are rapidly becoming influential alike in their own homes and in society, and, to the degree they are so, female education is spreading.

The methods adopted for its diffusion are very various, and arise out of the peculiarities of society to a great extent. Where day schools can be established, they are. Many of these owe their origin to Missionary zeal, and others to the paternal care of Government; but now, numbers are formed and managed entirely by Hindus. Where these are of a respectable character, they are less free and public than with us. Often they are held in some building belonging to a gentleman, and are so situated that certain families can easily have access to them, and are so controlled that only those of certain caste rank have the privilege of attending. In other cases, instruction is confined to the ladies of a family, though not seldom, some few from neighbouring houses have the privilege of attending. This practice falls in with the customs of society; jealousy, exclusiveness, fear, and etiquette, alike urge a native gentleman to seclude from the gaze of the outer world any lady of his family, and they are led to look on such seclusion as a proof of his care and their respectability, but his wish for their education disposes him so far to relax his exclusiveness as to allow a teacher to visit them. In some instances he will pay for her services, in

others he will contribute to the fund which sends her, in some he will stipulate that no Christianity be taught, in others he allows the most perfect freedom of address.

The teachers employed in this important work are not numerous, but they are of very various kinds. Some are native women, who visit a certain number of houses, under the supervision of a lady. In other cases ladies take under their charge two or more families, as their leisure will allow.

In Calcutta, where female education is most advanced, several private ladies gratuitously give their services. In other instances it is a distinct department of a Mission. The schools, of course, have fixed daily instructors, but the Zenanas are visited once, twice, or thrice, in the week for an hour or two. The ladies connected with the London Missionary Society have a conveyance to take them in such visits, since their schools are numerous and far apart from each other.

Besides the direct instruction given, these schools are of the highest value, as affording opportunity for the impartation of various kinds of knowledge to those whose minds have hitherto been wholly uncultivated. Needlework and embroidery are eagerly learnt. Hindus are good listeners, as well as facile talkers, and they do not soon weary of hearing a good reader. They are sufficiently inquisitive, and the inquiries they make provoke many a smile because of their simplicity and ignorance, whilst they not seldom sadden the heart of the listener by marking the sorrowful and humiliating condition to which those who are naturally gentle and intelligent may fall.

The visitation of Zenana schools as they are called, is attended with less trouble than at first might be supposed. To go from house to house in England, where usually not more than two or three pupils are found in one family, would need much effort if any large results were to ensue; but in India the labour is lightened, because households are formed differently: the sons in every family marry and live in the paternal home, continuing subject and subordinate to paternal control. To leave, as with us, and live apart, would be contrary to custom and regarded as disreputable. In each house, therefore, a considerable number of young people are together, cousins as well as sisters. Two or three other features of Zenana life increase the number accessible to a teacher.

Respectable Hindu women have little to occupy their time. "How do Hindu ladies pass their time?" was once asked of a native gentleman. "Oh," was the reply, "they sleep, and dress their hair, and talk nonsense." The distinction between the young and the middle-aged is not as strongly marked as with us; and the instruction given is to a great extent quite as suitable to the old as to the young. Mothers and children, wives and widows, sisters and cousins, will therefore freely gather around the "white English lady," to learn from her the mysteries of crochet, worsted work and embroidery; to hear her read and talk, and to put to her those questions full of simplicity and wonder, relating to her country, her domestic and

social position—so different, alas! to theirs—and her religion, which only minds untrained, repressed, and humiliated, as are theirs, can suggest.

It is obvious that the spread of education among Hindu women must be attended with results unusually great. The evils and anomalies existing in native society must disappear as it advances: child marriages, perpetual widowhood, and all the distrusting contempt with which the sex is regarded. Thus, the social ideal of domestic life prevalent among us, will be diffused through a great empire, where for centuries it has been unknown.

The education given in Government colleges and schools tends to open the eyes of every pupil to the evils associated with the unhappy condition of women, and in Missionary schools, where the education is of a more moral and religious cast, the influence is yet more marked. All these are thus prepared for reforms, and are the first to adopt them. And to the degree women are taught do they desire a change. It is not expedient to speak or write of the light, comfort, and hope which have entered many a Hindu woman's heart, and led not a few to the Saviour through school and Zenana instruction, but incidents such as the following are common enough.

A lady, whose daughter was unhappy with her husband, bitterly deplored the custom of early marriages, as practised by Hindus. Another Hindu lady, speaking about Zenana seclusion, said to the lady who was visiting her, "Pray, and ask the people in your house to pray to your God for us, that He may open our prison doors, and He will hear you, for He is merciful." Another Hindu lady, seeing a picture of Christ in her English spelling book, said, "Yes, I know all about Him;" and on being requested, gave an account of His birth, sufferings, death, burial, resurrection, and ascension. On being asked where she got this knowledge, she replied, "From a Bengali Bible, lent me by a lad who was studying in the Bhowanipore Institution, but he has taken it away from me again."

It must not be supposed that anywhere in India female education is yet common—the reverse is the case. There should be for instance there, at least, 16,600,000 girls actually attending school; but not 100,000 do so. In fact female education must be increased two hundred fold, before it reaches the European ideal standard. There is now no work of philanthropy or benevolence, anywhere in the world, which has stronger claims on the sympathy and aid of Englishwomen than this. When will the noble example set by Mrs. Wilson, Miss Britton, and Miss Carpenter, be largely followed?

THE
CHRISTIAN WITNESS,
AND
CONGREGATIONAL MAGAZINE.

OLYMPIA MORATA: A BIOGRAPHY.

WITH the view of adding another to the many tributes that have already been given to the natural endowments of the female mind, and to illustrate the grace and beauty which science and literature, especially when hallowed by Divine grace, may shed around the gentlest and most domestic of her sex, we are induced to call the attention of our readers to the character of Olympia Morata, emphatically one of "*The Ladies of the Reformation.*"

Olympia Fulvia Morata was born in the year 1526. Her father, a man of talent and learning, was Professor of Latin in the University of Ferrara, an Italian city renowned at that time for the encouragements which its sovereign afforded to science and literature, and for the zeal and success with which many of their highest branches were cultivated. The history of Italy at that period, however, is especially interesting to us from the brief dawning of religious light which shone so brightly over its now benighted land, in connection with the Reformation, and the city of Ferrara was particularly distinguished in this respect. Hercules the Second, Duke of Ferrara, had married Renée, the amiable and accomplished daughter of Louis XII. of France. In youth she had imbibed the principles of the Reformation, and although even her high rank did not exempt her from domestic persecution on this account, her influence enabled her to afford shelter and protection to many men eminent for their piety and learning, and who, for their adherence to the truth, had been driven from other countries. Among those who found refuge at her court was the famous Calvin. Thus did the city of Ferrara become a nursery for the reformed doctrines in Italy, and their noble protectress was amply repaid for the hazard she had run in the cause of God's truth, by the light and comfort which was communicated to her own heart. Among the converts to the reformed faith was Fulvio Morata, the father of Olympia, and under the tuition of such a parent, of a mother who is described as a model of Christian

goodness, and of a learned and pious friend, Celio Secundo Curio, who had taken refuge from persecution at the house of her father, her talents were early developed. At a very tender age she showed a mind and apprehension so far above her years, that her father was advised to direct her attention exclusively to literary pursuits; and accordingly, before she had attained her twelfth year, we find that she had been well instructed in Latin, Greek, and rhetoric.

At that period of her life she was chosen by the Duchess Renée as a fit companion for her daughters, the eldest of whom was five years younger than Olympia. For this purpose she was taken to court, and shared equally with the Princess Anna in all the advantages of a highly-finished education. In the noble family of which she thus became a member, she was treated as a daughter and a sister; and in such favourable circumstances, under the instructions of the most learned men of the time, her genius rapidly developed. Before the age of sixteen, she had composed an eloquent defence of Cicero against his calumniators, she had written polished Greek and Latin letters, and translations from the Latin into the Italian language. Not satisfied with these attainments, she had successfully studied the higher branches of philosophy and theology, had composed elegant poems on various subjects; and, incredible as it may appear, filled the office of Professor of Greek in the private academy of the Duchess, where she delivered lectures on that language and literature.

For ten years she lived under the protection of the Duchess, the favourite and ornament of her court, surrounded by all the splendour and glory which the high rank of her patrons and the fame of her genius attracted towards her. So completely was the renown of her marvellous powers the boast and admiration of her countrymen, that it obtained for her the proud appellation of the 10th *Muse*.

But the vain pomp and glory of a court is not an element in which an heir of heaven can be ripened for her Father's house. Olympia felt this; and her heavenly Father saw fit to dim the false glitter that shone around her, that she might, guided by the light of His countenance, travel onwards to her eternal home. God, in His mercy, left not this child of grace without "chastisement, whereof all are partakers." In 1547 a severe persecution was raised against the Lutherans at Ferrara, in which the Duchess herself was involved, and by which she was separated from her children. In consequence of this persecution, Olympia was obliged to leave the court, and after the death of her excellent father, which took place in the following year, a complete estrangement was effected between her and her former kind protectress. It was under such circumstances that the strength and beauty of those Christian principles in which she had been educated shone forth. Without a murmur, she descended from the elevation of a court life, and devoted herself assiduously to the comfort of her widowed mother. She took upon herself the management of the family, and undertook the education of her brothers and sisters. Neither were her benevolent exer-

tions confined to her own family. She and her friend, Lavinia de la Rovore, exposed themselves to daily hazard in visiting the persecuted and afflicted, and in particular, they *received* as well as *administered* comfort in their faithful attendance upon Fannio, the first martyr of Ferrara, who, after an imprisonment of two years' duration, suffered death in 1550.

With reference to her situation at this period of her life, the biographer of Olympia thus writes :—"Distracted with the cares attendant upon a large and slenderly-provided-for family, seeing no end to her distresses, and having before her eyes the spectacle of the above-mentioned persecutions, by which she was filled with but too well founded apprehensions, she suddenly and unexpectedly received comfort as if from heaven." Grundler, a young man of Franconia, of good family and competent fortune, who had travelled into Italy with the view of improving himself in his classical and medical studies, became attached to Olympia, and being learned, amiable, and pious, and in every way fitted to be a suitable help-mate for her, they were married in 1549. After her marriage she remained some time with her mother; but her husband having been soon recalled to Germany, she bade a final adieu to her beloved country and friends, carrying along with her her brother Emilius, whose education she intended to take under her own charge. For some time they resided at Augsburg, where Grundler received the offer of a splendid appointment as chief physician at the Court of Austria to Ferdinand, king of the Romans. This appointment, alluring though it was, and anxious as they might have been to accept it under other circumstances, they felt it their duty to decline, because at the Austrian Court they found they should not have been permitted to profess the Protestant faith openly.

An extract from Olympia's letter to a friend will shew her simple steadfastness in the path of duty at this juncture. "You are well aware that we are the soldiers of Christ, and have taken our solemn oath in His service, so that, if we desert it, we shall be liable to everlasting judgment. Wherefore we ought to be especially careful, lest from fear of worldly enemies, we forfeit His protection, or from love of worldly advantages, rush into dangerous situations, in which we may be tempted to commit crimes against His laws. I most earnestly entreat, therefore, that, by your own letters or those of your friends who reside at Lintz, you will inform us if (as we have heard) Antichrist is exerting his cruelty in that place, and if they punish severely all who do not attend mass and who cultivate the true religion. For our deliberate opinion is that we are not at liberty to conform to the outward worship of a perverted and impious faith, and at the same time profess to be Christians. If, therefore, as in other places, the inquisitors of Antichrist would there take observation of us, and wish to force us into their style of worship, we cannot go thither, for by so doing we should sin against God."

Grundler, likewise, soon after refused an invitation to Heidelberg, but repaired to Schweinfurt, his native city, at the summons of the magistrates,

to act as physician to the army quartered there by the Emperor. Here, for some time, Olympia lived in peace, happy in her domestic duties and in the free exercise of her religion, and devoting her leisure hours to her favourite studies, particularly to theology. But Germany, at that period, was not a home where peace could long dwell. Fierce civil wars raged throughout its provinces, and it was not long ere Schweinfurt became involved. For fourteen months it was besieged, and during that time its inhabitants suffered inexpressibly from famine, pestilence, and the various other ills attendant upon war. But the sufferings of Olympia at this crisis, as well as the spirit in which they were borne, will be best evidenced by her own words.

The following is an extract from a letter to her sister :—" By God's love towards us we are safe and sound, notwithstanding the great disasters that have lately befallen the native country of my husband, for which circumstance you, my Victoria, ought to give thanks to the greatest and best of Beings, who preserved us from the flames and the sword, and snatched us almost from the gates of death. Were I to tell you the dangers and perils of war which we have endured, instead of a letter, they would fill a volume. During no less than fourteen months, we suffered the greatest possible hardships on account of the siege, and were continually exposed to the cannon balls. It would appear almost incredible were I to mention the number of them fired in one day against the town, and yet it pleased God it should thus hold out long, to afford the inhabitants an opportunity of reforming their lives ; and notwithstanding the length of the siege, and the small size and slender strength of the place, owing to the same gracious protection very few among us lost our lives. But alas ! when (the garrison having surrendered) we flattered ourselves with returning to a state of tranquillity, the enemy made a sudden and treacherous inroad into the city, and having, amid a horrible scene of confusion, plundered it, they set it on fire. Such are the fatal miseries inflicted on once happy Germany by the feuds of her unnatural rulers ! In the midst of this terror and alarm my husband and I were first about taking shelter in a church, as a secure asylum, when one of the enemy's soldiers advised us to quit the town immediately, else we should be buried in its ashes. Indeed, if we had been in the church, the smoke would have suffocated us, as it did all who fled thither. We, therefore, providentially took his advice, but while endeavouring to effect our escape, we fell in with a differently disposed set of soldiers, who not only plundered us, but took my husband prisoner. This was the most dreadful misfortune that had ever befallen me ; for methinks if he had been longer detained, or if God (who restored him at my entreaty) had withdrawn His aid, I must have died of grief. I could easily have borne the loss of all our other effects, but in no measure that of my dearest husband. Our heavenly Father, however, heard my groans both at this time and afterwards. For under His guidance we were led to experience the protection of courts, and governors of forts and cities, who received us honourably, and furnished

us with clothes and other necessities. By the kindness of these individuals we were enabled to surmount our difficulties, till my husband was appointed by the Prince Palatine, one of the Commissioners of the Empire, Professor of Medicine at the University of Heidelberg, where we now reside."

In reference to her late trials, she further writes:—"I would rather endure any evils in the cause of Christ than possess the whole world without Him, nor do I desire any thing more than Him, though I am not ignorant that the hardships we have already endured are far from being the last, and that if our lives are prolonged we must endure many more; nay, even at present we are by no means exempt from evils. One thing I implore, that God may bestow on me faith and constancy even unto the end, which I trust He will do, for has He not promised to hear my prayer? I constantly pour out my soul to Him, nor is it in vain, for I feel myself so strengthened and supported that I would not yield even a hairbreadth, in the cause of religion, to its adversaries, who are in possession of every earthly advantage. You see, then, my dear sister, that these three enemies (as they are called in Scriptures), the world, the flesh, and the devil, are never long at rest. But is it not much better, in this short existence of ours, to suffer persecution with the Church of God, than to share eternal torments with the adversaries, where darkness for ever reigns. Wherefore, my sister, I again and again beseech you to have regard to your salvation, and to be more afraid of that Being, who by one word created the universe, who made and preserved you, and loaded you with so many benefits, than of powerless creatures of clay, or the aspect of the world, whether threatening, or smiling, or flattering. For what are all the things that surround us, but vapour and smoke that vanisheth, or stubble and hay quickly consumed by the flames."

No wonder that, amid such varied and prolonged sufferings, the health of Olympia should have given way, and that the seeds of that disease should have been sown which so rapidly released her from all the sorrows of time. At Heidelberg, though she was relieved from the pressure of outward trials, and under the favour of the Protestant Princes, was again restored to the blessing of tranquillity, she suffered great anxiety of mind from the harassing accounts which were received of the persecutions and defections at Farrara, and from the enlarged interest which she felt in the trials of persecuted Christendom.

Of her anxiety with regard to Italy, she thus writes:—"By the strength of our long and affectionate intimacy, I again implore and entreat you in the most earnest manner that you will relieve me by a letter from the anxiety in which I have now lived for nearly three years; which I trust you will now the more easily accomplish, since we are at length in a permanent abode, and in a place of more importance than formerly. I would write daily, if I could, to my mother, about whom I am very anxious."

To another friend she writes:—"One thing I entreat you to do as soon

as possible, viz., to write about the affairs of Italy, especially about *my ungrateful country*, Ferrara. It is now fourteen months since I heard of my mother, and although I have constantly written to her and other friends, who are near her, yet no one writes again to me. I entreat you, therefore, to forward the accompanying letters, and to endeavour to discover the reason of this harassing silence. This will be doing me the greatest of favours, and one which I implore you, in the name of filial piety, to perform. Farewell."

But her anxieties were not limited to the circle of her kindred and near friends. In the true spirit of Christian benevolence, they extended themselves far and wide; and wherever, by means of private friendship, or through the influence which the fame of her genius procured for her, she possessed power over the minds of others, that influence was exerted for their spiritual good, and for the benefit and extension of the Christian Church. Several letters of hers written in behalf of the suffering Protestants are preserved, but the most beautiful and affecting of these is one addressed to her faithful companion and friend, the Princess Anna of Este, Duchess of Guise. An extract from this letter cannot fail to interest our readers:—

"Most illustrious Princess Anna,—Although we are now so widely separated from each other, believe me I have never forgotten you. Hitherto diffidence has prevented me writing to you; but an opportunity having presented itself, by a visit of a learned and pious man from Lorraine, I first eagerly embraced it to inquire of him what you were doing, and when he promised to see a letter from me forwarded to you, I felt persuaded that you who were educated along with me from your infancy, would not refuse to read it. For you know how familiarly (although you were my Princess and mistress) we spent so many years together, and how completely those studies, which ought deservedly to increase our mutual goodwill, were in common between us. Indeed, illustrious Princess, I call God to witness, I wish you well from my heart, and if I can in any way be of service to you (not that I desire to live again in a court, for that, were I so inclined, I might do here), either in the way of consolation, or in any other matter, be assured that I will do it willingly and earnestly. But my most fervent wish is, that you should apply yourself seriously to the study of the sacred Scriptures, which alone can unite you to God, and console amid all the miseries of this life. I have no other consolation, no other delight. For since, by God's goodness to me I have escaped the idolatry of Italy, and accompanied my husband to Germany, it is incredible what a change He has been pleased to work upon my mind, so that I who formerly felt such an aversion to Divine things, can now find pleasure in them alone. Oh that you, also, dearest Princess, would take these things into your serious consideration! There is nothing lasting here, believe me; all things are subject to change—as the poet says, 'We must all one day tread the dark paths of death;' and time passes swiftly along. Neither are riches nor honours nor the favour of

kings of any avail, but that faith with which we embrace Christ, can alone rescue us from death and condemnation ; which faith, as it is the gift of God, you ought to seek by frequent prayer. It is not sufficient that you know the history of Christ—of this Satan himself is not ignorant ; but you are required to have that faith which works by love, which makes you able to confess Christ among His enemies, for He saith, ‘Whoever is ashamed of me, of him will I be ashamed before my Father ;’ nor would there ever have been any martyrs had it been permitted us to conceal our faith. Therefore, my excellent Princess, since God has so favoured you as to make you see the truth, and since you well know that all those persons who are now consigned to the stake are innocent, and submit to such tortures for the Gospel of Christ, duty enjoins you to manifest your sentiments, either by using your influence with the king in their favour ; or, if that should fail, in praying for them. The great love I bear to you has dictated this letter, and when God shall call me to His celestial mansions, my warmest wish will be that you should be a partaker of the same eternal rewards : and should it be so (as in Him I trust), great will be the happiness I shall derive from it, and great shall be my gratitude for it to God.

Heidelberg, 1st June, 1554.”

It was not long ere the writer of this affecting appeal was indeed called to the “*celestial mansions*.” She died of consumption on the 26th October, 1555, in her 29th year. The same post which transmitted the tidings of her death to her friends in Italy, brought a touching farewell from her own hand, to her early friend and preceptor, Celio Secundo Curio, which concludes thus—“Farewell, excellent Curio ! do not distress yourself when you hear of my death, for I know that I shall be victorious at the last, and am desirous to depart and to be with Christ.”

Her sorrowing husband, in a letter to the same person, gives a touching account of her last moments. “A short time before her death, on awaking from a tranquil sleep into which she had fallen, I observed her smiling very sweetly ; and I went near and asked her whence that heavenly smile proceeded. ‘I beheld,’ said she, ‘just now, while lying quiet, a place filled with the clearest and brightest light.’ Weakness prevented her saying more. ‘Come,’ said I, ‘be of good cheer, my dearest wife, you are about to dwell in that beautiful light.’ She again smiled and nodded to me ; and, in a little while, said, ‘I am all gladness,’ nor did she again speak till, her eyes becoming dim, she said, ‘I can scarcely know you, but all places appear to me full of the fairest flowers.’ Not long after, as if fallen into a sweet slumber, she expired.” In the course of the same year, her husband and brother, the objects of her tenderest care, followed her to an early grave.

We have thus endeavoured to sketch the character of one distinguished alike by her virtues and by her talents. Within the limits of a few pages, a mere outline could only be given, but we trust it has been sufficient to show that the simplicity of the Christian, and the tenderness of the woman, were even more prominent in her life than the light which her genius threw

round her name. There have been those among the learned, and even among the pious, whose writings have done much to darken the light of Divine truth, by the subtleties of a vain philosophy; there have been those (and they are more especially to be found among females) who have mingled with the simplicity of the Gospel, the false refinements of a sentimental religion; but in the writings of Olympia Morata nothing was added to the simple truth, as it is in Jesus; and the single-heartedness of her desires and purposes was equalled only by the beautiful consistency of her life.

There have been those, who, raised by their superior talents and endowments above the level of their friends and associates, have withdrawn themselves from affectionate sympathy with them, and who, conscious of their capability to soar beyond the commonplace duties and occupations of their sex, have altogether excluded such from any share in their attention. But it was far otherwise with Olympia Morata. We have seen that, in all the relations of a wife, a daughter, a sister and a friend, the tender feelings of her sex were *adorned*, not *obscured*, by her intellectual endowments; and that dazzling as might be the prospect of fame to a youthful mind, and sweet as is the incense of adulation to a female heart, she had learned in the school of Christ, that the ornament of a meek and quiet spirit, is, in the sight of God, of greater price.

CHRISTINA.

THE SACRAMENTAL SYSTEM.

By the Rev. J. Badford Thomson, M.A.

It may be questioned whether Evangelical Christians in this country really understand the nature of the religion so earnestly propagated of late years by the advocates of "the Catholic revival" and of "Ritualism." If so, it does not arise from any reticence or concealment of their views on the side of the High Anglican party, but partly from the strong disinclination pervading our middle classes to master any theoretical or speculative system new to themselves, and partly from a deeply-rooted incredulity as to the sincere profession by intelligent Englishmen of dogmas hitherto designated Romish or Mediæval.

Whilst we do not believe that any large number of the laity have forsaken Scriptural, primitive, and spiritual Christianity, to adopt what we deem the sacerdotal and sacramentarian heresy, there can be no doubt that many scholarly and devout clergymen, and many sincere persons among the laity, have very eagerly embraced the views in question, and (in not a few instances) have very ardently promulgated them both by the living voice and by means of the press. There is some satisfaction in the awakening of rational and immortal beings from the slumber of indifference and irreligion; and it must be expected that reviving religious earnestness will manifest itself in forms partaking of uncouthness and of partiality, and

that the pride of reason on the one hand, or the pleasures of the imagination on the other, will occasion the deflection of many from the straight and narrow path of spiritual religion.

It is much to be lamented that the Book of Common Prayer, imposed by the Act of Uniformity on the Established Church of this country, should contain (as it undoubtedly does) so much in its various Offices to countenance the so-called "Catholic theology;" for thus it has been possible to establish in the minds of many a connection between the high Anglican views and sound orthodoxy and churchmanship. Against the Orders for Morning and Evening Prayer, it is scarcely possible for the Protestant to take any reasonable exception: but the "Offices," generally speaking, are tainted with the noxious character of the sources whence they were derived. With this fact Evangelical Nonconformists are well acquainted: is it unreasonable to hope that recent events will lead the Protestants within the pale of the Establishment to regard this fact with candour and seriousness? The result of a frank examination of this question would lead either to reform or to secession; but as either of these would probably conduct to disestablishment (and this is well known to all parties), the consequence is that there is an angry determination on the part of some, and a conscious indisposition on the part of others, to look the matter fairly in the face.

The principle adopted by the "Catholic" party is this: to use the Prayer Book as it stands; to make the most of the several declarations in their favour to be found in the Baptismal and Ordination services, and in that for the Visitation of the Sick; and to assume in every case that the services are to be interpreted in the light of ancient Catholic doctrine and usage, where such an interpretation is not expressly barred. Acting upon this principle, they are able to make a very good defence and exposition of their system upon the basis of the Book of Common Prayer; nor is any reasonable investigator of opinion that, the contest being on that basis, the party in question can be legally dislodged.

We will lay before our readers a clear statement of the sacramental views of the Anglicans, in the language of one of the most learned and able of their champions, the editor of the "Annotated Prayer-Book." Mr. Blunt defines the sacraments to be "the means by which Divine Power counteracts the operation of original and actual sin, in some cases by their application as preventives, in other cases by their use as remedies. Their efficacy is, in all cases, derived from their association with the person of our Lord Jesus Christ, either as the source of spiritual power, or as the healing substance provided for the restoration of our nature to spiritual health and strength."* Laying down that the fall is the loss of union with God, and that salvation is its restoration, he proceeds: "He who restored in His own individual person the union between God and man, so restored it that the union might be established in other persons." Carrying out the Apostle's figure, according to which the Church is the body of the

* "The Sacraments and Sacramental Ordinances of the Church."

Lord Christ, our Anglican makes this very plain, though in our view utterly unscriptural, statement: "This is the office and work of sacraments, to extend the Incarnation from the actual to the mystical body of Christ; to unite individual persons with our Lord Jesus Christ; and by thus uniting them, to restore to them union with God." In this sentence we have the key to the whole sacramentarian theory; which is, in simple terms, that certain officers of the Church are empowered to do for the individual man, woman, or child, by the means of washing, eating, and drinking, what God did for the human race in sending forth His Son, in the fulness of time, to be the Saviour of mankind! Two more brief extracts will assure the reader, beyond the possibility of doubt, that this is what is meant by the doctrine of "sacramental grace." "So His grace," says Mr. Blunt, "comes to our spiritual being, and is retained there, by the intervention of outward means, the matter and form of the sacraments." And again: "There is but one way of salvation revealed to us, which is by our Lord Jesus Christ, and THERE IS BUT ONE WAY TO HIM REVEALED, WHICH IS BY THE SACRAMENTS. If any are saved during the present dispensation without coming to Christ by baptism, the way by which their salvation is effected has not been made known to us." If any person is perplexed by the apparent want of correspondence between the means and the end, he is informed that the union with God is effected sacramentally "by actual incorporation of spiritual substance," whatever that wonderful phrase may mean!

Lest it should be supposed that these views are an individual eccentricity, let the reader consider the following passages from a treatise by another Anglican writer:—"If we had to deal with a people who gladly received the doctrine of the Atonement, owing to the labours of those who had gone before us, but who were still ignorant of the true nature of the sacraments, and misunderstood and undervalued them, ought we therefore to acquiesce in their neglect of Christ's ordinances? If they acknowledged the Church (which is the Body of Christ) in its prophetic office, as their moral teacher, but repudiated its priestly office, as the system of mediation ordained by Christ Himself, falling into exactly the same error with respect to the Body of Christ, which Socinians fall into with respect to the Person of Christ, ought we to acquiesce in their unbelief? Surely not; surely we ought to point out to them, in all charity, but in all sincerity likewise, that Christian sacraments are not mere forms and ceremonies, but THE VERY MEANS ORDAINED BY GOD HIMSELF FOR MAN'S REGENERATION AND RECONCILIATION TO GOD IN CHRIST; surely we ought to point out to them how low and unspiritual a worship that would be which retained the use of water, and of bread and wine, but denied the operation of the Holy Ghost through those means!—which denied the presence of God in the Body of Christ, and yet professed to believe the Incarnation!"* The importance which is thus assigned to the visible, organised, and duly officered Church,

* "Sacramental Worship." By the Rev. Edward Stuart, M.A.

is obvious. This appears still more clearly from another passage by the same writer : " And as Christ is thus our Mediator with God, so also is the Church of Christ His own appointed ordinance for giving to each one of us a share in His mediation. We must come to God in Christ, and we must come to Christ in His Church, that is, in and by the sacraments which He has ordained. Repentance and faith bring us to the sacraments, and then in the sacraments we are made partakers of Christ's merits. The Church, which is the body of Christ, is that *system of mediation* between God and man which Christ Himself ordained, and communion with the Church of Christ is therefore 'generally necessary to salvation.'" "God alone is the giver of all spiritual life, and grace, and favour, and yet we are not bid to go direct to God for these gifts (for that right we forfeited at the fall), but we are to go to the Church, which stands between us and God in its appointed sphere." "The Church, then, is a system of mediation as well as a teacher of morals. . . . The priest has his place and office in the Church of Christ, as well as the preacher; and the priest's office, exercised in the administration of sacraments and the offering of the Eucharistic sacrifice, is as necessary to salvation, as the preacher's office exercised in teaching men to live good moral lives."*

According to this school, the observances of the Jewish ritual stood in very close relation to the Christian sacraments, not merely as types of the great events connected with the Saviour's mediatorial mission commemorated by those sacraments, but as having a similar saving virtue and efficacy. Jewish sacrifices, washings, and laying on of hands, were, Mr. Blunt considers, "outlying parts of the Divine system of sacraments." And as the Israelite could see no way of acceptance before the Divine King except through compliance with the regulations of the sacrificial system, so for us the only alternative presented is the use of the sacraments, or exclusion from the kingdom of heaven. The ordinances of Baptism and the Lord's Supper are the two means by which union with Christ is originated and sustained; without the one of which no person can become a Christian, without the other of which no adult Christian can be in close communion with God, or in a safe state of grace."† The sacraments, it is held, are, especially the Eucharist, the distinctive results of an authorised priesthood. Thus the sacramental and the episcopal systems are linked together. Laying on of hands, and absolution, and other priestly ministrations, convey grace; Christians cannot be "the ministers of sacramental grace to others without the laying on of hands of a bishop."

To any reader who bases his religious beliefs upon Holy Scripture alone, the statement of these views is their immediate refutation. In the New Testament, the Church nowhere consists of the clergy alone, but comprehends the whole body of the faithful; the same Spirit is given to all, though with diversities of operations; there is an eldership, an episcopate in the

* "The Mediation of the Church." By the Rev. Edward Stuart, M.A.

† Blunt.

first sense of the term, but no priesthood ; the ministers of the Churches are not even directed to administer the sacraments, while an Apostle disparaged baptism in comparison with the preaching of the Gospel ; so far from baptism being connected with special grace, it appears to have been immediately administered to every applicant who professed himself a disciple of Christ, and to his household with him, whilst many of the baptized evidently underwent no spiritual change at all ; so far from the Eucharist being the one means of grace, it is seldom referred to, and in the instance from which we derive most knowledge concerning it, it is plain that the Christians referred to would have done better to omit it altogether than to observe it as they did, for it was a means to them, not of grace, but of folly and shame. Christians are exhorted to receive Christ, to trust, love, and obey Him ; but it is nowhere said that, in order to obey such admonitions, they must frequent the Eucharist and receive absolution from the elder. Such injunctions would be foreign to the spirit of the apostolic writings. Many of the disciples were prone to recur to the beggarly elements and the bondage of Jewish observances ; but they are nowhere told to transfer their reverence and their scrupulosity to the sacraments of the new dispensation ; they are incited to liberty, and faith, and love !

If the Scriptures decidedly discountenance sacerdotalism and sacramentalism, are the formularies of the Established Church of this country equally free from the taint ? The 28rd Article of Religion, " Of ministering in the congregation," is very open, and, as far as it goes, though it admits of various interpretations, appears unexceptionable. And the 25th Article, " Of the sacraments," is similarly indefinite, although its bias is strongly Protestant ; it contains no trace of the superstitious beliefs which had prevailed before the Reformation.

But are the formularies of the English Establishment, the several Orders or Offices contained in the Book of Common Prayer, are these responsible for the position occupied by the Laudians, Ritualists, or Catholics (or whatever they may be called), within the boundaries of Anglicanism ? Undoubtedly they are. What can be said in answer to the following assertions of a most learned and distinguished member of the party ? *

" I will only observe that a Church which thanks God for the regeneration of every person whom she baptizes, which teaches every child to say that he has been made a member of Christ, a child of God, and an inheritor of the kingdom of heaven, which declares that her bishops, after the example of the Apostles, lay their hands on those whom they confirm, that the Holy Ghost may be bestowed upon them, which gives absolution in as strong, if not stronger terms than does any other Church under the sun, which bids her priests, when ordained, receive the Holy Ghost, and addresses them in those most solemn words, ' Whose sins thou dost remit, they are remitted unto them, and whose sins thou dost retain, they are retained ;' I say that a Church which holds and does all this, holds and

* The late Rev. J. W. M. Neale.

does much which is absolutely repudiated by Protestants as Protestants." . . . "What Protestants, as Protestants, protest against, that the Church of England holds; what Protestants, as Protestants, hold, that the Church of England protests against."

It is the fact that these representations are unanswerable which gives a position of security and a tone of defiance to the high Anglican party. Whatever the law-courts may do with ritual, the Catholics cannot possibly be dislodged from their stronghold of doctrine whilst the Prayer Book remains as it is. We may expect a continuance of the grossest perversions of a spiritual religion, of the most violent defiance of Evangelicalism. A writer in "The Church and the World" has declared—"Protestantism is hopelessly undogmatic. It consists in a system of negatives; it is destructive, not constructive; it has a joint here and a joint there of doctrinal backbone; but the joints do not cohere, and are not bound together by firm sinews into one strong column of Catholic doctrine." "The Catholic idea is that union and communion with the Church is absolutely necessary for union and communion with Christ. The Protestant theory reverses this; making an intellectual process called faith, and a mental conviction called apprehension of Christ by faith, to be the means—not the condition, but the means—of effecting the union with Christ, it puts out of sight the fact that a special gift of the Spirit is necessary to create the union."

This is a serious crisis in the history of our national Church; and it would be shameful, and it is impossible, for Nonconformists to be indifferent to the present position of affairs. Although, generally speaking, we have less regard for mere watchwords, less reverence for the modes and expressions of a past generation, than our brethren of the Low Church party, still it is clearly understood that our doctrinal sympathies are with the Evangelical members of the Episcopal Church. At the same time, we cannot shut our eyes to the inconsistencies of their position. They give the sanction, of subscription and of constant use, to services which, to the apprehension of the whole religious world except themselves, are tainted with the old Catholic leaven. It is unfortunate that the National Church of this country assumed her present phase in circumstances so favourable to compromise, and that materials so diverse and even opposed have been wrought up into her formularies. And we can well understand that difficulty and perplexity beset the minds especially of the clergy who love their Church, but who conscientiously believe that they love the Truth even better. The solution, we believe, will not be of their bringing. Few thoughtful men expect the establishment of religion to outlast the present generation. What position Church parties may take when the political tie which now so unnaturally joins them is severed, none can foretell. But we confidently hope that the result of coming changes will be that the dross will be burnt off from the mingled mass, that much pure gold will emerge from the furnace, and that when that gold is minted anew, it will bear no image and no superscription save those of Christ!

AMONG THE SECULARISTS OF THE METROPOLIS.—II.

INFIDELS do not like to be attacked. So long as we are content to remain within our entrenchments, and to defend ourselves in the best way we can, they are content, and will seldom retreat speedily. They will even meet us in open discussion on their own platform, or on another platform that is as much theirs as ours. But, if we initiate a movement, the object of which is to expose their hollowness of principle, and their unrighteousness of dealing, they will not often come out like men to defend themselves. It is but what we might expect from men who have been less busy in constructing a system of their own, than in inventing accusations against ours. During more than a hundred and fifty years their writers have been raking together all the foolish utterances of Christian authors, both heretical and orthodox, all the inconsistencies recorded of Christian professors, all the obscure and figurative expressions of Scripture, and all the absurd interpretations and applications which could be put down upon the Bible. These constitute their arsenal, and out of these they deal denunciations, and calumnies, and insults. A flock of sheep could not follow one another more regularly than these men do. They are slow, indeed, to abandon exploded fallacies, and not quick at inventing new ones. It is the old, old story from year's end to year's end; the same authors, volumes, pages, and editions, and the same books, chapters, and verses. The only changes which come about are in details of no great importance, and in certain forms of phraseology. But let any man read what was written in the last century, and he will see how little advance has been made by infidelity. It is far behind the literature and the science of the age, and on this account alone, if on no other, is disqualified to be the teacher of the present generation.

I have delivered scores of lectures in refutation of infidelity, and almost never have had anything like an opponent; when an avowed champion of the cause has appeared, he has uniformly shrunk from the defence of infidelity, and sought to initiate an attack upon the Christian faith. A short time since I went to Kingston-upon-Thames to lecture upon "The Principles of Infidelity," in consequence of a sudden irruption of secularist advocates into that quiet locality. I endeavoured to set forth the leading principles of the different sects of infidels, and illustrated the literary and critical principles of the disciples by reading extracts from various publications of theirs, which I had taken for the purpose. Discussion was invited, and Mrs. Law, from London, ascended the platform; not to refute the lecture, but to accuse the lecturer of personality, and to inaugurate an assault upon the Bible and the Church. Among other things, I have said I pledged myself to find two hundred untrue statements in Robert Taylor's "Diegesis" and "Syntagma;" two hundred untrue statements in Robert Cooper's "Bible and its Evidences;" and fifty untrue statements in Mr. Bradlaugh's speeches in a debate with the Rev. W. Woodman. I

might have said, but did not, that I could find two hundred more untrue statements in Meredith's "Prophet of Nazareth." In speaking thus, I do not speak unadvisedly, but after many a weary day spent in testing the assertions of the books in question. Of course, such declarations are offensive to infidels, but if they are founded in fact, they ought to be made. Infidels proclaim that there are so many errors in Christian books, and that Christian people have so little regard for truth, that it becomes a duty to see how far the enemies walk by the rule which they condemn. Well, the Kingston audience won honour to themselves by the reception they gave me, and I was, therefore, not surprised to read in the *National Reformer* soon after that I had received "deserved discomfiture" at the hands of Mrs. Law. I gather from the same paper that the said lady, in a lecture at Cleveland Hall, Fitzroy Square, informed her hearers that I had spoken "the grossest falsehoods;" although she sadly misrepresented some things which she reported of me. More than this, the editor complained of my bad taste in personally attacking him. It is very apparent that the journey to Kingston produced an impression. I record it as an interesting incident, and as showing what myself and colleagues have to bear as well as to do. There was one little circumstance out of which capital might be made, but I learned long ago that we can afford to risk that. One circumstance was this: Mrs. Law declared that the Bible encouraged lying, and that, according to it, God Himself put a lying spirit into certain prophets. Having more pressing and relevant matters wherewith to occupy my ten minutes, I declined to deal with the allegation, which is an exceedingly common one. Such is the fact; but I will here say how I usually meet the assertion, and that is by a simple denial. There is no record of any such event as a real occurrence. In 1 Kings xxii. 19—22, we read that the prophet Micaiah related to Jehoshaphat a vision, the details of which are very striking, and among them occurs the supposed sending forth of a lying spirit. But surely it is a most unreasonable thing to insist upon the literal reality of the details of a vision. However, this is constantly done in the present case and in others, of which I will mention a common example. In Rev. xii. 7, &c., we have a prophetic vision of war in heaven, and, in my experience, I have many times heard this alleged as a real and literal history. Milton, with a poet's license, has used it I know; but that is no reason why we should be taunted with it as one of the historical events recorded in Scripture.

I ought to record here the zeal of several of my colleagues, who have repeatedly made journeys to Kingston on week evenings, both to deliver lectures on important topics, and to confront the infidel propagandists who have been sent thither to lecture. This work is one of real self-sacrifice, because it involves personal inconvenience and loss of valuable time; but, feeling as we do that we are called for the defence of the Gospel, and for the special task of protecting our weaker brethren, we do not shrink from trifles. We believe that we are doing the work of the Lord, even though

our duty is the humble, and often unpleasant one, of removing obstacles to its progress. Blessed results from time to time appear, and we regard these as the peculiar seals of our apostleship.

I was speaking above of the reckless assertions that are made by infidels, and I will mention two more. One, a very favourite one, is that Eusebius, the Church historian, was a liar on principle, and is utterly untrustworthy. The stock text to prove this is a chapter in the "Evangelical Separation" of that author, containing an extract from Plato in favour of certain forms of fiction. All Eusebius does is to refer to the anthropomorphisms of the Old Testament, in which God is spoken of as jealous, angry, and the like; and this is the ground of the thousand times repeated calumny that he justified lying on principle! So far from this, he utterly condemns it in the very book relied on by his foolhardy accusers, not one of whom probably ever saw the work. The other reckless statement which I am about to refer to is also common in one form or in another, and arises from the strange delusion that a future state of punishment is not recognised by any religions except Judaism and Christianity. With unrelenting bitterness the Scripture doctrine on this subject is assailed, and it is ridiculed and mocked at in the most approved infidel style. A few days since one of my sceptical friends denounced, in unmeasured terms, what he called the "Christian 'ell," contrasting the Gospel in that respect with Buddhism, Parseeism, and the like. I dare venture to say that all he knew of these religions was due to a singularly inaccurate gentleman, the *soi-disant* Dr. Perfitt, who lectures in the neighbourhood of Oxford Street. It is very well known that Greeks and Romans, Druids and Persians, Egyptians and Chinese, have all had their places of torment; and, as for the Buddhists in particular, they hold that there are no fewer than eight principal hells, and 128 others, or 136 in all. The principal hells are variously estimated as from 40,000 to 160,000 miles in length, breadth, and height, and flames of indescribable severity torture the hapless denizens without intermission. As for the Parsee system, it is based on the essential and eternal conflict between good and evil, as embodied in Ormazd and Ahriman, who divide the dominion of the universe. When men die, their souls pass to judgment; and, if good, they go to heavenly happiness; if bad, they fall into hell. Now, if infidels were either truthful or good, they would not scatter abroad continually statements which they either know to be false, or do not know to be true. The mischief they do themselves, and may do to others, is very great:—

"For not the silver Thames,
Nor Tiber, with his yellow streams,
In endless currents rolling to the main,
Can e'er dilute the poison, or wash out the stain."

B. H. COWPER.

MY FIRST FURNISHING.

A FEW years ago, the agreeable duty devolved upon me, for the first time, of furnishing my home. Bachelorhood and lodgings had been my lot: I was now, as Lord Palmerston was wont to say, "upon my promotion." The means at my disposal were not large—only a very few hundred pounds—and I had never bought an article of furniture in my life; so I was glad to put myself under the guidance of a friend, who was well up in all such matters, and who at once consented to give me his best assistance.

On the afternoon appointed for our first conference on this, to me, momentous matter, my friend was quietly smoking his pipe by the fire, rocking himself slowly backwards and forwards in his chair, and occasionally balancing his slipper on the tip of his toe. I told him my plans: how that I had thought of having my drawing-room furniture of walnut-wood, the dining-room of mahogany, and the library of oak; how I intended to dispose of this article, and that, and the other, and to fill up the corners with such-and-such knick-knacks and addenda.

"Less furniture you have," he interposed sententiously, "the better."

"Indeed!" I replied, with surprise.

"Yes," he said, "the less to clean, and to mend, and to pay for."

"But," I rejoined, "don't you think there should be a certain amount of the ornamental as well as the useful?"

"Ah!" he returned, "ornament is all very well, but *use* first; and remember," he added slowly, between the puffs of his pipe, "ornament gives unlevel surfaces, and gathers dust, and wants dusting—more dusting than servants give now-a-days, and you'd better have things plain and clean, than ornamental and dirty. There, the backs of those chairs can be dusted in a second, and that's the reason why I chose the pattern. And I should advise you to buy something of the same kind."

I confess I was somewhat taken aback. Such views of the matter, I certainly had never had, and had never heard. But I listened with interest, while my friend slowly but surely worked away at his theme and his pipe.

"Now, there is another little matter," he said, "I would mention. You're going to buy a dinner and tea service; I'll tell you how people generally go to work, and what comes of it. They say to themselves, 'We must have one handsome set for company, something for highdays and holidays, something that will make people see, when they come to dinner, how genteel we are. Then, of course, we must have another set to save that; a common set that will do for every day, and when we haven't company.' So they buy the two. And what is the consequence? The husband some day proposes to invite a few friends to dinner. What a fuss there is to make ready for them! The common dishes and plates, and the rest of the things, are all put aside, and the grand set of green-and-gold is brought out, to be dusted and washed and dried—mistress and

maids full of terror lest something should be broken ; and then the best tea service is brought forth and dusted and washed and dried. No doubt, when Mr. and Mrs. Smith and Mr. and Mrs. Jones sit down to dinner they are deeply impressed, by our gentility in general, and by the green-and-gold in particular ; a sentiment which, however, is perhaps somewhat chastened by an inkling of what a bother we must have had to get up all this show, and how many private shabbinesses there will be to compensate for all the expense. At length our guests take their departure ; and host and hostess sit down in their several arm-chairs, glad of a little quiet, to congratulate each other that the affair is over ; and then after many cross looks and perhaps some cross words, all the grandeur is washed again, and dried again, and put away, and the tired mistress and maids get to their beds, to rest their limbs and to sweeten their tempers.

“Now to avoid all this, take my advice. One of the great shams of the present day is, that people have not the manliness to confess to being really what they are ; but will try to ape those who have more money than themselves. You are going to-morrow morning to get your crockery, glass, and cutlery. My advice is, go in for what is straight-forward, simple, and honest. Buy a good, wholesome, respectable article ; not more costly than you can afford, and not so shabby that you will be ashamed to set it before your friends. Then, when you want to exercise your hospitality, you will have only to put a few more plates and glasses and knives and forks, upon your table ; you will make all your friends, whose opinion is worth twopence, all the happier because they see that you are not afraid to be real, and you will enjoy their company all the more because their visit is unalloyed by a sense that the trouble they have given is any more than you and your household could reasonably and cheerfully undergo.”

I am not ashamed to confess that that conversation not only modified my plans in regard to my first furnishing, but has influenced my views and actions in other matters. I have gradually come to feel that there should be a quiet simple sincerity, not only—which all will allow—in the words of a Christian gentleman, but in the smaller matters of our home life. I have got to fancy that our personal truthfulness may be compromised by the pretences of a dinner-table, by the unrealities of an evening entertainment, by any effort in the daily transactions of life to seem to be what we are not. I do think it is possible to build shams into brick walls, to cast iron into falsehood, and that in the very act of doing this the actors may fritter away the purity of their own integrity. I think, too, this lesson especially needs to be learned in the present day. Listen to the soft words under which men now-a-days often cloke the grossest sins. A man who is steeped in vice is simply “gay.” “Not at home,” is a courteous untruth. To be in “full dress,” is to be genteelly naked. What miserable shifts and falsity are involved in that expression, which to many is the first law of their life, that they must “keep up appearances !” Then does our tongue become, as the Apostle James says—“the ornament of

iniquity;" till, as Archbishop Tillotson remarks, "the use of speech is sadly perverted, and our language is actually running into a lie." And hence the warning: "By thy words thou shalt be justified, and by thy words thou shalt be condemned."

And all these prevarications in word and deed, do they not spring from the inordinate homage that is paid to wealth? You see it in what is declared to be the "best society." You join a "select circle," and you find that your host's son's tutor, a young man of gentle blood and bearing, and good scholarship, but with an almost empty purse, is treated as if he were a learned pig; while some vulgar nobody who has suddenly got rich, though he lacks every virtue in the calendar, is deferred to by the gentlemen, admired by the ladies, and receives all the worship of yore given to another golden calf. You learn that the highest respect is paid to money; and as you naturally wish to be respected you resolve to make money, or, what may serve as well, to make people believe you have made money. "Hence," it has been well said, "the universal treading upon one another's heels, the pulling at the skirts of those above us, the shocks received from the struggling gentry immediately behind us; hence the banishment of all simplicity from our lives, the shame that attaches to the condition of life to which it has pleased God to call us, and the difficulties that surround the stations into which we ridiculously call ourselves. Hence domestic miseries, heart-rending bankruptcies, gentlewomen left by insolvent fathers to boast, in humble servitude, of better days; ingenuous youths thrown upon the world to contend with it in the spirit of bitter foes; hence, too, the starvation that glares upon us from the holes and corners of the world—holes in which men, women, and children labour for a crust, through the long hours of day and night, that some prosperous, sleek, and 'universally respected' tradesman may minister to an inhuman love of cheapness, and fatten upon the flesh and blood of his obscure and helpless fellow-creatures."

Some art critic tells us that his attention was once attracted in a certain continental cathedral to the wonderful chiselling of a hand of one of the figures of a mural monument. This hand drooped conspicuously in front of the form, the other was disposed by the sculptor in a position where it would be unobserved. "Now," thought the critic, "I will see what that sculptor—as a man of conscientiousness and fidelity—was worth;" and he accordingly obtained a ladder, climbed up to a position whence he could see the other hand, and lo! it was unhewn marble. "I was not surprised," adds the writer, "when I learned that a few years afterwards that sculptor was executed for forgery."

I have not forgotten the lesson I learned in "my first furnishing," and I hope I never shall. Of course, some of the neighbours pronounce me "independent" and "odd," but my friends kindly put up with my peculiarities; and I prefer a few friends to many acquaintances. Only yesterday I saw my acquaintance, Jameson, hot as it was, with the tightest boots and

gloves on, slinking into a third-class carriage, while I sat at rest with easy boots, and no gloves, and altogether with a free-and-easy style of dress in my *coupée*. Why, if he spent less on "getting himself up," he would be able to travel in a way he was not ashamed of. When, too, I go from home I always take a minimum of baggage, and nothing—if I can help it—that I care about losing. My neighbour Smyth, on the contrary, told me that last year some friends presented him with a splendid travelling bag, containing everything a man could possibly want, and lots of things besides, all with costly fittings and silver mountings, and worth, altogether, £20 or £30. But, instead of it contributing to his comfort, he had constantly to be on the look-out for fear he should leave his precious bag behind him, or lest some one should steal it. All I can say is, if my friends were so kind as to present me with such an *impedimentum*, I should have it put on the middle of my drawing-room table, under a glass case, to be exhibited as a wonderful illustration of misplaced ingenuity, but certainly of no use to any one.

The fact is, I do believe that thousands among us are the servants of their clothes, or houses, or horses, instead of these things serving them. Instead of their property ministering to their comfort, the great employment of their time and thought is how to take care of their property. The man with £500 a year tries to make his neighbour think he has £1,000; while his neighbour, with £1,000 a year, is practising all sorts of little expedients to persuade the rest of us that he has £2,000. All I shall say is that their painstaking is worthy of a better cause, and that I cannot believe that these deceptions and dodges can be practised by anyone without a serious deterioration of his moral character. A woman of high feeling would not wear false jewels, because it would be the pretence of a worth they had not; why should she in other matters affect a position or a resource to which she is unentitled? "Nobody," says Ruskin, "wants ornaments in this world, but everybody wants integrity. All the fair devices that ever were fancied are not worth a lie."

The moral of my story and of my furnishing is—let us be content to be real. In the presence of a cold, critical, and news-bearing world, let us maintain our integrity; and, in the intercourse of our domestic and social life, "let love be without dissimulation."

F. S. W.

"YE DID IT NOT TO ME."—MATT. xxv. 45.

I SAT and gazed upon my sunny home;
 All pleasant things were there—
 Bright things to look at, and sweet
 soothing sounds,
 That came and went upon the per-
 fumed air.

The sunbeam glanced and quivered
 Through the many-coloured pane,
 And the marble floor at the open door
 Mirrored it back again.
 The flowers blushed in beauty,
 The birds sang forth their glee.

I looked and listened, and I thanked my
Father

That 'twas all for me.

And then I thought of One who had
been here,

In days of yore.

Wearily walking in the world He made,
The Son of Man, and yet the Son of God,
Despised and poor!

I thought of Him when first His infant
form

Needed a resting-place, and there was
none:

The King of Heaven was waiting to be
housed,

Earth's dwellings had no room!

I thought of Him upon the mountain
side,

When all night long

The silent stars looked down upon his
loneliness;

For Jesus had no home.

I thought and thought, until my gushing
heart

Groaned forth its longings—

"Oh! had I been but there,

What tender ministry, what fostering
care,

Wouldst Thou have known!

Thou blessed One!

What kindly words!

What thoughts and deeds of love!"

The hot tears gathered fast:

I laid me down and wept.

Was it a breeze that stole into the room
So like a voice?

That came quite close—close to my
burning brow,

And whispered, "*Why not now?*"

It came again: I brushed the tears away,
And as I bent my head down very low,

I thought I heard Him say,

"*But why not now?*"

"There is a doorway in a narrow street,
And close behind that door a broken
stair,

And then a low, dark room;

The room is bare;

But in a corner lies

A worn-out form upon a hard, straw bed,
No pillow underneath his aching head—

A face grown wan with suffering, and a
hand

Scarce strong enough to reach the small
dry crust

That lies upon the chair:

Go in—for I am there!

I have been waiting wearily in that
cold room,

Waiting long, lonely hours,

Waiting for thee to come.

"There's a low, quiet corner in a green
churchyard,

Where deep, sad shadows lie,

And sound of passing feet goes seldom
by:

I want thee there.

In that still place, beside a new-made
grave,

A woman has been weeping all day long,

None marked her where she sate,

And now 'tis getting late,

And stars are coming out—

Beautiful stars! *my* stars

That used to gaze on me at Olivet.

"The chill night dews are creeping
through her frame,

She dares not venture back from whence
she came:

She needs a home!

I called for thee and waited,

But thou didst not come.

I want thy pitying tears, that fell just
now

Upon the jewelled slab, to fall upon her
cheek;

For tears can speak.

Lay thy warm hand upon the fainting
one,

And leave me not to watch and weep
alone."

* * * * *

I tried to hold my breath, and hear Him
speak:

But 'twas as though my throbbing heart
must break:

I could not lift my head,

I could not sigh;

The crimson shame had burnt into my
cheek;

I had no tears; the very font was dry.

Oh! it was long, I cannot tell how long,

That strange, cold stillness;

But I felt that He was waiting there,
 Waiting for me to speak.
 I knelt upon the floor, and breathed His
 name,
 Then, struggling, one by one, the faint
 words came.
 "Jesus, I *thought* I loved Thee:
 I remember well
 The day when Thou didst hold
 My trembling fingers in Thy pierced
 hand,
 And take me for Thine own.
 And I *did* love Thee—
 This poor heart beat true;
 It was no fancied echo when the
 voice
 That spoke Thee mine,
 Responded, I am Thine!
 But O, my Master! can I dare to tell,
 Thy faithless child has loved *Thy* gifts
 too well!
 I looked on all things beautiful and
 rare—
 Looked on earth's flowers,
 And thought them very fair.
 I hid me from the rude and vulgar
 throng,
 And hoped it was Thy will
 That I might turn away from common
 men,
 And love Thee still.

I dwelt among the pleasant sounds of
 life;
 I did not like the turmoil and the strife
 To come too near:
 And Thou wast in the thickest battle tide
 When Thou didst call Thy servant to
 Thy side;
 But I was too far off,
 And so I did not hear.
 "My Lord! I will come nearer. I will
 take my seat
 Close to Thy feet.
 I will come down where the gray
 shadows lie,
 And there I'll listen—listen every day
 To hear Thy voice!
 It may be I must take a lower place;
 But let me have the shining of Thy face.
 It may be I must seek a humbler home;
 Let it be one where Thou wilt often
 come:
 Its door shall be upon the latch for Thee.
 And for the needy ones who claim
 An interest in Thy name;
 And I will stand, and watch, and wait
 to greet
 The first faint echoes of Thy coming
 feet." — *From the (New York)*
Christian at Work.

ON PASTOR AND PEOPLE: FURTHER THOUGHTS SUGGESTED BY THE READING CASE.

We gave to our readers last month the fullest report we could find of the Vice-Chancellor's decision on the Reading case, and endeavoured to explain its bearing. That decision, we said, amounted to this—"that so far as civil law has to do with the matter, whether 'equity' or 'common law,' the relation of a minister to an unestablished Church is of the nature of a voluntary contract, formed by the voice of the majority, and capable of being dissolved by the same voice." We stated our belief at the same time, that "the spiritual ties which bind pastor and people, and the mutual obligations of their relationship, are not at all affected by Vice-Chancellor Stuart's decision."

We ask our readers to have patience with us in attempting to follow up these ideas.

We hold the relationship of pastor and people to be very sacred, "not to

be lightly or thoughtlessly entered into, but discreetly, soberly, and in the fear of God." The Rev. John Browne has published illustrations of the estimate in which it was held by our Congregational Fathers, some of which we quote :

"Ainsworth, in his 'Confession of Faith of certain English people living in the Low Countries, exiled,' 1598, says :—'As every Christian congregation hath power and commandment to elect and ordain their own ministry, according to the rules of God's Word prescribed, *and whilst they shall faithfully execute their office*, to have them in superabundant love for their work's sake, to provide for them, to honour them and reverence them, according to the dignity of the office they execute ; so have they also power and commandment *when any such default, either in their life, doctrine, or administration breaketh out, as by the rule of the Word debarreth them from or depriveth them of their ministry*, by due order to depose them from the ministry they exercised ; yea, if the case so require, and they remain obstinate and impenitent, orderly to cut them off by excommunication.'

"Jeremiah Burroughes, in his 'Irenicum,' 1646, p. 85, says :—'If you be joined to a pastor, so as you believe he is set over you by Christ to be a pastor to you—not because the bishop hath sent one, or an old usurer dies and leaves the patronage of a living to some ostler or tap-wench in an ale-house, and he or she shall send one by virtue of their right to the patronage, this cannot tie a man's conscience to depend upon him for the ordinances of Christ all his days, in case he cannot remove his dwelling ; but if you cannot but look upon the man as the pastor that Christ hath set over you, though this man hath meaner gifts than others, and it would be more comfortable to you to have another pastor, yet this is not enough to cause you to desert him whom Christ hath set over you ; and if people may not leave their pastors because others have more eminent gifts, then surely pastors must not leave their people because others have more eminent livings.'

"Hooker and Cotton in their 'Survey of Church Discipline, or the Way of the Congregational Churches of Christ in New England,' 1648, say :—'In case Archippus' (Col. iv. 17) 'shall be detected and brought to the Church for heretical doctrine, or some heinous villainy, the congregation may reject such a one and make him no pastor to them.' And again :—'Election of the people, rightly ordered by the rule of Christ, gives the essentials to an officer, or leaves the impression of a true outward call, and so an office-power upon a pastor ;' but 'it is lawful for a people to reject a pastor upon just cause, if he prove pertinaciously scandalous in his life or heretical in his doctrine, and put him out of his office.'"

Among other illustrations of the practical effect of the views entertained by our Fathers, Mr. Browne gives the following extract from the "Yarmouth Church Book" of the year 1700 :—"Our reverend pastor read a letter to the Church from eighteen brethren in the name of the Church of Stepney, desiring we might consent that our pastor, Mr. Hannot, might go to London to preach some sermons among them, in order to be called to office there,

which this Church unanimously opposed. Our pastor then desired this Church to consent to his going to London, so as that he might discourse that people, in order to settle them in peace, promising he would not do anything further than he could see his way clear, and the will of God with the consent of this Church. *But we still denied his going to London at this time for several weighty reasons."*

We would not set up the Congregational Fathers as an authority, nor would Mr. Browne, we presume. But we may derive much instruction from their views and methods; and we are content to receive from Ainsworth, Burroughes, and their brethren, a fresh impression of the solemn obligations under which pastor and people lie to each other. Moreover we perceive that they carried out their views consistently and impartially. They held that a Church had no right to dissolve its connection with a pastor, except for some default in doctrine or in life. But they held at the same time that no pastor had a right to dissolve his connection with a Church, without the Church's consent. These rights, or denials of right, must, we think, stand or fall together. And it cannot escape notice that our Churches have not departed from ancient practice one-hundredth part so much as pastors have done. It is the rarest thing possible for a Church to dismiss a pastor for ~~any~~ reason whatsoever. It is the commonest thing possible for a pastor to dissolve his connection with his Church, without even asking the consent of the Church. If the old theory was the right one, the declension from it has been mainly on the part of the ministers rather than of the people. But we cannot help thinking that the old theory was an extreme one in both its aspects. Where there is neither heresy nor crime there may be an utter mutual incompatibility, there may be unsuitability or inefficiency, such as to necessitate a separation. Then how is it to be effected? By friendly negotiation, if possible. But if the pastor refuses to retire, what then? "In such extreme cases," Mr. Browne himself says, "we can do what the House of Commons does on behalf of the nation—viz., refuse to grant supplies till grievances are redressed. This," he adds, "is our constitutional check, happily not frequently, though sometimes necessarily, resorted to." To our mind this is a most unsatisfactory answer. The process of starving out a minister seems to us mean and worldly. So far as the Church is concerned, exhaustion and disorganisation are the almost inevitable consequences. Far better, we think, if there is an extreme case which would justify stopping the supplies, to adopt the extreme but straightforward course of a vote of dismissal. Both Church and minister would suffer less in the end.

The power of dismissal may be abused, so may the power of stopping the supplies, so may the power which individuals have of annoying a minister, and thereby driving him from his post. But one of Mr. Browne's extracts suggests to us the best means of curbing and checking this abuse of power. "The writers of the 'Apologetical Narration,' the Dissenting brethren in the Assembly of Divines, 1643, say:—'God so ordered it that

a scandal and offence fell out between those Churches, whilst living in banishment, whereof we ourselves, that write these things, were then the ministers. One of our Churches having unhappily deposed one of their ministers, the other judged it not only as too sudden an act (having proceeded in a matter of so great moment without consulting their sister Churches, as was publickly professed we should have done in such cases of concernment), but also in the proceedings thereof as too severe, and not managed according to the rules laid down in the Word.''' Let not our Churches think that they can set each others' opinion at defiance. Let them learn to "consult sister Churches" in cases of difficulty and emergency. And when acts of cruelty to faithful pastors have been committed, let the guilty Church be made to feel that its acts are reprobated and condemned by sister Churches. Let the displeasure thus incurred be plainly manifested by pastors and Churches, and the result will be most salutary. We err now by almost never "consulting sister Churches," and by too readily condoning the wrong-doings of Churches. We must learn, while exercising self-government, to take our stand more boldly on the rights and duties of intercommunion.

So far as mere organisation and rule are concerned, we know of no other means of preventing disorder and wrong but the revival of this idea of intercommunion which the elder Congregationalism cherished as sacredly as it cherished the idea of independent self-government. But we look beyond this to the revival of right sentiments as to the spiritual obligations of pastor and people; or rather, perhaps we should say, to the permanence and strengthening of such right sentiments, for we believe they already exist to a large extent.

JOHN KENNEDY.

POSTSCRIPT.—Since writing the preceding we have received with much pleasure the following communication respecting the opinions of Dr. J. Pye Smith on the rights of pastors and Churches. We have likewise seen a letter from the Rev. John Aldis, of Reading, a much-respected Baptist minister, respecting the famous document containing objections to the ministry of the junior pastor, of which so much has been made. It is due to all parties that the explanation should be made as public as possible.

"The printed document is, after all, only a work of fiction, though, like many others, 'founded on fact.' One of the deacons, anticipating a meeting of the pastors and deacons, jotted down in outline eight topics, on which he wished to give his opinion. These mere jottings are now before me, and without enlargement or explanation are quite unintelligible. They were intended solely for his own use, and unaltered could be used by no one else. Having used the paper in this way, he lent it to one, to whom he had shown and explained it, as suggesting rather than expressing his own sentiments; beyond this he knows nothing, and has neither done anything with these jottings, nor authorised anything to be done.

"Comparing the printed 'reasons' with the jottings, I find in the former

some words added, others changed, some transposed, and others omitted; while of course the expansions and applications intended and given really are entirely wanting. One case will make this plain. The printed 'reasons' say, 'They (the sermons) set up too high a standard of Christian life.' The jottings read, 'The ideal standard of Christian excellence and practice is too high.' Here 'they set up' is added; 'excellence and practice' is changed to 'life'; 'too high' is transposed; and 'ideal' is left out, though in the explanation this was pointed out to be, as in the writing it plainly is, the key to the whole matter. The simple meaning of this much-abused objection, then, is that the descriptions of Christian character were too much idealised, and therefore too remote from the practical and experimental—a defect frequently charged on the ministrations of young pastors, and alleged substantially by John Foster against the sermons of Robert Hall.

"I think I have thus made it clear that the 'reasons' and jottings are widely different things; that the former is the product of one hostile to the Church, which has been censured for it; that the latter were simply private property intended for personal help; that neither emanated in any way from the Church, and that neither was ever sent or handed to the minister by any member of the Church."

DR. PYE SMITH ON THE MUTUAL RIGHTS OF CHURCHES AND PASTORS.

To the Editor of the Christian Witness.

DEAR SIR,—Thoroughly admiring your clear, comprehensive, and judicious comments on the Reading case, I send you an extract from a letter addressed to me some twenty years ago by Dr. Pye Smith, from which it will be seen that that distinguished man was at one with you in your views, and suggestions. Yours truly, X. Y. Z.

"Through the ignorance, weakness, credulity, and manifold wickedness of men, any good principle may be abused, and thus *summum jus summa injuria*, but such cases cannot alter original right. A Church may conduct itself very unwisely; it may be faithless to its Lord; it may yield to an artful and unprincipled minority, or majority; but a remedy is not to be sought by abandoning principle. The source of the evil lies in—1. Want of holy care at the door of admission to membership; 2. The lamentable deficiency in professors of religion as to information on all branches of Christian ethics, which we have to deplore; 3. The disuse of holding friendly communion of Independent Churches for mutual counsel and advice, by which, in the way of agreed arbitration, differences would be nipped in their bud.

"Undoubtedly I never meant to countenance the idea that a spirit of

faction, excited by unreasonable men, has a right to drive a minister from his pulpit, or forcibly terminate his official duties. Such an idea is palpably wrong, absurd, and wicked. But the question returns, what is a faction? The injured pastor cannot be judge in his own cause; the injurers will not, I presume, admit that they are a faction. With whom does the resolution of this question rest? I reply, with the Church itself; and if it cannot arrive at a convincing conclusion, the litigant parties, be they two or more, should resort to a council, formed *pro re nata*, of the pastors and delegates of a few neighbouring Churches, who after duly investigating the whole case, should give opinion, counsel, and exhortation:—all conducted with prayer and Christian love. If, however any Church violate righteous principles by unjust and oppressive decisions, or by permitting a minority to domineer over it and persist therein, neighbouring Churches after such a scrutiny as I have indicated, are in duty bound to decline to hold fellowship with such a Church, till it has repented, and made reparation."

A NIGHT IN THE HOUSE OF LORDS.

THE IRISH CHURCH BILL DEBATE.

WEEKS have passed since the night I speak of; but it is a night of which the historian of the future will have much to say—the 17th of June, 1869—the third night of the debate on the Irish Church Bill. It had been announced that the veteran leader of the Conservatives, the Earl of Derby, would open the debate. The grand chamber in which the Peers of England assemble was crowded. The Peers' own benches were filled. In the ladies' galleries were Princesses, Peeresses, and the daughters of Peers. On the steps of the throne, and on either side of the throne, were Peers' sons and Privy Councillors. These stood packed together as uncomfortably as if they were in the midst of a street crowd. And among them, leaning sometimes on a railing, stood for many hours the Premier of England. The Premier's face was my study for some time. Sitting in the very front of the strangers' gallery, I had a full view of him. There was the foremost man in England, listening to discussions on a measure which had originated in his conscience and been perfected by his genius, hearing from the lips of Peers bitter invectives against himself. His presence was not ostensibly recognised by any of the speakers—that would have been *out of order*. But they knew he was there. And they knew that he had more power than all their angry Lordships put together. And he knew it: more power, because his policy is essentially just and righteous, and because its justice and righteousness are recognised by the country which he serves; and with the consciousness of integrity and power, I am not surprised at his calm and lofty bearing.

With the skirmish which preceded the debate on the 17th of June, I do not intermeddle, further than to say that whether the letter of the great tribune, John Bright, to the Mayor of Birmingham, was wise or unwise, the speech of Lord Cairns was that of a special pleader, who put forth all his lawyerly wit and ingenuity to discover the worst construction of which every word in the offensive letter was susceptible. When Lord Derby rose every eye was intent upon him and every ear open. Once before I had seen and heard him. Four and thirty years had passed since then. And nothing struck me more as I listened to him than the *unchangedness* of the man. He was now old and feeble. Then he was young, hale, and robust-looking as a country farmer. But mentally he was unchanged. He might have been asleep all those thirty years and more. Of growth and progress there was no sign. Nor was there sign of his being conscious of growth and progress around him, except by his spasmodic effort to resist and retard it. Old ideas, very shallow, and very dogmatic, were propounded in old forms with as much confidence as if they had never been put into the crucible of public discussion.

My first seeing and hearing of Lord Derby was in the hall of the Glasgow University, when he delivered his inaugural address as Lord Rector. He was then the Hon. Mr. Stanley. His election was the issue of a keen contest between the Liberal and Dissenting students on the one side, and the Tory and Church students on the other—Mr. Stanley having now disowned the Whigs, with whom he had co-operated in the Reform movement, because of the appropriation clause, by which they would have sanctioned the secularising of some portion of the Irish Church revenues. The only idea in Mr. Stanley's inaugural address, which I remember, is singularly enough, germane to the discussion in the House of Lords. After remarks on the importance of religion, he jumped to the conclusion that the establishment of religion by the State was a right and necessary thing. I cannot recall words or sentences. But I remember that it was with considerable rhetorical skill that he passed from the universal admission of importance of religion to his argument in favour of Establishments. The young heroes of the Voluntary controversy in the University—and they were many—were perfectly conscious of the fallacy of their Lord Rector's argument. But the Lord Rector himself has not yet discovered it. Nor does he seem conscious that anyone else has. "Religious equality on the part of Government," exclaimed Lord Derby, in a tone which seemed to say he was uttering an indisputable axiom, "means an equal indifference to all religions." The Government which gives no preference to any one class of religionists proves itself indifferent to all religion! The Queen of England reigns over Christians, Mahommedans, and Hindoos in India. And the principle of her reign is the religious equality of all. *Therefore*, the Queen of England cares not whether Jehovah, Jove, or Baal be God! But I will not trifle with my readers in arguing such a point.

The young Collegians of Glasgow were not imposed on by the fallacy, nor was the House of Lords, on the 17th of June.

I am not surprised that Lord Derby, with his ideas of things, should despair of the future of Protestantism in Ireland. "I undertake to assert," said his Lordship, "that in the event of its being disestablished and disendowed, the Irish Church will not be able to hold its own against the rival Church of Rome. If you disestablish a Church, you take away the authority of her Bishops, and the cement of the law which binds together men of very different opinions, and allows a very wide latitude of action; take away that control of the law, and the Church of England in Ireland will be split into a dozen small factions, each going its own way. Can you for a moment imagine that a society so disestablished, so dispersed, and so entirely separated into several branches, distinct each from the other, can for a single moment contend against the perfect organisation of the Church of Rome, in which the people are the absolute slaves of the priest, in which the priests are the obedient servants of the bishops, and in which the bishops only execute the mandates and commands of the supreme pontiff." One half of the power of analysis and dissection which Lord Cairns had, an hour before, applied to Mr. Bright's letter, could frame out of these sentences a dozen propositions, all damaging to the Protestant Church of Ireland. But after the tone in which the Bishops have spoken, one needs not wonder at Lord Derby. One of them said some days after—"This was a dark and heavy time for the Bishops and Clergy of the Church which was so soon to be disestablished and disendowed. It was a thing to make a man's heart sink, his hand to tremble, and his knees to be very weak for a time, when he saw the pinnacles of that ancient Church shattered to some extent by the storm which raged around them." The speech of the Archbishop of Dublin could not have been more lugubrious if he had just returned from the funeral of the Irish Church. We must turn to enlightened laymen for Christian hopefulness and common sense. In one of the later discussions on the Bill, Lord Lurgan, describing himself as an Irishman and an Episcopalian, said:—"He, for one, certainly had no fear of the ultimate effect of the measure on the fate of Protestantism. The Protestants of Ireland were an active and energetic body; they were also the richer portion of the community; and he could not bear for a moment to think that the stigma ought to be applied to them, that they could not do for their Church what the poorer portion of the community—the Roman Catholics—had long done for theirs, namely, support it for themselves. If, however, his anticipations should unfortunately not be realised, might they not count on their friends of the Sister Church in England—many of whom grieve so deeply because the tie between the two Churches was about to be broken—might they not count, in their hour of need and adversity, on those friends not confining their sympathy to mere empty words, but coming forward with generous contributions to help the disestablished Church through its temporary difficulties."

But to return to the 17th of June. Two Bishops spoke on that evening. I heard one of them. And one cannot write the name of Bickersteth without pleasant and reverential memories. The Bishop of Ripon said, "The primary objection which I entertain to the Bill is, that it involves the assumption that it is no part of the duty of a Christian State to connect itself with the maintenance of Christian truth. Should this Bill become law, the State, as far as Ireland is concerned, will have disconnected itself altogether from religion. It will have virtually declared that all creeds are equally true or equally false, and that it will recognise or have a preference for none." This is another version of Lord Derby's axiom. Take the Bishop's form of it. It is the duty of a Christian State to maintain Christian truth. Well, the voice of a Representative or Constitutional State is the voice of the majority. So that, if it resolves to maintain Christian truth, it will be that which the majority believes to be Christian truth, whether Popery or Protestantism. But no, says the Bishop. "How, I would ask, is a State to exercise this responsibility, except by connecting itself with some ecclesiastical organisation? Now I, for one, altogether deny that the principles on which that organisation should depend is the belief of the majority of the people. There are higher questions than that at issue. The question of truth ought, I contend, to be paramount to every other consideration. I believe it to be the duty of a Christian State, in determining the ecclesiastical organisation with which it is to connect itself, to look mainly and chiefly to the question of religious truth." Good, my Lord Bishop. But the question returns, "How is a Constitutional State to determine what is truth?" How, but as it determines all other questions—by the majority of votes? There is no other way, unless you provide it with a High Priest and the Urim and Thummim, to which the question shall be proposed whether the majority or the minority is in the right. And if the answer is that the minority is in possession of the truth, I presume this answer would convert the majority from the error of its ways, and the minority would cease to be a minority. The system established, after all, would be the system of the majority.

Dr. Bickersteth's argument was put to a strange test a few days after. The proposal to give parsonages and glebe lands to Roman Catholic priests and Presbyterian ministers, as well as to Episcopalian clergymen, was supported by Archbishops and Bishops, High Church, Low Church, and Broad Church! The proposal was equivalent, as Lord Cairns showed, to an endowment of £60 a year in each case. And this endowment of creeds, utterly antagonistic, was to be made in a form that should be irrevocable. How plain it is that my Lord of Ripon's doctrine was, in the esteem of his Episcopalian brethren, "flat, stale, and unprofitable."

As to one of the Bench, the Primate of all England, I must be allowed a brief digression. His Grace has laboured hard to secure for the dis-established Irish Church as large a share as possible of the old spoil,

because he has no faith in the Voluntary principle. "I grant," he says, "there is a sort of religion which does flourish in the absence of endowments. There is a sort of spurious religion which lives on the passions of the people. The curse of Ireland is the repeated political and religious agitation, on which Voluntarism necessarily rests." In the same spirit the Bishop of Peterborough spoke. Disestablish us, and you "convert the future clergy into fanatics almost in spite of themselves and as the price of their daily food. How many itinerant lecturers of a violent and fanatic character will you not have in Ireland five years after the passing of this measure? According to these men, religion needs civil support to *sustain* it, and civil law to *restrain* it. It is so feeble a thing that it is in danger of falling, if you leave it to stand alone; and yet it is so active, rather so wild, that it will run riot if you don't bind it in State-chains. His Grace of Canterbury is a Scotchman, and might have found illustrations of both power and sobriety in religious communions unsupported by the State. But even in the Free Church of Scotland he can find only a failure of Voluntarism. And with the event in which the Free Church originated he has no sympathy. "The men were no doubt conscientious, but their consciences were misinformed." So thorough an Erastian must think so. But being a Scotchman, one would expect to find in him some of that *perfervidum ingenium* which would sympathise with a noble act of self-sacrifice, even if his judgment did not accept of all the opinions of the heroes of the Act. But Erastianism is incapable of enthusiasm; and the *perfervidum* of the Bishop's nature, if it ever existed, has been cooled—one may say, frozen out of existence—by his position and his slavish State-Churchism. It is a sad thing to see the Spiritual Lords "using their croziers," as the *Daily News* expresses it, "as a croupier at a green table uses his rake, to gather in the silver and gold, and give a new force to the metaphorical phrase, 'by hook or by crook.'" But it is a sadder thing to see these foremost ministers of Christianity so lacking in faith, so craven-hearted. It is quite time they were made to breathe a more bracing air. The sooner and more completely are their Churches brought into the condition of the primitive Churches, the sooner and more likely are they to be restored from the feebleness and faintness of age to the vigour and self-reliance of youth.

One speech more. My Lord Redesdale is an ultra-Tory—the thick-and-thin defender of exclusive prerogatives. But hear him. Pleading for some provision by which the Crown might still appoint the Irish Bishops, choosing one of three persons who might be nominated by the "Church Body" that is to be, he added, "I would also be prepared to couple with this a similar provision with regard to the Roman Catholic Church, if they would adopt the same principle that I have laid down for the Church Body, that of recommending three persons to the Crown, of whom the Crown would then elect one. To these prelates, so selected and nominated by the Crown, seats might then be given in this House." The Duke of Argyll was sitting right opposite the speaker, and almost leapt off his seat with

surprise as he exclaimed, "What! Roman Catholic Bishops!" His Grace no doubt chuckled inwardly over the great Tory who had committed himself to such a scheme. But Lord Redesdale, unwarned from the precipice, replied boldly, "Yes, I am not for levelling up in any other way, but in point of honour and privilege I would be willing to do so." All this from a champion of "our Protestant Constitution!" Liberals have pleaded that Roman Catholics be not punished for their religion by exclusion from any civil right or privilege. But this Tory statesman would give privileges and powers that are not rights to Roman Catholic prelates as such—those prelates of whom Lord Derby declared, an hour before, that "they only execute the mandates and commands of the supreme pontiff." We should thus have the Pope himself occupying a seat in the House of Lords in the persons of his acknowledged representatives and spokesmen!

If this Tory idea of "religious equality" gains ground we shall have Lord Redesdale by and by discovering that fair play requires that the Wesleyans, Congregationalists, Baptists, and others are entitled to lawn sleeves as well as Episcopalians and Roman Catholics. And so rapidly do ideas grow, and events advance in these times, that we may live to see Bishop Parsons sitting by the side of Archbishop Thomson representing York and the North, and Bishop Halley and Bishop Binney sitting by Archbishop Tait and Bishop Wilberforce to represent London and the South. But how can men like Redesdale talk and vote as they do? They are so stunned by the sudden prospect of losing the money and the dignities which the Church has hitherto enjoyed, that in order to save them they are willing to share both the one and the other with the bitterest enemies of the Church! But let them take courage. The Church is not in danger. Their own Church is not in danger. The Lord Chancellor—we thank God for such a Lord Chancellor, an enlightened Christian gentleman—called it a most miserable thing to hear right rev. prelates arguing as if disestablished Protestantism cannot contend with Roman Catholicism. When the agitation of the hour is past, the "heads of the Church," as they are called, will remember with shame that their faith failed them while the "Head of the law" was stronger in faith, glorying in God and in truth.

I refrain from comment on Lord Salisbury and others whose speeches I heard. I am bound to say that in several of the speeches there was considerable grasp and power, and the men who uttered them were well entitled to be called statesmen. But the prevailing incapacity to understand how religion can work its way in the world without the aid of State-patronage and support, was very painful. Some of the best and most influential speakers in the House, however, are young, or, at least, not too old to learn. But happily the destinies of England are not in the hands of men.

EDITOR.

The fate of the Irish Church Bill will be known far and wide before

these pages reach our readers. It is not a little humiliating to find that a majority of the House of Lords could vote for what is now called "concurrent endowment," in the form of giving parsonages and glebes to the Roman Catholic priests and the Presbyterian ministers. The majority was seven; and, as Mr. Hadfield energetically pointed out in the House of Commons, this majority may be said to consist of the two Archbishops and the five Bishops who voted for the endowment of Popery and Presbytery. No wonder that our Church papers should write about the Bishops in a style which not many years ago would have stamped them as radical and disloyal. The *Evangelical Rock* says:—"It will now become a question, and a most grave and solemn question, for the Protestant people of England to consider the propriety of maintaining Bishops in the House of Lords." And it asks, "Do our Bishops sit there to maintain the rights of their order? If so, they have betrayed them. Do they sit there to maintain the cause of the Established religion which they profess? This, too, they have betrayed with the spirit of a craven, and with a baseness that has no parallel in the annals even of Paganism. Do they sit there as the guardians of the Protestant interests of a Protestant empire? These, too, they have betrayed, and not only betrayed, but have thrown the full weight of their position and power into the opposing scale of Popery."

Correcting this page for the last time, as we do, on the 26th of July, we are now in a position to say that all difficulties between the Lords and Commons are at an end, and that the Bill needs only the Royal signature to make it law. The terms of capitulation leave the principles of the Bill intact, and we add our Amen to Mr. Gladstone's last words in his last speech on the subject:—"To the Church now disestablished we simply record our wish and prayer that there may be developed in her, according to her means, those masculine qualities by which a great crisis can be met. And we bid her God-speed on her new career."

EDITOR.

RETIREMENT OF THE REV. THOMAS BINNEY FROM THE WEIGH-HOUSE.

ON the morning of Lord's-day, July 4th, the Rev. T. Binney relinquished the pastorate of the Church in the King's Weigh-house Chapel. Many friends had gathered from the City and suburbs to hear his last *pastoral* words. The sermon consisted of a review of the last forty years. The texts selected as the basis of the discourse were: "Thou shalt remember all the way which the Lord thy God hath led thee these forty years;" "Hear my prayer, O Lord! give ear to my supplication, and enter not into judgment with thy servant, for in thy sight no man living can be justified." Pausing for a few moments, the preacher looked the vast congregation in the face, and then, with considerable emotion, proceeded to say that it was well known that on that day he not only

completed a forty years' ministry amongst his people, but that in a great measure he laid down that ministry itself, and retired from the obligations of regular official duty. That being the case, it would hardly be doing justice, either to them or to himself, if his address did not directly bear on a fact so interesting and so important to them both. Mr. Binney took a review of the events, national and ecclesiastical, which had issued in what made the England of to-day very different from what it was at the beginning of the period in question. In the course of his remarks he said:—

“When I came to London, George the Fourth was King; the reputation of the man did not commend or illustrate the office; the institution was in danger of sharing the contempt that was excited by its representative. Under the present occupant of the throne, loyalty to it has revived and deepened, both as a principle and a sentiment. More than once during the period under review, Continental revolutions have had their effect on thought and feeling, especially in some classes among us, which occasioned temporary apprehension; while other kinds of revolution among ourselves, in the shape of political reforms, repeal of taxes on food, free trade, commercial treaties, railways, telegraphs, penny postage, cheap newspapers, and other things, have put the England of to-day into an utterly different condition from what it was forty years ago.

“But leaving these matters, it is rather our business to advert to some of the religious phenomena that have distinguished the last forty years. From the post of observation which I have occupied now for so long a time, I have witnessed movements and upheavings on all sides among the different religious communities. There was agitation among our peaceful neighbours, the Friends, which continued for a long time, found expression in books and pamphlets, and led in the end to a considerable number of individual secessions, the separatists uniting themselves to one or other of the surrounding Churches. There was a memorable conflict in the Wesleyan body; sharp, protracted, convulsive, which ended in many ministers and much people taking a stand which issued in the promotion of new and distinct societies. There was that struggle in the North which ended in the protest before, and the deliberate secession from, the General Assembly, of Dr. Chalmers and his colleagues, their solemn march through the streets of Edinburgh, and their formation of the Free Church, whose action and growth have made it one of the wonders of our times. Among ourselves there have been contests about Church and Dissent, Voluntarism, Anglicanism, Irvingism, Brethrenism, Gorham controversies, Colenso controversies, and the thousand and one questions which have successively risen up as new phases of thought have appeared, or old pretensions have been resuscitated and revived. Convocations, Church Congresses, Congregational Unions, preaching in theatres, special evening services for the people in St. Paul's and Westminster Abbey, City missions, Bible women, lay helpers, Young Men's Christian Associations, the temperance movement, improve dwellings for the poor, the Saturday half-holiday—these things thus thrown out as they happen to be recollected, and many more that might be named, all of which have sprung up within the last forty years, are expressions, in one form or other, of the activity of the religious element, or of the philanthropic element as influenced by religion. It is difficult even to enumerate all that might be mentioned—impossible to enlarge on any of the religious movements which have transpired before us, some of which have had singular results.

One movement, for instance, that began among the followers of a Presbyterian, grew gradually into an 'apostolic Church,' with apostles, angels, prophets, evangelists, priests, sacrifice, incense, dresses, and robes of divers colours, and the assumption of the community's being the only true Church in the world, whose inspiration, powers, and attributes all others were required to recognise. Another movement, whose object was to protest against the existence of sects, the idea being that Christians as such should meet together in love, all being equal, and all alike having liberty of ministry, has come to be not only the most narrow and sectarian in spirit, but has split into two or three sects, one of which anathematises the others, and claims to be itself, exclusively and alone, God's assembly of the saints.

"Forty years ago things were advancing towards what presently culminated in a great act of political reform; the excitement of the public mind was universal and intense, and issued in this—'that the Church was in danger,' and that the Establishment might probably and speedily fall! There arose a great cry and a prolonged controversy. Both parties were influenced by extravagant anticipations. It was seriously believed by some on each side that the days of the National Establishment were numbered, and there were those who went so far as to offer us terms—to propose that the church edifices, as belonging to the nation, should be alternately at the service of the different denominations. But there was another movement going on underneath—the claims of the Church—as such, its constitution, its exclusiveness, the apostolic succession of its ministry, the validity of its orders, and the efficacy of its sacraments—these things began to be dwelt upon; it was in some respects a reaction against the possible loss of prestige should the Establishment fall, and a fight for distinctions which mere temporal vicissitude could not destroy.

"All know to what that has led; school after school has sprung up from the first seeds; some of the originators of the movement as they kept advancing, felt obliged to enter into the Church of Rome; their successors have taken new ground, and decline to see any necessity for such a step, since they can bring the old Catholic Church into their own, or resuscitate it out of her ruins. Hence, with them, the communion has become the mass; priesthood, sacrifice, the real presence, confession, penance, invocation of saints, prayers for the dead, are all advocated and practised; and thus such a state of things has been developed, and is now before our eyes, as was utterly inconceivable forty years ago. Alongside of this extraordinary movement, English clergymen, under the name of what is Catholic, introducing and obtruding Romanism, condemning the Reformation, and repudiating the term Protestant as an offence—alongside of this, and partly because of it, we have the vast increase of Romanism proper, archbishops, bishops, priests, monks, abbots, nuns, churches, monasteries, oratories, schools—all sorts of buildings and institutions everywhere springing up, all which I honestly confess is to me a very serious sign of the times. Turning to the other side, it is curious to observe how some of those who at first trembled for the Establishment—politicians and ecclesiastics alike—have come round to an utterly different apprehension of things, so that many of the clergy accept the idea of a Free Church; and what was formerly an opinion, and confined to a few narrow, wrong-headed sectaries, is taken up and advocated by those in high places; what was looked at with fear, contempt, hostility, as the case might be, has become almost a national sentiment. Hence words are uttered, action contemplated, and measures framed at this very moment in and

by the Imperial Parliament which for any one to have predicted forty years ago would have been regarded as the hallucination of insanity."

Mr. Binney then turned to the history of the Church at the Weigh-house, and concluded by a touching allusion to the humble estimate he entertained of anything he had done. Our honoured brother retires from official life in the full enjoyment of what is better than admiration, the confidence and affection of a vast number of friends in the ministry and out of the ministry, who think now, less of the power of his head, than of the brotherliness of his heart.

IRISH EVANGELICAL SOCIETY.

Quarterly Record.

It is eminently gratifying that, whilst the stirring events passing over us are stimulating the Committee of the Irish Evangelical Society to seek the increased sympathy of British Christians on Ireland's behalf, the beloved brethren who are themselves labouring in that country are putting forth fresh vigour and yet nobler courage in their difficult but most important enterprise. Should there be any among the friends of Jesus who imagine that Congregationalists are doing nothing in Ireland, let them but read this paper, and their impressions, it is believed, will be changed.

DISINTERESTED TESTIMONY.

Not long since, a letter was received by the Secretary—unexpectedly and unsought—from the Rev. John White, the esteemed pastor of the self-supporting and eminently prosperous Congregational Church, Donegal Street, Belfast. It was intended only for the information of the Committee; but, so interesting are its contents, that it would be wrong to withhold it from publication.

"I often wish I could do more for your Society than I am able to do at present. However, it is a comfort to me that, over and above my pastoral duties, I am able to do mission work

on a large scale, without money and without price. I have a very large congregation to which I regularly minister, about five miles out of town; and already a great awakening has taken place among the people. I have another large congregation in a suburb where the people flock to hear the word of life. And then my street congregation* is growing in interest; many are receiving the Gospel in the love of it, and God is helping me to be useful to many souls. So I do humbly thank God that He enables me to do such a work for my beloved fellow-countrymen, without any expense to any Society.

"With regard to Mr. C——, I feel truly thankful. You may rely on it that never was there a more constant or earnest worker. He gives at least eight hours daily to the work—in fact, he is always working. He is exceedingly thankful to the Committee for their kindness, and I hope I shall be able to make my people do their part.

"Last Monday Mr. M——, of L——, attended our Church-meeting, and gave us a deeply-interesting account of the work there. Though only a working man (a dyer), he has

* Numbering several thousands every Sunday afternoon.

rented and fitted up a room for services, and a Sabbath-school. The place is regularly attended by Mr. C—— and Mr. C——. Already, fruit is appearing. During the past three weeks, a deep and extensive awakening has taken place, and many earnest enquirers are asking 'What must I do to be saved?' Your Committee will soon have to meet the question, 'What will you do with this place?' There is no doubt but there are indications that a Church may soon be organised here, and that, unless you refuse to follow what appear to be the callings of the Master, a pastor must be located in L——. In this I am sure you will rejoice, and I am certain, if the work proceeds as it is doing, you will rejoice in entering an open door, and taking possession of this field for Christ.

"I was down in C—— on last Friday evening giving our brother G—— a lecture. It would have gladdened your heart to see the church crowded with a respectable audience. The growth of our cause there is truly astonishing. The Church at that place is now a power which is felt in the town and neighbourhood, and our brother is respected and loved by the people. At no former period was S—— in so promising a state. The chapel is quite full, and our brother, Mr. B——, is greatly encouraged in his work.

"B—— is progressing, the Church has increased considerably, and Mr. Q—— is improving the chapel, adding greatly to its comfort and beauty; and, when completed, it will be free of debt.

"So that there is much to encourage faith and stimulate effort. It is very pleasing indeed to see the steady progress of our Churches. There is peace, energy, and love among them all, and the brethren love each other. Never did I witness a more pure

spirit of brotherhood among brethren than we all enjoy.

"On the Sabbath after my return from London I preached in A——t B——e. There was no announcement of my being there; they just expected Mr. M——. I was pleasingly surprised to see the congregation so good and substantial. It certainly is growing very steadily, and our brother is doing a good work in that place.

"Now, I have told you all I can about this portion of the field; I know nothing of the other Churches worth mentioning; but what I have said will, I am sure, encourage the Committee. We want more faith and zeal, and God will give us to see still greater things than these."

EVANGELISTIC OPERATIONS.

A specimen of the work of the general evangelist for Ulster will illustrate the kind of efforts which the Committee wish to extend throughout the length and breadth of Ireland. He says, in his journal for May last:—

"Everywhere throughout this peaceful and prosperous Province, the people manifest a willingness to listen to the glad tidings of salvation. There is no difficulty in securing an audience, and rich and poor alike throng the places where a simple Gospel is preached. I spent the first two days of the month which has almost closed in the city of A——, where the Rev. Mr. S—— labours with great acceptance. The chapel has been very much improved, and I hope it will soon be filled with devout worshippers. On the 3rd I held a most encouraging meeting at R——. There was a large attendance, and the people listened with 'greedy ear.' The Rev. Mr. S—— is evidently a 'workman that needeth not to

be ashamed,' and he has gathered around him an attached congregation. Passing over to the County Tyrone, I preached in C—, where John S—, Esq., carries on with great spirit several important branches of manufacture. This gentleman is an earnest Christian, and is heartily anxious for the temporal and eternal welfare of the people who are in his employment. His house is always open to the ambassadors of Christ, and his money and his influence are continually laid on 'the altar that sanctifieth the gift.' The meeting was held in the infant school-house, a building which is the property of — S—, Esq., and is ever at the service of those who are endeavouring to propagate 'the truth as it is in Jesus.' Mrs. S— and some of her relatives are zealous teachers in the Sabbath-school, and smile upon every effort put forth to pluck brands from the burning. The attendance was very large, and the people, young and old, seemed spell-bound, while many were moved to tears. The following evening, the 5th, I had the pleasure of addressing a large and respectable audience in the Society House, D—, a veritable 'city set upon a hill.' The attention was most marked, and at the close some persons came forward and thanked me for my services. This is cheering! While at D— I was the guest of Thos. A. D—, Esq., an extensive manufacturer, who employs a large number of 'hands.' He takes the deepest interest in all employed in his establishment, and all his workpeople justly look upon him as their friend. Mr. D— has a large school-house close beside his residence, M— House, and some time since I had the pleasure of addressing therein a number of the sons and daughters of toil. Many Roman Catholics were present, and

they evidently enjoyed my lecture. I have engaged to hold future meetings in D—, and I look forward to another visit with much pleasure. Thursday, the 6th, found me in L—, in County Antrim, where a good work has been progressing for some time. The Independents have now a Mission-room in this town, and regular services are held. There is also a Sabbath-school, under the superintendence of a godly Scotchman, Mr. M—, who has sacrificed a good deal for the glory of the Master. At P—, in County Armagh, on the 10th, I was met by the Rev. D. F—, of M—, who is still full of missionary zeal, and who is one of the best men I have ever met. I had previously arranged for a meeting in the Victoria Hall, and the attendance was very large: Episcopalians, Presbyterians, Methodists, and Baptists were present, and the proceedings were of a deeply interesting character. The Rev. Jas. D—, one of the most eminent Wesleyan ministers in Ireland, engaged in prayer, and at the close the Rev. Mr. C—, U.P. minister, offered the use of the Hall for another meeting. We looked upon this kindness as a good omen, and announced that a revival meeting would be held the next evening. On the second occasion, the building was filled, and I have reason to believe that good was done. Could we have remained for another evening, or for two evenings, I am sure the place would have become 'too strait' for us. We were, however, compelled to proceed to L—, where God honoured the special services. At L—ff, in the parish of B—, there was a crowded meeting on the 14th. The school-room was quite too small for the numbers who were anxious to be present, and some were unable to gain admittance. It was, indeed, a 'time of refreshing,' and the people left the

place with reluctance. For three hours they had been pent up in a badly-ventilated building, and yet they were dissatisfied with breaking up the meeting, as they styled it, 'so soon.' On the 16th, I preached in C—— Independent Church,—a noble building. The congregation was not large. I was greatly pleased with the deacons—men of merit and men of prayer—and with the members. C—— seems to be a fine field. On Sunday evening a special service was held. The attendance was numerous and it was a gracious season. In P——, and at C——, I had good meetings, and I had much reason to be satisfied with my visit to those places. I feel very grateful for the assistance and co-operation of Messrs. M'P——, K——, and M'L——. The latter gentleman is an agent of the Irish Evangelical Society, and is, I am confident, a great blessing in the neighbourhood where he labours. The remainder of the month was spent in labouring in C——n, C——, L——, and B——. Most gratefully do I raise my Ebenezer, inscribing on it, "Hitherto hath the Lord helped me!"

SPECIAL SERVICES.

All the agents of the Irish Evangelical Society conduct evangelistic operations in the districts immediately surrounding their central stations, in different instances not fewer than from six to fifteen out-stations being regularly visited. Some of the brethren, however, occasionally engage in such work on a more extensive scale. One esteemed pastor, the Rev. Mr. F——, has reported many most interesting particulars of such special efforts, in which God had recently disposed him to engage. Some of these were conducted in company with the excellent evangelist whose narrative has just been given:—

"Having just returned late last

night from P——, where Mr. C——, our evangelist, and I have been conducting religious services, I feel constrained to write you a brief note in reference to our efforts. We announced for a meeting in the Hall, on Monday evening, and I am glad to say that it was full; there were people present of all denominations, comprising the most respectable and influential inhabitants, and several ministers. It was a most blessed meeting, and, as the people seemed evidently to enjoy it, we thought it proper to announce for a second meeting of the same kind, to be held in the same place again last evening (Tuesday); and, without the slightest effort on our part, by personal visitation or bills, the Hall was again as full as it was on the preceding one,—I should say fuller, and the people seemed deeply interested and delighted with the proceedings. The meetings at D——, C——, and L——, have been equally successful. This is the more gratifying, because there are not, and, so far as I know, there never have been, Independents at any of these places, conducting meetings until now. I only wish you could have been present at them, to witness for yourself; you would have been greatly cheered and stimulated. The method we have adopted is one that God is evidently blessing, and is opening up a most glorious field for the Irish Evangelical Society."

"L——. We have held two meetings in this place, and I am delighted to say that they have been most encouraging. Last evening the attendance was much larger than on the preceding one, in fact, the place was quite full.

"L—— presents a fine field of operation; there are here hundreds of 'Protestants' attending no particular place of worship, and those who do attend places of worship are slum-

bering and sleeping. A very good foundation has already been laid here. What think you, in these times of spiritual death and bigotry, of having, as we had last evening, the mission-Hall full of earnest worshippers, who seemed sorry to go home at the close

of the service? Now is the time and the golden opportunity."

Will not the friends of Jesus help this blessed work by their prayers and contributions, and thus accelerate Ireland's evangelisation?

Golden Words for Busy People.

THE WANT OF THE AGE.

The great want of this age is men. Men who are not for sale. Men who are honest, sound from centre to circumference, true to the heart's core. Men who will condemn wrong in friend or foe, in themselves as well as others. Men whose consciences are as steady as the needle to the pole. Men who will stand for the right, if the heavens totter and the earth reels. Men who can tell the truth, and look the world and the devil right in the eye. Men that neither lag nor run. Men that neither flag nor finch. Men who can have courage without shouting to it. Men in whom the current of everlasting life runs still, deep, and strong. Men too large for sectarian bonds. Men who do not cry nor cause their voices to be heard in the streets, but who will not fail nor be discouraged till judgment be set in the earth. Men who know their message and tell it. Men who know their places and fill them. Men who mind their own business. Men who will not lie. Men who are not too lazy to work, nor too proud to be poor. Men who are willing to eat what they have earned, and wear what they have paid for.—*The Christian at Work.*

THE UNBOLTED DOOR.

AN aged widow sat alone
Beside her narrow hearth;
Her silent cottage never heard
The ringing laugh of mirth.
Six children once had sported there; but
now the churchyard snow
Fell softly on five little graves that were
not long ago.

She mourned them all with patient love;
But, since, her eyes had shed
Far bitterer tears than those which dewed
The faces of the dead.

The child which had been spared to her,
her darling and her pride,
The woful mother lived to wish that she
had also died.

These little ones beneath the snow,
Not lost, but gone before,
Faith taught her all was well with them,
And then the pang was o'er:
But when she thought where Katie was,
she saw the city's glare,
The painted mask of bitter joy which
Need gives Sin to wear.

Without, the snow was thick and white,
No step had fallen there;
Within, she sat beside the fire,
Each thought a silent prayer—
When suddenly, behind her seat, unwonted
noise she heard,
As though a hesitating hand the rustic
latch had stirred.

She turned, and there the wanderer
stood,

With snow-flakes in her hair—
A faded woman, wild and worn,
The ghost of something fair.
And then upon the mother's cheek the
withered brow was laid—
"Can God and you forgive me all? for
I have sinned," she said.

The widow dropped upon her knees,
Before the fading fire,
And thanked the Lord, whose loving
hand
Had granted her desire.

The daughter kneeled beside her too,
tears streaming from her eyes,
And prayed, "God help me to be good
to mother ere she dies."

They did not talk about the sin,
The shame, the bitter woe,
They spoke about those little graves
And things of long ago.
And then the daughter raised her eyes,
and said, in tender tone,
"Why did you keep your door unbarred,
when you were quite alone?"

"My child!" the widow said, and smiled,
A smile of love and pain,
"I kept it so, lest you should come,
And turn away again."

I've waited for you all the while—a
mother's love is true;
Yet it is but the shadowy type of *His*
who died for you."

CHRISTIAN WEIGHTS AND MEASURES.

A Christian bushel contains 332 cubic inches, and is filled brimful.

A Christian pound weighs sixteen ounces, and is at least evenly balanced.

A Christian yard is thirty-six inches, and is not shortened by the handling of the stick.

A Christian ton is 2,000 pounds, and is not roughly judged, but conscientiously weighed.

THE INFIDEL AND THE QUAKER.

A sceptical young collegian confronted an old Quaker with the statement that he did not believe in the Bible. Said the Quaker:—

"Does thee believe in France?"

"Yes; for though I have not seen it, I have seen others who have; besides, there is plenty of proof that such a country does exist."

"Then thee will not believe anything thee or others has not seen?"

"No; to be sure I won't."

"Did thee ever see thy own brains?"

"No."

"Ever see anybody that did?"

"No."

"Does thee believe thee has any?"

PROVERBS OF THE PEOPLE OF YORUBA IN WEST AFRICA.

Wrangling is the father of fighting.

Ashes fly back in the face of him who throws them.

He that would get honey from under a rock must not spare the edge of his axe.

A cutting word cannot be healed, though a wound may.

He who sees another's faults, and talks of them, covers his own with a potsherd.

The time may be very long, but a lie will be detected at last.

NOTICES OF NEW BOOKS.

Lancashire: Its Puritanism and its Non-conformity. By ROBERT HALLEY, D.D. Two Vols. London: Hodder and Stoughton. Manchester: Tubbs and Brock.

We have read these admirable volumes with interest and satisfaction, and hope to be able speedily to give our readers some taste of the good things which they contain. Meantime we commend them with all our heart. "More distinctly than any other English county (Dr. Halley says), Lancashire has a religious history of its own. Its Non-conformity has been, in many respects, unlike the Nonconformity of the other parts of England. It has had, more than any other county, on the one hand, a strong and determined Popish party; and, on the other, a powerful and zealous Puritan party. Under the government of Elizabeth, Puritanism was en-

couraged in it, while it was persecuted in other counties. In the reign of James it had its own 'Book of Sports,' enforced no where else; and in the time of his son its own religious war distinct from, although simultaneous with, the great religious war of the country. It had a Presbyterian Church legally established within its boundaries, and a Congregationalism unlike the Independency of the Eastern and Southern counties." The systems which were in deadly conflict in the seventeenth century are described by Dr. Halley with a fairness that is quite unchallengeable; the characters of the men of all parties are discussed with great candour; and the story of the wars of Lancashire is told with a vigour and vivacity which give us the pleasant assurance that the honoured author's eye is not dimmed nor his natural force abated.

Discourses on Redemption. By Rev. STUART ROBINSON, D.D., lately Professor of Church Government and Pastoral Theology at Danville, Kentucky. Second Edition. Edinburgh: T. & T. Clark.

THESE are some sermons which may be appropriately placed under the head of "Light Literature;" but not those of this volume, to which we should like much to devote some pages of review. The author shall state his own idea of the pulpit and pulpit work. "Having," he says, "through a ministry of twenty years, to congregations variously composed, in four different cities, been accustomed, in pursuance of the latter theory of preaching, to appropriate one of the public services of the Sabbath to showing the people how to read the Scriptures, and to follow the development of the one great central thought of the Book through the successive eras of revelation—the author can testify from practical experience that the people need no other attraction to draw them to the house of God than a simple, rational, and practical exposition and illustration of the Bible. And he who may once attract them by such teaching will find no occasion for devising sermons on special subjects, or any other theatrical devices to draw men to the sanctuary. The author's first experience was in a congregation composed largely of the professional and public men that gather in the capital of a state; his last experiment in a city of colleges and in a congregation composed in large measure of professional men and students in every stage of professional education; in two intervening experiments in commercial cities among business men. And his experience is, that with all classes alike, the preaching which aims most directly at making the Scriptures a living message from God to men, translating them into the current forms of thought and speech, is more permanently attractive than any other. Perhaps the most encouraging assurance he ever received that his labours were profitable to hearers, was in a recent testimony from the students of Arts, Law, Medicine, and Theology in the various institutions of learning in Toronto, which specially and very intelligently pointed out the benefits which they considered themselves to have received from the exposition of the Gospel in the order of the successive revelations, under the several covenants in the history of redemption."

The present volume, he goes on to tell us, is the result of an attempt to give permanent form, so far as oral instruction can be transferred to the printed page, to such outline specimens of the author's Biblical expositions in the several sections of the inspired Word, as might be suggestive to younger preachers in their attempts to develop the various parts of Scripture to the comprehension of the people, and at the same time be instructive to Christians, and inquirers, and other earnest persons troubled with doubts touching the inspiration or the doctrines of the Bible. To young preachers, especially, we commend with much earnestness the study of these "Discourses on Redemption." Not that they are fitted for universal imitation, but because the study of them cannot fail to give larger and clearer views of the whole scheme of the Bible and its revelations, and to produce a deep impression of the greatness of the preacher's work. The man who is ambitious to be master of the great theme with which he is entrusted, so far as that is within our reach, will find no small aid in the volume before us. It is scarcely worth while saying that we have met with occasional interpretations and opinions which we do not accept, and in which the author or we may be right or wrong. But we must tender our thanks to the Messrs. Clark for making us acquainted with Dr. Robinson's Discourses.

The World of Anecdote: an Accumulation of Facts, Incidents, and Illustrations, Historical and Biographical, from books and times, recent and remote. By EDWIN PAXTON HOOD. No. I. London: Hodder & Stoughton.

THIS is the first of nine parts which are to constitute "The World of Anecdote." It consists of eighty pages filled with illustrations of the "Ways and Means of Doing Good," taken, for the most part, from recent books and times. If the office of "anecdote" is to amuse, these pages fail of their purpose; but if it aims to quicken and stimulate, while it interests, Mr. Hood's labour will not be in vain. There is very much in the incidents recorded in this No. I. which makes the reader say—"I must go and do likewise."

Bertie's Birthday Present; or, Patience Rewarded. London: Religious Tract Society.

"THIS is an exceedingly nice story book all about silk-worms." Such is the

verdict of a young friend at our elbow, on whose judgment as to the "niceness" of a story book we can thoroughly rely.

Gleanings for Mother's Meetings, Cottage Readings, and District Visitors. London: Religious Tract Society.

THIS is a very good collection of short, simple papers, some of them in the narrative form and some true narratives. It is well adapted for the purpose which its title indicates.

The Ups and Downs of an old Maid's Life. London: Bell & Daldy.

THIS is neither a novel nor an ordinary religious story book, but something that bears so many marks of a real autobiography, that we cannot help thinking that it is so. The book is wholesome and pleasant, there is considerable delicacy and finish in the description of character, and the tone is that of one who has brought a calm and loving spirit out of a varied and somewhat trying life discipline.

Friendly Words with Fellow Pilgrims. By Dr. KIMBALL, of Boston, United States. London: Religious Tract Society.

THIS is one of the best books we have met with for the guidance of inquirers. It looks like the work of a man who has attained to a calm rest in God, through a wide and varied experience. It is marked by much clearness and fulness, and, what is rare in such books, a nice and delicate insight into the adaptation of the Gospel to the varied needs of the human spirit. The chapters entitled "Loving Jesus," "Every Christian a Worker," and "How to Save Souls," we like particularly. The book may be very useful not only to beginners in the Christian life, but to those who, having long made a profession, are yet quite conscious of not having attained that inward rest which is the heritage of all believers.

Bible Sea Pictures—Panoramic Series.

Heroes and Martyrs of the British Reformation. Twelve Cards in Colours. London: Religious Tract Society.

BOTH very good, useful, and interesting of their kind.

Commentary on the Epistle to the Galatians. By JOHN EADIE, D.D., LL.D. Edinburgh: T. & T. Clark.

DR. EADIE'S name, as that of a Biblical scholar, is sufficiently well known to guarantee the patience, laboriousness, and learning expended upon this work.

The author says that he has "endeavoured to unite grammatical accuracy with some fulness of exegesis, giving, where it seemed necessary, a synopsis of discordant views, and showing their insufficiency, one-sidedness, ungrammatical basis, or want of harmony with the context; treating a doctrine historically, or throwing it into such a form as may remove objection, noticing now and then the views of Professor Jowett, and interspersing several separate essays on important topics." All this has been done, and done as might have been expected, with some success. And the work possesses that "individual character and value," which must always be the result of the "independent and unwearied investigation" of an able and scholarly man. Some may wonder indeed at the publication of such a commentary on the heels of Professor Lightfoot's valuable work. But it must be remembered that Dr. Eadie was engaged on the Epistles of Paul long before Lightfoot was heard of, and has already published commentaries on Colossians, Ephesians, and Philippians. Moreover, the two works are so dissimilar in plan, that the one does not supersede the other. We should be sorry to want either. We are thankful to the Head of the Church for both, and see in the learning and spiritual enlightenment which distinguish their works, evidences of the abiding presence of Christ in and with His Church, better than are to be found in the boasted "successions" of bishops and the imaginary powers of priests.

Sermons. By the Rev. JOHN KEE, D.D. Fifth Edition. Edinburgh: Edmonston & Douglas.

IT is a hopeful sign of the public taste, that these Sermons, by a man hitherto unknown, should already have attained the honour of the fifth edition, and should have won for their author the honour of a "D.D." from the Edinburgh University. We have already expressed our high appreciation of the volume, and feel it a pleasure and duty to repeat our verdict. You have here no gaudy rhetoric, no laboured gatherings of figures and illustrations, no affectation of originalities and novelties, no climbing up to sublimities which are sublime only because they are in the clouds. Every page is the utterance of a mind which is full and well furnished, which is thoughtful and well disciplined, which is original in the best sense, and whose power is manifested not in storm and thunder,

but in the abundant fruitfulness of a genial spring, and in the quiet beauty of a bright summer. Dr. Ker's Sermons will bear many readings, and on a second or third perusal will be found more suggestive than on a first.

The British Quarterly Review, July 1, 1869. London: Hodder & Stoughton.

"No. 99!" How months and years roll on! Those are still young who welcomed the "British Quarterly" *ninety-nine quarters* ago, as the inauguration of a new era in Nonconformist literature; and in their review of its history they are in a position to say—so we think—that it has not disappointed expectation. Nor does it now show signs of age. The present number, though it lacks a class of articles to which we attach great importance—articles on questions affecting the great religious problems of the day—possesses as much *power* as any of its predecessors. The article on "Mr. Gladstone's statesmanship and the House of Lords," has awakened considerable interest. And we do not wonder. From its first sentence, "On the 18th of October, 1865, Lord Palmerston died, and consuls fell a quarter per cent.," to its last—too long to quote—ending, "One of England's manliest sons, her noblest philanthropists, and loftiest orators—John Bright," the interest never flags. With the writer's idea of Mr. Gladstone we sympathise. We are thankful for a theory of Mr. Disraeli's nature which allows us to think more favourably of the man; and we agree for the most part with what is said of the House of Lords; but there is a violence—we might call it scolding—in some parts, to which we might take exception. The other articles in this No. 99 are, "Lord Lawrence," "The condition of English Women in the Middle Ages," "The latest phase of the Utilitarian Controversy," "Nonconformity in Lancashire," "The Language of Light," "Rossini," with eighty pages of "Contemporary Literature."

Singers and Songs of the Church. Being Biographical Sketches of the Hymn-writers in all the principal collections, with Notes on their Psalms and Hymns. By JOSIAH MILLAR, M.A. Second Edition. London: Longmans, Green, and Co.

THIS is not so much a new edition as a new work. Mr. Miller's original work was only a "Companion to the New Con-

gregational Hymn Book." The present work treats of the authors of the hymns to be found in not fewer than twenty-five of the principal collections in use in the Church of England, and among various Nonconformist bodies. The original work contained 400 pages of 35 lines; the present contains 600 pages of 43 lines. We commended "Our Hymns: their Authors and Origin," very heartily; and with still greater heartiness do we commend "Singers and Songs of the Church." Mr. Millar's industry and perseverance have laid us under great obligations, and are entitled to all praise.

"*He First Loved Me.*" *A Narrative of Facts.* London: The Book Society.

OUR readers will remember a narrative bearing this title in our pages some months ago. The little book now before us is the same story, only as told by the lady whose instructions were blessed to the young gentleman who is the subject of the narrative. It is fitted to be very useful.

The Words of the Apostles Expounded. By RUDOLF STIER, D.D. Translated from the Second German Edition, by G. H. VENABLES. Edinburgh: T. and T. Clark.

THERE is no German Commentary we read with more satisfaction than Stier's on the "Words of the Lord Jesus," albeit, like almost all German Commentaries, it is often prolix and tedious. We are therefore prepared to welcome this work on the words of the Apostles, as reported by Luke in the Acts. The first edition of it was published two and thirty years ago. The second is to some extent a new work. And yet the author says he found less to change than he at first imagined. "It was, in the first place, necessary to retain the youthful and vigorously grown root-stock, in order that anything which was God's suggestion, and was unaffected by the lapse of time, might be again communicated. In some cases certain prolixities were expunged. All that science had added to our knowledge of the subject had to be compared, and to be made use of according to its value: and all that the author had better learnt in the last thirty years had to be worked in." The work thus prepared is a valuable addition to our Theological library, and may be studied with great advantage along with Baumgarten, and our own Conybeare and Howson.

The Prophecies of the Prophet Ezekiel. By E. W. HENGSTENBERG, D.D. Translated by A. C. MURPHY, A.M., and J. G. MURPHY, LL.D. Edinburgh: T. and T. Clark.

"THERE are two kinds of commentaries on Holy Scripture," Dr. Hengstenberg says: "those that are more adapted for perusal, and those that are more suitable for reference. Both are necessary, and it would not be desirable that either should exclude the other. The present work belongs to the former class. The progress in it is rapid, and the whole is designed to give the reader a clear view of the reality of Ezekiel, and in this grand prophetic figure to bring before his mind at the same time the nature of prophecy in general." This commentary belongs accordingly to the same class as that of Dr. Fairbairn on Ezekiel, a work which we very highly appreciate, and often find useful. Let the student who would understand Ezekiel begin with Dr. Henderson's Translation and Critical Notes, and then read Fairbairn and Hengstenberg. And if he wishes to get his soul imbued with the practical Puritanism of the prophet of the exile, let him go to our old Stepney forefather, William Greenhill.

Since writing the above, the death of Dr. Hengstenberg has been announced. And many, on hearing the announcement, will recall with gratitude those earlier days when his works on Egypt, on the Christology of the Old Testament, and on the Pentateuch, contributed largely to stem the tide of Rationalism and unbelief, which was then flowing strongly from his country. With not a little in his political and ecclesiastical views with which we have no sympathy, we shall never cease to venerate the name of Hengstenberg.

The Writings of Qu. Sept. Flor. Tertullia, M.S., Vol. I. The writings of CLEMENT of ALEXANDRIA. Translated by Rev. W. WILSON, M.A. Vol. II. Edinburgh: T. and T. Clark.

THESE are the 11th and 12th volumes of the Ante-Nicene Library, edited by Doctors Roberts and Donaldson. "Tertullian against Marcion" has already appeared, and will be numbered as Vol. IV. of Tertullian when the series is completed. The present volume contains sixteen treatises by the Latin Father. The second volume of Clement contains Books II.—VIII. of the Alexandrian Fathers' Miscellanies, or Stromata—

Book I. having already appeared in Vol. I. We hope this important series of the early Christian writers meets with the encouragement to which it is entitled.

Gems from the Coral Islands; or, Incidents of Contrast between Savage and Christian Life in the South Sea Islanders. By the Rev. WILLIAM GILL. London: Yates and Alexander.

WE are glad to see a second edition of Mr. Gill's history of the great moral transformations which the Gospel has wrought in Eastern and Western Polynesia. We have here the story of the conversion, more or less, of nineteen islands, beginning with Rarotonga, and ending with Savage Island—a story such as even apostles could not tell. The story is told as only a personal worker and witness could tell it. And we feel as we read, "This is of God." "God is with us" still. We sometimes wonder what must be the inmost thoughts of those who, reading such a book as this, can still withhold their belief from the Gospel as Divine. Happily Mr. Gill's book is small, and will not tax the patience of young or busy readers. It should be found in every Sunday School library, and, we may add, in every Christian family that feels an interest in the work of missions.

The Foreign Protestant Pulpit. Translations of Original Sermons by the most eminent preachers of France, Germany, Holland, and Switzerland. Part I. London: R. D. Dickenson.

WE have received only the January number of this serial translation of Foreign Sermons, and do not know whether any more have appeared. But we hope the publisher will be encouraged to persevere. The part before us contains sermons by E. Bersier, of Paris, H. Monod, of Marseilles, and Dr. Luthardt, of Leipsic, with part of a sermon by Dr. Oostersee, of Utrecht—names quite sufficient to commend the project of which we have here a small instalment.

The Plymouth Pulpit. Containing four sermons by HENRY WARD BEECHER. Part I. London: R. D. Dickenson.

WE cannot say that we greatly admire Mr. Ward Beecher's sermons. Full of beautiful sentiments, and for the most part practically wholesome, their eloquence does not seem to us of a high order, and their theology falls short of what we consider scriptural. But many

will doubtless welcome the series of which the first part is now before us.

Saint Louis and Calvin. By M. GUIZOT. Parts I., II., III. London: Macmillan and Co.

THIS is the fifth volume of the Sunday Library. "Among French Catholics I have chosen St. Louis in the thirteenth century, and St. Vincent de Paul in the seventeenth, as two great and noble Christians, two earnest and illustrious representatives of the Christian faith and life, as well as of the loftiest thought and purest morality of their country and generation. Among the Protestants of the sixteenth century, Calvin and Du Plessis Mornay present the same characteristic, and deserve an equal glory. These four men were emphatically and first of all Christians in thought and life. Christian faith and piety shone out in all of them, notwithstanding their profound divergence and their fierce controversies. This is why I have selected them; and I have tried to depict them as glorious and profitable examples of Christianity, and of its persistent unity in the midst of its most striking variety." We quote these words that the reader may have Guizot's own account of his ideas and aims. The lives of the great French King, and of the great French Reformer (for such Calvin was), introduce us to many questions which will never cease to be matters of controversy. And it is well to have them written by so large-hearted and large-minded a man as Guizot, whose competence and catholicity we cannot but admire, even when he does not secure our entire sympathy.

Christian Singers of Germany. By CATHERINE WINKWORTH. Parts I., II., and III. London: Macmillan and Co.

THESE three parts constitute the sixth volume of Macmillan's Sunday Library, and we have much satisfaction in giving to it our warmest commendation. There are now between three and four hundred German hymns to be found in an English dress, in various collections of translations, and very many of them are in common use in the public worship of our various churches. The history of these hymns cannot but interest those who find in the hymns themselves fitting expression of their Christian sentiments. Miss Winkworth begins with the ninth century, and traces Christian song through the age of the Crusades to the

period of the Reformation, and thence to our own times. "It is impossible," as she says, "to trace the course historically of even this one channel of national expression, without being brought into contact with those great movements which have stirred the life of the people, and finding the passing fashions of each successive age, in thought or phraseology, reflected from its surface." This is one cause of the unflinching interest which attaches to such histories. Miss Winkworth's book will find a permanent place alongside of Mrs. Charles's "Voice of Christian Life in Song," and Mr. Miller's "Singers and Songs of the Church."

The Dying Saviour and the Gipsy Girl. By MARIE SIBREE. London: Hodder and Stoughton.

THIS is a shilling reprint of one of the stories in "Sermons from the Studio." The story is exquisitely beautiful, and takes full hold of the imagination and heart.

The Secret Disciple encouraged to avow his Master. By the late Rev. J. WARSON. New Edition. London: Hodder and Stoughton.

"THIS little book, which has passed through three editions, is now re-issued, with the hope that it may answer the end for which it was originally designed by the author, whose signally useful career was so suddenly terminated some years ago by a most melancholy accident, still fresh in the memory of many." The publishers have judged wisely.

Affliction; or, the Refiner watching the Crucible. By Rev. CHARLES STANFORD. London: Hodder and Stoughton.

THIS is likewise a reprint, uniform with the two preceding volumes. It is one of the sermons in Mr. Stanford's volume "Symbols of Christ," and is full of beautiful and edifying illustration of the character and work of Christ, as the Refiner of His people.

Meditations on the Lord's Supper. By NEHEMIAH ADAMS, D.D. London: Hodder and Stoughton.

THIS is another shilling reprint. We have not many books of its order, adapted to the expressions and sentiments of Evangelical Christians. Dr. Adams is an American divine, several of whose books are known in this country for their spiritual and useful qualities.

CONGREGATIONAL REGISTER.

June—July.

[To prevent mistakes and delay, all communications for the Register should be addressed to the Editor, 2, Ivy Lane, Paternoster Row, E.C., and marked on the envelope, "For Congregational Register."]

ASSOCIATION MEETINGS.

April 19. Congregational Union and Mission of Victoria at BALLARAT. Sermon by Rev. R. Connebee. Discussion on Forms of Worship, on Denominational Literature, on Church and Congregation, and on the Introduction of South Sea Islanders to Queensland.

June 9. The Sixteenth Annual Meeting of the Congregational Union of Ontario and Quebec. Rev. R. Robinson, President: who delivered the Address as Retiring Chairman. Rev. H. D. Powis, Quebec, Chairman for 1869-70.

June 14, 15. Surrey Congregational Union at GUILDFORD. President, Rev. J. G. Rogers. Paper on Church Finance, by B. Scott, Esq. Addresses on Duties of Nonconformists, by J. Carvell Williams, Esq.; on Home Work of Churches, by Rev. J. De Kewer Williams. Personal Work for Christ, by Rev. S. Parkinson.

COLLEGE ANNIVERSARIES.

June 23. AIREDALE. Address by Rev. Bryan Dale, M.A. Essay on "The Resurrection of Christ," by Mr. A. Craven.

June 24. CHESHUNT. Sermon by Rev. J. Baldwin Brown, B.A. Chairman, H. Richard, Esq., M.P. Essay on "College Life," by Mr. New.

June 25. NEW COLLEGE. Chairman, Rev. J. Stoughton, D.D. Essay on "Wickliffe and the Lollards," by Mr. David Young.

June 29. Hackney College, at BISHOPSGATE CHAPEL. Chairman, E. Viney, Esq. Essay, on "Symbolism, the False and the True," by Mr. J. G. Tolley.

June 30. Western College, at Courtenay Street Chapel, PLYMOUTH. Chairman, the Mayor, Mr. N. Hubbard. Sermon by Rev. Dr. A. Morton Brown.

June 30. ROTHERHAM. Chairman, Rev. J. Parsons. Address by Rev. E. Mellor, M.A.

June 29, 30. CARMARTHEN College. Chairman, Rev. J. Davies. Sermon by the Senior Student, Mr. R. G. Levi.

July 15. Congregational School, LEWISHAM. The annual meeting was

held at the School House. Dr. Lockhart presided, and distributed the prizes. Addresses were delivered by Revs. B. Wagh and Josiah Viney; Messrs. Hitchin, Bennett and Jeula.

CHAPEL FOUNDATIONS LAID.

March 26. WINDSOR, New South Wales, by Mr. R. Fairfax. Address by Rev. S. C. Kent.

April 22. BEECHWORTH, Victoria, by the Pastor, Rev. Mark Wilks Bradney.

June 19. NORMANTON, near Derby, by J. Allport, Esq.

NEW CHAPELS OPENED.

June 9. Hawkhill, DUNDEE, by Rev. W. L. Alexander, D.D. Pastor, Rev. John Masson.

June 24. Buckland, PORTSMOUTH, by Rev. J. Griffin. Pastor, Rev. H. G. Hastings.

July 7. BOGNOR, by Rev. A. Hannay. Pastor, Rev. W. H. Drewett.

— YSTALYFERA. Sermons by Revs. Dr. Rees, W. Jones, Professor Morris, and Kilsby Jones.

CHAPELS RE-OPENED.

July 4. BLETCHINGLEY, Surrey, by Rev. W. P. Dothie, B.A.

July 5. BRIGHTLINGSEA, Essex, by Rev. J. Raven.

July 8 and 10. ALBANY ROAD, Camberwell, by Revs. N. Hall, LL.B., R. Ashton, and C. Gilbert.

SCHOOLS.

June 13. The Grammar School Room, LEYTON, opened for public worship by Rev. Morgan Lloyd.

July 10. LYMM. Foundation laid by Miss M. Whitworth. Pastor, Rev. E. G. Cecil. Address by Rev. E. Morris.

ORDINATIONS.

June 8. R. REW, Batheaston, near Bath. Introductory discourse, Rev. J. M. White, B.A. Questions, Rev. T. Mann. Prayer, Rev. E. Edward. Charge, Rev. C. Chapman, M.A. Sermon to people, Rev. W. H. Dyer.

June 13. At Geneva, LEOPOLD MONOD, son of the late pastor, Frederick Monod, to be one of the pastors of the Evangelical Church at Lyons, and ANTOINE CARRASCO, for ministerial service in his native land, Spain.

June 17. B. BOND, Chinnor, Oxon. Introductory discourse, Rev. D. Martin. Questions, Rev. D. W. Purdon. Prayer, Rev. T. H. Brown. Charge, Rev. E. Mellor, M.A. Sermon, Rev. W. Roberts.

June 17. J. B. THOMSON, at New-castle, as Missionary to South Africa. The Revs. J. Mullins, D.D., J. Mackenzie, J. S. Wardlaw, T. W. Brown, and others, took part in the service.

June 22. D. THOMAS, Cerne Abbas and Castle Hill. Prayer, Rev. J. Smith. Introductory discourse, Rev. R. S. Ashton, B.A. Charge, Rev. J. Rogers. Sermon to people, Rev. F. Beckley.

June 22. M. H. LE PLA, Pheasant's Hill, Hambledon. Charge, Rev. J. Rowland. Sermon to people, Rev. L. Bevan, LL.B. The Revs. A. W. Johnson, J. Jeffrys, J. Macfarlane, B.A., and S. Eastman, also took part in the service.

July 4, 5. W. W. ROBINSON, Alford. Sermon, Rev. W. Roaf. Address on "Congregational Principles," Rev. W. Herbert. Prayer, Rev. W. F. Clarkson, B.A. Address to minister, Rev. F. S. Williams. Sermons to people, Rev. J. Shaw.

July —. A. COOKE, Sedgely. The Revs. J. G. Jukes, S. Williams, J. Marsden, B.A., J. Gwyther, T. Green, M.A., and others, took part in the service.

RECOGNITIONS.

June 17. Rev. E. T. VERRALL, B.A., Greenwich Road. Sermon by Rev. G. Smith, D.D. Public meeting presided over by Rev. J. Pulling.

June 24. Rev. J. C. BURNETT, Saxmundham. Recognition prayer, Rev. O. Winter. Sermon, Rev. J. Raven. Meeting presided over by Rev. J. Raven.

CALLS ACCEPTED.

W. D. SUMMERS, of Hackney College, to Southminster.

F. HALL, of Airedale College, to be co-pastor with Rev. J. Gregory, Chipping Norton, Bradford.

A. COOKE, B.A., to Acocks Green, Birmingham.

J. CLARKE, of Lancashire College, to Egerton, near Bolton.

H. EDWARDS, of Rotherham College, to be assistant to Rev. J. H. Morgan, Leeds.

REMOVALS.

Rev. J. BROWN, Hambledon, to Bishop's Castle.

Rev. D. WILLIAMS, Blackburn, to Adlington.

Rev. G. BURGESS, from Church Street Chapel, Ware, to High Street Chapel, Ware.

Rev. H. B. INGRAM, Wardour Street, to Pownall Road, Hackney.

Rev. W. GUEST, Pentonville, to Gravesend.

Rev. A. RICHARDSON, Southend, to be co-pastor with Rev. H. I. Roper, Bristol.

Rev. S. B. DRIVER, Manchester, to Hitchin.

Rev. D. EVANS, Blaenavon, to Narberth.

Rev. J. MENZIES, South Cave, East Yorkshire, to New Zealand.

RESIGNATIONS.

Rev. J. RAVEN, Ipswich.

Rev. W. MILNE, Helensburgh.

Rev. O. COPELAND, Prestwich.

Rev. J. B. BLOMFIELD, Walsall.

Rev. W. HARDIE, West Dulwich.

Rev. J. CONSTANCE, South Moulton.

Rev. G. C. SMITH, M.A., Bere Regis.

DEATHS OF MINISTERS.

July 11. Rev. J. GRIFFITHS, Llanwrtyd Wells, Breconshire.

July 12. Rev. B. B. Haigh, LL.D., Brainham College, Tadcaster.

DEATH OF MINISTER'S WIDOW.

July 9. Mrs. ASTON, widow of Rev. D. W. Aston, of Buckingham, at Hull.

TESTIMONIALS.

To Rev. T. DAVIES, on leaving Park Crescent, Clapham. Purse.

To Rev. H. WELSFORD, on completing the 50th year of his ministry in Tewkesbury. 400 Guineas.

To Rev. O. COPELAND, on leaving Prestwich. Purse.

To Rev. T. ORR, on leaving Mitcham. Purse.

To Rev. G. C. SMITH, M.A., on leaving Bere Regis. Purse.

To Rev. J. MENZIES, on leaving South Cave. Purse.

The MERCHANTS' LECTURE will be delivered (p.v.) by Rev. T. W. Areling, on Tuesday, 3rd August, at 12 o'clock, at the Poultry Chapel.

THE
CHRISTIAN WITNESS,
 AND
 CONGREGATIONAL MAGAZINE.

THE LORD'S SUPPER: WITH SPECIAL REFERENCE TO THE
 TEACHING OF THE ESTABLISHED CHURCH.

By the Rev. J. Badford Thomson, M.A.

PART THE FIRST.

I.—NAMES OF THIS SACRAMENT.

THERE are two terms employed to denote both the Divinely-appointed observances of the Church of Christ; and it is remarkable that each of these is very frequently used with reference to the Commemorative feast, but neither when Baptism is intended. The two terms are *Ordinance* and *Sacrament*; the former, perhaps, more generally in use among Nonconformists; the latter among members of the Established Church. The word *Ordinance*, as marking the Divine institution of the rite, is peculiarly appropriate; but it is worthy of observation that by the “the ordinance” is always meant the Lord’s Supper, and never the initiatory ceremony of the Church of Christ. In the same manner is the expression “the sacrament” employed; the reason undoubtedly being, in both cases, that the symbolic eating and drinking are acts which occur throughout the Christian life, whilst the symbolic cleansing is confined to its commencement. “*Sacrament*” is the old ecclesiastical term, and, being derived from the appellation of the ancient military oath of allegiance among the Romans, is unobjectionable also in its origin. It is, indeed, a vague word in its import; the corrupt Church of Rome having applied it to seven rites, whilst many writers designate as “sacramental” many acts which have a religious bearing.

Of more definite names the simplest is “*the Lord’s Supper*,” and this has also the advantage of primitive and apostolic sanction, for it is used by St. Paul in his first Epistle to the Corinthians (xi. 20). Those who

take what we hold to be a superstitious view of the ordinance, object to the designation "the Lord's Supper," and argue that the Sacrament was instituted after the Supper was finished. But it is plain that eating and drinking in common may be suitably expressed by the name of a meal; whilst the use of the word "supper" reminds us of a fact, which so-called Catholics endeavour to keep out of view, that the ordinance was first instituted in the after-part of the day. We need not pay heed to imputations of irreverence from those who would show themselves wiser than the Founder of the feast.

The authority of St. Paul is also claimed by many for the term "*Eucharist*." Considering that the Lord Jesus *gave thanks* before He brake the bread, and again before He offered the cup to the twelve; and considering also the question of the apostle, "The cup of blessing which we bless, is it not the communion of the blood of Christ?" it cannot be denied that, as thanksgiving is essentially connected with this Sacrament, it may appropriately be termed "the Eucharist," or the service of thanksgiving. It is not equally obvious that St. Paul adopted this term as a designation of the Lord's Supper in the passage which is usually adduced. This passage (1 Cor. xiv. 16) has been thus paraphrased: "If thou shalt bless the bread and wine in an unknown language, which has been given to thee by the Holy Ghost, how shall the layman say Amen—'so be it,'—the end of thy thanksgiving or liturgy, seeing he understandeth not what thou sayest?"* Without assenting to this interpretation it may be conceded that "Eucharist," if it be understood, is an unobjectionable and very suitable name for the Supper.

One of the most frequent titles of this Sacrament is "*the Communion*," or "*the holy Communion*." The sanction of the same Apostle Paul is cited for this designation. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we brake, is it not the communion of the body of Christ?" The sacred observance was, no doubt, intended to be a sign of fellowship, and a means of fellowship—first with the Redeemer, and then with His ransomed Church. It is called "holy," as the Bible and the Lord's day, and the living Church are called "holy"—to show that it is separated by Divine sanction from other acts of fellowship, and intended for religious purposes and ends.

The modern Ritualists have revived the use of the word "*Mass*," which, since the Reformation, had been disused in the English Church. It is worthy of note that, in the first Reformed Prayer-book of 1549, the office was called "The Supper of the Lord; and the Holy Communion, commonly called the Mass;" but that, in the Prayer-Book of 1552, this last expression was dropped. Indeed, the tenor of the service was so changed, that it was only honest to change the name also. "Missa is a name of great antiquity, being found in an epistle of St. Ambrose."† Its origin is

* Hook's "Church Dictionary."

† Blunt's "Annotated Prayer Book."

admitted to be the general custom of closing the service with the words "Ite, missa est" (*i.e.* go; you are dismissed!) which were pronounced by the deacon, in order that the people might take their departure. But, originally, there was nothing specially sacramental in the import of the word "missa" or "mass." The words just quoted were "used at the dismissal of the catechumens first, and then of the whole assembly afterwards, at the end of their respective services. Whence, the services themselves at last took their names from the solemn dismissals, the one being called *missa catechumenorum*, and the other *missa fidelium*, neither of which ever signified more than the divine service, at which the one or the other attended."* But the "sacrifice of the mass" being the title of the superstitious service of the Roman Catholic Church, it is not to be wondered at that "mass" and "mass-book," and "mass-priest" were words which were, and are, an abomination to English Protestants.

The term "*Liturgy*," which etymologically means "public ministration," and which is, according to ancient usage, the designation of any Christian service, has been limited to describe the Eucharistic office. This is the customary use of the term by Romanists and High-Churchmen, who regard the Sacramental service as the one specially obligatory in great frequency upon the Church. "The traces of the form of worship used by the Christian converts, which we find in the New Testament, refer to the Eucharist, as being emphatically the Christian Service. Hence naturally arose the ecclesiastical use of the word *Liturgy*, to designate the form employed by the Church in celebrating that office."† But Archdeacon Freeman has very learnedly argued and conclusively proved, that the Church did, from the first, offer daily Common Prayer; but that there is no sufficient ground for believing that the Lord's Supper was celebrated daily in the earliest ages.‡ There is accordingly good ground for resisting the exclusive application of the term "*Liturgy*" to the office for the Lord's Supper.

This brief section is a proof that names are something more than labels; the designations of the service in question have not only meanings in themselves; they point to divergencies in beliefs, and to epochs of controversy.

II.—THE EUCHARISTIC DOCTRINES OF THE CHURCHES.

For many centuries, during several of which controversies raged in the Church upon the abstruse doctrines of the Trinity, and the Divine and human natures of our Lord, and upon the relation of man as a spiritual being to the kingdom of God's grace, and alas! often upon topics of merely formal and technical interest, there appears to have been no great conflict of ecclesiastical opinion regarding the meaning and efficacy of the Divinely-instituted Sacraments. That these observances were not merely honourably observed, but held in reverence and awe, often superstitious in

* Bingham's "Antiquities."

† Proctor's "History of the Book of Common Prayer."

‡ Freeman's "Principles of Divine Service," Part I.

all but the highest degree, is indeed well-known to even those least versed in patristic literature. No such heresy as Nestorianism or Pelagianism, no such schism as that of Donatists, no such dissent from the general custom and feeling of the Church as was exhibited in Montanism, arose in the early Church to trouble Christendom with reference to the Lord's Supper; and this fact is pointed to by the advocates of what is now called "the Catholic theory," as a proof of the universally prevailing acceptance of that theory by the body of Christian clergy and people during many centuries. This theory, it is maintained, was held always, everywhere, and by all; and possesses, accordingly, the notes of true catholicity.

Fortunately for the truth, but unfortunately for the dogma of Catholicity, for the last eight hundred years there has been no cordial agreement as to the nature of primitive belief. The three great sections, into which Western Christendom is now theologically divided, maintain each that its own doctrine is primitive, and has the justest claim to universal acceptance. The doctrines, briefly and popularly described, are these. It must be promised that the presence of Christ in the Eucharist is believed by all, and that it is *the mode* of that presence upon which such serious differences of opinion have arisen. There are other subsidiary doctrines dependent upon the view taken of the Presence, for the sake of which, it may be, controversy upon that Presence is chiefly maintained; but it cannot be too clearly understood that this is the source of all the divergences that may be traced in ecclesiastical discussions.

1. There is, first, what we would call the *Evangelical* view of the Eucharist. According to this view the bread and wine used in the Supper remain such until they are consumed, when, like other bread and wine, they are digested and assimilated into the body of the recipient. Whoever may "consecrate"—as it is called—and whoever may partake, no change takes place in the elements other than would take place were they consumed in an ordinary meal. But, if this be so, where is the Presence of Christ? The answer is plain. It is *in the recipient*, not in the elements. Not a bodily presence at all, for the human body of Christ is in heaven; but a spiritual presence wherever alone a spiritual presence can be apprehended and appreciated in the hearts of the faithful and holy brethren, who join in commemorating the love and death of their Saviour. If the communicants be unholy and unbelieving there is no participation in Christ at all; but there is hypocrisy or self-delusion, so that the partakers eat and drink condemnation to themselves. The Evangelical does not deny that the Sacrament is a means of grace. He does not necessarily limit the advantage of communion to the reflex influence upon his own mind any more than in the case of prayer, though doubtless some may be found who hold this to be the only benefit. He may consistently regard it as a promise of the Lord, to be certainly fulfilled, that a gracious revelation of His own love shall be made to the soul of the faithful and devout communicant, as he observes the Divinely-instituted ordinance.

It is customary, in stating the Evangelical theory of this Sacrament, to allude to the difference between the tenets of Calvin and those of Zwingle; but for our present purpose it is not necessary to enter upon this somewhat intricate question. There is a general admission that the language of the Swiss tended rather to divest the Lord's Supper of all mystery, and to reduce it to a commemorative festival, whilst Calvin (whose language upon this matter is scarcely uniform) dwells more upon the reception by the faithful communicant of the Lord Himself. But there is reason to believe that they alike held that the body of Christ was in heaven, and there only; and that the manifestation, with which devout communicants are favoured, was a spiritual manifestation to the soul of the recipient.

2. There is, secondly, what is often called the *Catholic* view. The grounds on which it is so designated are these: it prevailed, according to its advocates, almost universally throughout Christendom during several centuries, and is still substantially the doctrine of some of the Eastern Churches, of the Lutherans, and of the High-Church Anglicans. The advocates of this theory give a literal meaning to the phrase "the Real Presence," deeming the consecrated elements in the Supper the abode of the body and blood of the Lord Jesus Christ. If it be objected that, to sense, these elements still appear to be bread and wine, this is readily granted to be not only apparently but actually the case. There is a higher and mystical, as well as a lower and sensible term in this complex whole. The bread and wine remain as they were, and still profit to nourish the body; but, under their form, there is a supernatural and inexplicable presence of the body and blood of Christ, which supervenes upon due "consecration." The physical substances are not changed in themselves, but they become the vehicle of a mystical presence of the human, corporal nature of the Son of Man. The supporters of this theory rely confidently upon the testimony of the bulk of ancient Church writers as favouring their belief. And it would be a very difficult task,—requiring the largest learning, and a critical discrimination rarer still,—to point out the steps by which the ecclesiastical thinkers of antiquity passed, from what we believe to have been the primitive Evangelical view, to the doctrines which probably prevailed among the Catholic theologians of the middle ages, previously to the invention of the comparatively recent subtleties of Rome.

The theory in question is by its advocates called the theory of "co-existence." Against the term "consubstantiation" they strongly protest. "Consubstantiation," says one of them, "does not express simultaneous presence, or, as I said, co-existence, but 'union into one common substance,' which it were blasphemy to affirm, and which was not believed by those to whom it was imputed, but was expressly denied by them."* The confession of Augsburg teaches "that the true body and blood of Christ

* "Pusey, on the Real Presence."

are truly present under the form of bread and wine in the Lord's Supper, and are there distributed and received." This was Luther's doctrine, which was modified by Melancthon in 1540, when he substituted, for the last clause, the words, "are truly exhibited to communicants." There is some difficulty in tracing the stages through which the formularies of the Lutherans passed. The objections taken by the Anglicans to Lutheran doctrine are two:—first, against the hypothesis of the ubiquity of the Lord's body, which Dr. Pusey considers a perversion of the "*communicatio idiomatum*," i.e., an allowable method of speech, according to which, the Divine may be spoken of as human, and the human as Divine; and secondly, against the limitation affirmed by that party as attaching to the Real Presence of the body and blood of Christ for the stimulating of faith alone, and not for purposes of reception.*

Notwithstanding these differences, for our purpose, the Anglican and the Lutheran doctrines may be regarded as modifications of one view. Both Churches hold that the body and blood of the Lord are actually present in the elements upon the table; but both maintain that the bread and the wine are in themselves present in their unchanged physical nature. Arch-deacon Freeman strenuously urges that these were the beliefs of the whole Church up to the eleventh century, when one class of theologians began with success to deny that physical substances remained, and another class to assert that the body and blood of Christ were absent; and further that this view is favoured by the ancient liturgies of both east and west. Of course, Protestants are not disposed to admit that in Apostolic times there was any imagination of a corporal presence (or of a spiritual presence of the body!); and it is because we are not disposed to admit it as proved that the theory of co-existence was universally accepted in the centuries preceding the eleventh, that we have used with qualification the term "Catholic" as designating this second theory.

3. The so-called Catholic dogma gave place, during the eleventh and following centuries, throughout the west, though not without opposition, protest and dissent, to the *Roman* teaching upon the Real Presence. The doctrine of *transubstantiation*, of which there had been undoubtedly many anticipations previously, is considered† to have been first propounded, in a public and effective manner, by Paschasius Radbertus, who flourished in the ninth century, and who was in the same century opposed by Ratramnus. It was not, however, until two centuries later—in the middle of the eleventh century—that the controversy upon transubstantiation rose to a position of the first importance, through the strenuous opposition offered to that dogma by the famous Berengarius. His condemnations and recantations, and his ultimate persistence in hostility to transubstantiation, are familiar to all readers of Church history. Notwithstanding the wide-spread prevalence

* "Freeman's Principles," &c., vol. ii., part i., pp. 67-8.

† V. Milman, Neander, and other ecclesiastical historians.

of gross and sensual views of the Eucharist, the monstrous dogma of transubstantiation did not meet with immediate and universal sanction and acceptance. Before Berengarius, the doctrine of Radbertus had been opposed by the high authority of John Scotus Erigena. But although some rare spirits, that in those centuries were conspicuous for intelligence and enquiry, could not accept the perpetual miracle which had become so dear to the populace and so profitable to the priests, the tendency of the times was against the Berengarian attempt to revive the older and more spiritual teaching upon the Eucharist. "The newly-raised question was discussed in no less than *nine* western councils in the course of fifty years, from 1050 to 1095.* The Lateran Council, held in 1215, definitely approved transubstantiation as the true acknowledged doctrine of the Western Church. From that time forward Rome has tolerated within her pale no divergence or dissent from this once novel and long-disputed dogma. For the denial of transubstantiation many noble and thoughtful disciples of the Saviour have, at the hands of Rome, suffered the martyr's death. It was a significant fact that the fourth Lateran Council provided for maintaining the unity of the Church by dint of force; Gibbon remarks that "Innocent (III.) may boast of the two most signal triumphs over sense and humanity, the establishment of transubstantiation and the origin of the inquisition."

Our readers are well aware that this was the crucial test applied to many of our own English Reformers in the sixteenth century: to adore the host was to live; to turn away and lift the eyes to heaven, to worship the unseen Saviour there, this was to die in cruel flames. A good conscience and the martyr's crown were more to many of these spiritual heroes than idolatry with life, honour, and wealth!

According to Roman Catholic belief, after the duly-authorized priest has pronounced in the canon of the mass the words of consecration: "This is my body," "This is my blood,"—the bread and wine used in the Sacrament cease to be such any longer, and are changed in substance into the body and blood of the Lord. Strictly speaking, two consequences follow:—the creatures of bread and wine are annihilated, and cease to possess the property of nutrition; although from this last consequence the Council of Trent appears to have shrunk. It is admitted that this asserted change is contrary to the evidence of the senses; but the scholastic philosophy is ready with an explanation of this fact. The *species* and *accidents* of natural bread and wine are said to remain, though the *substance* has disappeared. Thus, Christ's complete humanity and glorious divinity are considered to be concealed under the appearance of the consecrated elements, and are received by the communicant. It is also held, that the body which thus replaces the bread and wine is the very same body which was crucified on Calvary. In a modern catechism the teaching of Rome on this head is thus

* Freeman.

summed up:—"Q. Are both the body and blood of Christ under the appearance of bread and the appearance of wine? A. Yes; Christ is whole and entire true God and true man under the appearance of each. Q. Are we to believe that the God of all glory is under the appearance of our corporeal food? A. Yes; as we must also believe that the same God of all glory suffered death under the appearance of a criminal on the cross."

Further, that the laity, who are refused the cup, may not, nevertheless, be deprived of the blood of Christ, it is asserted that every particle of the bread contains the whole body and blood and soul of the Redeemer. This is the language of the Council of Trent: "If any one deny that, in the worshipful sacrifice of the Eucharist, the whole of Christ is contained under each species, and under every portion of each species—let him be accursed." To impress upon the minds of the people this monstrous fiction, the most incredible fables have been invented. A Jew, to show his hatred of the Christian Sacrament, plunges his knife into the sacred wafer: forthwith, there gushes forth a stream of blood, as from the wounded side of Emmanuel! What unbeliever would not be confounded and silenced by such a portent?

It is only fair to state that difference of opinion has sometimes existed, even in the Romish Church, as to whether the body of Christ present in the Sacrament is the very same body which was crucified eighteen centuries ago, or the body of the Lord in another sense. Although some would fain believe that an analogy for the doctrine of the Corporal Presence may be found in the authoritative declaration that "the Church is the body of Christ," it is not to be questioned that the almost universal belief among Catholics is this: that the very same body which Christ assumed in His humiliation is actually present upon every altar in Christendom!

If the Real Presence be accepted in either the second or third of the senses now described, two very important practical results follow, as a matter almost of course. The Sacrament will become a sacrifice, and it will be adored.

The Romanists and the Anglican ritualists regard the Eucharist as a *propitiatory offering* for the sins of the living and the dead. The table becomes an altar, the officiating minister a sacrificing priest, the elements a "host," the service itself an unbloody sacrifice. To quote again from a Romanist catechism: "Q. Is the Mass a different sacrifice from that of the Cross? A. No. The same Christ, who once offered Himself a bleeding victim to His Heavenly Father on the cross, continues to offer Himself in an unbloody manner by the hands of the priests on their altars."

In every Communion, or rather Mass, when the host is elevated and placed upon the altar, the priest is regarded as offering the Divine Incarnate Son of God as a propitiation to the Father. Thus, the sacrifice of Christ is daily repeated upon a thousand shrines, and by a thousand priests. The word Communion just employed is scarcely appropriate, for

in many cases the priest alone partakes ; the people are only witnesses, or are not even present. The priest appeases the Almighty for the living, or for the dead : participation is altogether a secondary matter, which may be left out of sight.

The Lutherans, it should be remarked, do not consider the Eucharist a sacrifice.

But the Anglicans are never weary of referring to the Eucharist as "an extension of the Incarnation," and a "re-presentation of the sacrifice of the Redeemer."

Adoration rendered by the faithful is a natural consequence of such belief. There is this difference. The advocates of the co-existence theory offer adoration "not to the Sacrament but to the Redeemer present in it."*. Practically, this is a distinction without a difference. The believers in transubstantiation, consistently enough, worship what they believe to be their Divine and human Redeemer. Hence the accessories with which the Eucharist is surrounded by all believers in a real presence of Christ, in the Sacrament itself, as distinguished from those who partake of it. Hence the lights upon the altar, the incense offered during celebration, the vestments of the celebrant and his attendants, the genuflections and prostrations of the worshippers. "The Papal legate, Cardinal Guido, whom Pope Innocent the Third sent to Cologne, is said to have first introduced the custom, already practised in Italy, of kneeling before the host, elevated after the consecration, and when borne in procession to the sick into those districts of Germany ; and Pope Honorius the Third, by a constitution enacted in 1217, made this a law for the whole Church."†

Consistently enough the Lutheran Churches of the Continent of Europe deck their altars, fence off their chancels, and even provide the ecclesiastical vestments for their ministers ; and in every way do honour to the special presence of the Lord which they deem the prerogative of the sacramental shrine.

Those who hold the real presence of the Lord Jesus in the real or apparent bread and wine of the Supper believe that all communicants, the unbelieving as well as the devout and faithful, the hypocritical as well as the sincere do, indeed, eat the Lord's body, and drink His blood. They contend, however, that to the unworthy recipient no benefit accrues : he partakes of the body, according to the Anglo-Catholics, but not of Christ Himself. It is obvious, surely, that if this be so, the participation of the Saviour's body is by itself valueless : why then contend for its presence ? It would probably be replied, that to partake of the body alone is, indeed, of no avail, but that without partaking of the body it is, in ordinary circumstances, impossible to receive Christ Himself. Into such subtleties are theologians led !

* "Pusey, on the Real Presence."

† Neander's "Church History."

RITUALISM: THE REHEARSAL.

MORE than ordinary interest attaches, at the present time, to St. Peter's, London Docks; not merely as the centre of the most advanced popish doctrine and ritual, within the Established Church of England, but also as the Parish Church of the Rev. C. F. Lowder, whose determination not to obey the Church's rules, as recently laid down, in the judgment of the Judicial Committee of Privy Council, is notorious, and is likely to issue in another ecclesiastical trial.

The indefatigable labours of the principal of St. George's Mission—Rev. C. F. Lowder—have, unhappily, been employed for the last thirteen years to subvert Protestantism; and though he has made very little progress among the resident population, considering the amount of money spent, and effort employed, yet there are a few who have been caught by the loaves and fishes, or beguiled by the splendid ritual. These now, in all essential points, Papists, would probably have started back with abhorrence, had the same doctrines and practices been offered to them in a Roman Catholic church or chapel, instead of in a recognised Parish Church of the Establishment.

The principal part of the congregation appears to consist, not of the inhabitants, but of persons attracted from a distance. Large numbers are never present except on gala days. On Whit Sunday there were present in the morning, exclusive of sisters of mercy, choir, and priests, 58 women, 37 men; 95 in all; with about 50 boys and 75 girls of the schools. In the evening, 85 women, 68 men, total 153. A City missionary present at these services, did not see six adults from his district, which is near, and had more of the resident poor at his afternoon cottage service, than the total present in St. Peter's at these two services, and the service of the preceding Thursday. On Sunday morning, June 6th, 31 women and 33 men were present; in the evening, 56 men, 102 women. The majority were above the working class. These results, so meagre, have been obtained by an outlay of two or three thousand pounds per annum, and a large amount of persevering effort, on the part of priests and sisters of mercy, worthy of more scriptural doctrines and worship.

This large sum is made up by means of circulars addressed to wealthy sympathisers, and in some cases aid is obtained from persons who are taken with the missionary aspect of the movement, but are ignorant of the real character of the teaching; cases of this kind have been reported to the writer. In addition to the efforts of the principal to obtain means by circulars, &c., there is, it would appear, a certain order of women, outside of the sisterhood, termed "the Associates of the House, or those who undertake to collect money, or interest their friends for the works of the sisterhood, or of the Mission generally, and daily pray for God's blessing upon them."

From the foregoing figures it is plain that the power of this Popish movement in the Church, one of the earliest, most skilful, determined and persevering, is not to be much feared among the adult population; but can the same be said of the children, and young people of the schools, Homes of Reformation and Industry, and the fashionable young men and young women of the East of London?

The anomalous position of the Mission will appear from the following extracts:—"The Bishop of London has commenced a prosecution against the Rev. C. F. Lowder, the Vicar of St. Peter's, St. George's in-the-East, in consequence of his violation of the directions laid down in what is popularly known as 'The Cairns' Judgment.' Mr. Lowder objects to remove the lighted candles, or to consecrate the elements otherwise than as he understands the Church to direct him, and for this he is to be prosecuted in the Court of Arches, if Sir Robert Phillimore consent to accept the letters of request, of which, possibly, there may be some doubt."—*Nonconformist*, June 17, 1869.

"An endowment is expected from the Ecclesiastical Commission" (since obtained amounting to nearly £300 per annum).—*Ten Years in St. George's Mission*. By the Rev. C. F. Lowder, M.A. 1867.

"A grant from the Bishop's Fund has just secured a site for new schoolrooms, which are urgently required, but it is necessary to defray the debt on the Church Building Fund, before an appeal can be made for these new buildings."—*Circular issued by the Rev. C. F. Lowder*, June 10th, 1869.

"I must not conclude without saying a few words of our special trial at this time. If I am prosecuted, as seems probable, by the Church Association, whose object it is to hinder the progress of the Catholic Faith and Ritual in the Church of England, you know well, my friends, it is because I feel myself bound to give up nothing, which I have seriously undertaken for the honour of God, and of our Lord Jesus Christ in His Church, and especially in the ever-blessed Sacrament of the Altar."—*Tract to the Parishioners and Congregation of St. Peter's*, June 21, 1869.

This is, to an unsophisticated mind, something like blowing hot and cold, building with one hand and destroying with the other. From persons high in power, within the Establishment, in their official capacity, large sums are obtained to build and endow a church, and obtain a site for schools, for the use of an avowed Ritualist; from persons with the same ecclesiastical relations, officially or otherwise, a prosecution is threatened for ritualistic practices.

Here we have such a contradictory and scandalous state of things in the Established Church as would not be tolerated for one moment in any Free Church of Christendom.

The readers of the CHRISTIAN WITNESS will doubtless like to hear something more about St. Peter's, London Docks, especially as, if the pro-

secution is entered upon, the attention of the country will, for some time, be centred on the Rev. C. F. Lowder, and the dark district of the metropolis in which he has planted his mission.

THE REHEARSAL.

On June 28th, happening to pass down Old Gravel Lane, my attention was arrested by a number of persons, gathered around the gates of St. Peter's. Priests in their long black robes, and sisters of mercy in their strange costume, were evidently engaged in a work which afforded them no ordinary excitement. Some were going in and some coming out of the church, the former bearing immense bunches of flowers. On inquiring of a person near, I was informed that the following day the Anniversary of the Dedication Festival was to be observed, that immense preparations were being made to do honour to the occasion, that at least a waggon load of flowers had been taken into the church—this was probably a slight exaggeration—whether so or not, more were being carried in by the, for once, brisk and business-like sisters in black.

As the church is declared to be always open, I thought it would be no intrusion to enter. The scene outside was far exceeded by that within. A considerable number of persons were present, for the most part busily occupied in the preparations. The principal of the Mission was standing near the font, engaged in conversation with two or three ladies, one of them in semi-religious costume. He himself was robed in black, some few young embryo priests, choristers, and sisters of mercy appeared in gowns of the same sombre hue, presenting quite a contrast to the brilliant flowers, scattered in the richest profusion, to the arrangement of which the sisters were putting the finishing touches. The High Altar was one mass of flowers and candles; the screen separating the chancel from the nave was similarly adorned, and wreaths were gracefully twined around the font. Everything indicated the approach of a ceremony, on which the genius of decoration had exhausted her powers. The verger and some women were engaged in the more menial work of sweeping the aisles, and putting the freshest aspect on every part of the building.

A scene in the chancel attracted my attention, and though I had previously witnessed the skill and precision with which all the parts of ritualistic service are conducted, and knew that there must be some amount of practice or rehearsal, this scene came so unexpectedly as to excite astonishment. A number of boys, under the direction of what seemed to be an embryo priest—he was very young—were rehearsing the part which they had to take in the performance of the morrow. They were being drilled with the precision of a drill sergeant training raw recruits. Under the direction of their leader, they marched to and fro on the steps leading up to the altar, sometimes bowing, sometimes kneeling, when in these postures their attendant carefully surveyed them, putting a head straight here, and a body, a little too much out of the line, upright in another

place; appearing to be deeply concerned to secure military exactness. Whether this extra drill was necessary to introduce an additional attraction to the ceremony of the following day or not, I cannot tell. There was to me something quite new. Each boy held in his hand what looked like a miniature fluted shaft or column, of porcelain, or paper, about three feet long and three inches diameter. The attendant spared no pains to get these held in the perpendicular, and in true line, as the boys kneeled before the altar. More of this would perhaps have been witnessed, had not the attention of the principal been attracted to the presence of a stranger; he immediately walked up the south aisle towards the chancel; whether he spoke, or motioned, or did neither, I cannot tell, but the young performers soon filed off into the sacristy, and the rehearsal was at an end.

These peculiar candle bearers I had not before seen used, but on the following day at the High Celebration, in other words the High Mass, at a certain part of the service, these boys, under the guidance of their attendant, walked from the sacristy to the steps of the altar, there they kneeled with lighted candles on the top of their standards, which they held erect and motionless for a considerable time, they then filed out in the order in which they entered.

If subordinate performers need such careful drilling, what an amount of practice must the celebrant and his principal assistants undergo, before they can arrive at the perfection of motion, posture, and expression, so characteristic of extreme ritualism. Will it not be necessary to found a new professorship of motion and attitude to train priests in the reception of the old wives' fables, and the bodily exercise, which an inspired apostle has taught us to refuse, the one as "profane," and the other as "profiting little?"

Who, knowing anything of evangelical truth could repress deep pity for lads, taught, at a susceptible period of life, to practise the forms of worship, as actors their part on a stage? Are not their notions of religion very likely to be limited to the outward ceremonial, to the oversight of the inward life?

It is but proper to say that no irreverence was manifested, but the fact that these boys were having their heads, and arms, and feet put right, standing and kneeling before an altar on which, according to ritualistic doctrine, there is the real presence of Christ in the consecrated bread and wine, every time the duly-authorised priest utters the mystic words, is sufficiently irreverent. Such is a sad, sad, spectacle; to be grieved over if witnessed in a Roman Catholic Chapel, but to be viewed with mingled grief and indignation within the pale of the Established Church of England.

In a similar absorbing regard to the outward, communicants are taught and drilled for the reception of the "Holy Eucharist." Father Lowder, in a tract just issued to his parishioners, says:—"If you have been a

communicant for some time, long enough really to 'taste and see how gracious the Lord is' in this heavenly feast, and to test somewhat your steadfastness, do not be content with monthly communion; go on fortnightly, and weekly, adding Festival and Saints' days, and so advancing to twice or thrice a week, if the Holy Spirit give you the desire and spiritual appetite for so frequent enjoyment of your Lord's presence in your soul.

"In your preparation not only come to *confession*, but be careful in your daily prayers the week before to dress your souls; on the morning of your communion get up in time to say your prayers carefully before you come to church, and be in church in good time before the priest goes to the altar, that your thoughts may be fixed and your mind quiet before the service begins. When you enter the chancel and approach the altar to communicate, bend your knee, not merely your head, before Jesus present in His Blessed Sacrament; and do the same whenever you pass the priest holding Him in his hands, or leave the altar.

"If you have communicated do not leave the church directly after the service is over, but remain on your knees at least five minutes, ten if you can, that you may thank God for 'His unspeakable gift,' and converse with Jesus now present in your soul.

"Bring your children early to be confirmed, that they may be marked in their innocence with the Lord's seal, perfected in their Christian character, and admitted into the full privileges of their religious profession. Encourage and help them in their preparation for their first confession, and their first communion, and see, as far as you can, that they make their communion regular afterwards.

"*Confession*.—You have mostly been to confession either before confirmation, first communion, or at some time. I do not understand when a person once acknowledges the value and blessing of confession, the sacramental power of absolution, and the comfort of this ministry of reconciliation, that they can ever neglect it, or only use it infrequently. The great object of absolution is to make our peace with God, but that cannot be made once for all; it must be continually maintained, and our conscience kept void of offence by daily self-examination and frequent returns to the sacrament of penance."

These extracts need no comment. The next morning at early celebration, 6 a.m., three girls, very poor, might be seen undergoing preparation, probably for their first communion. A young and handsome sister in semi-religious dress, had them under her care. Her attention to them was most exemplary. She had a task to keep up the appearance of reverence; the eye would wander, the head would turn round, and it was evidently hard work for uninterested girls to keep on their knees so long and preserve a devout attitude and expression, so contrary to the feelings which moved their young hearts.

They had example as well as direction in their assiduous instructor.

The moment of the magical consecration, when it is affirmed that Christ is personally on the altar, or in the hands of the priest, the communicants bent very low; the sister, not satisfied with this, bent her forehead to the bricks of the floor, her body presented the aspect of an unshapely heap of black, beneath which, for some time, no one could have imagined, moved a beating heart. Yet on carefully scanning the countenance afterward, no trace of devout thought or feeling appeared. Perhaps this is not to be regarded as proof of their non-existence. There may be such training of the features as to set aside their natural expression, for one of unnatural immobility. The example and the training seemed to have but little effect on the three girls, whose attention was particularly attracted to the stranger who seemed to be carefully noting all that was going forward. How much better if the hour had been given to a Bible lesson. Under a different system the sister, whose countenance indicated both mind and heart, might have been a careful and successful teacher of Biblical truth, instead of a trainer of knees, and heads, and eyes, as a suitable preparation for one of the most solemn ordinances of the Christian Church.

Such is a rehearsal scene of extreme Ritualism. In a future number we hope to give an account of the performance.

SISTER MARGARET.

A TRUE INCIDENT IN CONVENT LIFE.*

CHAPTER I.

THERE is bustle and excitement in the handsome house of Mr. Wylie, Twenty-fifth Avenue, New York, on the morning when our story opens. The hall is filled with large trunks, wraps, cushions, and buffalo robes,—in short, every requisite that luxury can supply for easy travel. Servants are busily occupied packing these miscellaneous articles, and from time to time Mr. Wylie comes downstairs to give some further directions. He seems to be troubled and anxious, and the servants look at him with pitying eyes. They know that this trip to Europe will be the last he will ever take in company with his beloved wife. Her health (always fragile) has for some months past failed utterly, and it was not without misgivings that Mr. Wylie at last yielded to her earnest entreaty to accompany her to Ireland, for the purpose of seeing a dearly-loved sister for the last time. "Let me see Margaret once more before I die," was the oft-repeated prayer of the poor invalid; and her husband could not bear to refuse a request urged with such passionate longing. Besides, he hoped that a long sea-voyage might arrest the progress of consumption, the symptoms of which had already appeared

* The recent revelations in the *Saurin v. Starr* case, prepare us to accept this story, on the authority of the "British Guiana Monthly Messenger," as a true incident. ED. C. W.

in Mrs. Wylie. That fatal disease always selects for its victims those who are peculiarly attractive, both in person and manner; and even strangers, coming into casual intercourse with Mrs. Wylie, felt more than ordinary interest as they noted the feeble frame animated by an intellect of no common order. In her own family she was idolised; and as her two daughters, Ellen and Maggie, were completing all the preparations that affection could suggest for ministering to their mother's comfort, their tears fell fast. They strove to hide them when their father entered the room in which they were seated, but his quick eye detected the traces of weeping. "My dear children," he said, gently taking a hand of each within his own, "I know what pain you feel at the prospect of parting with your mother in her present delicate health, but you will, I am sure, for her sake, try to control your emotion. Dr. Wilson says it is of the utmost importance that she should be kept tranquil. Any agitation exhausts her, and she will need all her strength for the long journey we have before us. Therefore, I expect both of you will say 'good-bye' cheerfully." "We shall do our utmost to keep up dear mamma's spirits," answered the impulsive Maggie; "and you know, papa, Dr. Wilson says that the iodine of the sea will be of more use in healing her lungs than all the medicine he could give her. Besides, she will see Aunt Margaret, and you know how for months past she has been longing for *that*." Yes, to see Aunt Margaret, to clasp once more the hand of a sister, loved with no common love, that truly was the end and aim of the journey, from which Mrs. Wylie might have shrunk in her enfeebled state were it not for this absorbing affection.

It was a very tender tie which united the two. When the early death of their parents had left them orphans, Mrs. Wylie had clung to her sister with all the passionate affection of an enthusiastic nature; but inexorable circumstances separated them, and when Mrs. Wylie became a happy wife, she accompanied her husband to seek a home and fortune in America, while the youthful Margaret was placed under the control of a relative who was, unfortunately, a member of the Romish Church. When Mrs. Wylie was able to offer a home in the New World to her dearly-loved sister; when the long-cherished hope of years could at last, she hoped, be realised, that sister was sundered from her almost as completely as if the grave had closed upon her. Margaret had become a cloistered nun, had exchanged even the familiar household name for that of Sister Marie Josephine; but the change could not blot out the old memories, could not make either of them forget the time when together they wandered hand in hand weaving golden fancies. Their after-experience had made the world still fairer and more beautiful to the eldest, blessed with the love of husband and children, while to the youngest, life (as she was taught to regard it) presented trials and temptations from which she sought refuge within the cloister. She was orphaned, sundered from all near ties, surrounded by Romish influences, and perhaps the keenest pang she felt, when the grim walls of a convent closed upon her young life, was the thought of the far-off sister's home,

which she might never see, and which held all that was dearest to her on earth. In the affluence of happiness enjoyed by herself, Mrs. Wylie did not cease to think of Margaret; and now that the actual time of her departure had come, the depth of her love might be measured by her sorrowful parting from her children. "It is sad to leave you, my darlings, even for a short time, but I so want to see Aunt Margaret;" and thus with sorrow for those she was leaving, mixed with joyous anticipations of reunion with Margaret, Mrs. Wylie bade farewell to her children, who watched the fast-receding steamer through eyes dimmed with tears, until it had become a mere speck on the horizon.

CHAPTER II.

When the *Europa* reached Liverpool, Mrs. Wylie was in such an exhausted condition that instead of proceeding at once to Ireland, she was for some weeks confined to a sick bed at an hotel. Vainly did the strong mind struggle with the feeble frame during this interval for necessary strength to complete the journey. Oh, how the poor invalid longed to lay her weary head on Margaret's bosom; to feel the welcome clasp of a kindred hand, during that weary time of waiting until she was strong enough to undertake the short sea voyage to Dublin! Those who have been very ill amidst strangers, with the rush and bustle of life going on around them, will understand the eagerness with which Mrs. Wylie looked forward to the completion of her long-cherished wish, so unexpectedly checked on the very eve of its realisation. "Not long shall we be separated," hope whispered; but, alas! a new and unlooked-for disappointment awaited Mrs. Wylie in Dublin. A physician of high repute in chest diseases was consulted by her husband immediately after their arrival in that city. His opinion was most unfavourable, and, on hearing of Mrs. Wylie's intention to proceed westward, he strongly objected to the proposed plan. "The convent your wife wishes to visit," he said, in reply to Mr. Wylie's anxious questioning, "is situated in one of the dampest and most unhealthy localities in Ireland. Mrs. Wylie's health is in such a critical state, that the slightest inflammation arising from a cold might have fatal results. A portion of the journey would be accomplished in a hired carriage, as there is no direct railway communication with the neighbouring town, and your wife cannot bear the least roughing. In fact, I would advise her to husband all her strength for the return voyage to New York." "You do not think there is any immediate danger?" Mr. Wylie asked, anxiously. "Not *immediate*, perhaps, but take her *home* as soon as you can." It was not requisite to say more. Mr. Wylie knew there was no hope, and it added to his grief, that now he should inflict a bitter pang on her whose slightest wish he at all times strove to gratify, by forbidding her to indulge longer in the expectation of a meeting with her sister. He felt, too, for the isolated woman whose uneventful life the prospect of this meeting must have cheered for weeks. What a break in that dull life was the joyful anticipation of exchanging sweet words

of affection with one of her own kindred ; of feeling again the power of home ties, for, with all the deadening influences of conventual life, Margaret's affections were unchilled ; at least her letters breathed true and deep affection. The difference in their faith had certainly not altered the love of either, and on both sisters the verdict of Dr. C—— fell like a blow ; but Mrs. Wylie would not—could not—resign her intention without making some further effort to accomplish a meeting with Margaret. She was forced to abandon her original plan ; indeed, her rapidly-failing strength admonished her of the failure of her physical powers, and with her children on the other side of the Atlantic, she could run no risk that might prevent her seeing them again ; but with the confidence of a warm, loving heart, that had always sought to gratify others, she believed that the iron rules of the convent would be relaxed when it was known that she had come in a dying state from America to see Margaret. “Surely,” she thought, “the Lady Superioress will permit her removal to a convent of the same order in or near Dublin, where I could see her once more. I know they are sometimes allowed to change when suffering from ill-health ; and, when all the circumstances are represented in the proper quarter, they will not—cannot—refuse.”

CHAPTER III.

In order that no means might be left untried, Mr. Wylie bade his wife farewell, and proceeded to the convent, which was more than one day's journey from Dublin. Everything that could be done to effect his wife's wish was undertaken by him in vain. Mr. Wylie's offer to defray all the expenses attendant upon his sister-in-law's journey to town, escorted by one of the sisterhood, was refused. Vain were his pleadings then ; vain the efforts made by other friends with Roman Catholics to procure a relaxation of the answer which fell like lead upon the heart of the dying woman : “Sister Marie Josephine has relinquished the world. She cannot break her vows.” In this icy ultimatum, truth compels us to say, Margaret concurred. She, no doubt, suffered with the keen intensity that belongs to sensitive minds, but “the Church” had become her oracle ; no matter how feelings implanted by nature were lacerated, she should bow in submission to its dogmas. With men, such discipline must result in making them stern and ascetic ; the tender hearts of women bleed and suffer, and sometimes die. One final effort was made by a gentleman, who was struck with pity on hearing of the unsatisfied craving of Mrs. Wylie to see her sister. His wife having vainly appealed to a prelate of the Roman Church to grant Mrs. Wylie's request, he took the bold step of writing a long and affecting letter to Sister Marie Josephine. He reminded her of the unwearied love which had prompted her sister to undertake a voyage to Ireland in her exhausted condition, for the purpose of bidding a last farewell to the companion of her youth. He told her of Mrs. Wylie's sorrow when she almost reached the goal of her wishes, to find a barrier to their meeting,

which neither love nor wealth nor interest could remove, unless she would throw off the thralldom which fettered her freedom of action. It was a duty she owed to her who was fast passing away from earth, and for whom she could never make another sacrifice. Whether this appeal would have produced the desired effect, if it had reached Margaret, we know not. Months later, a lady visiting at the convent ascertained from herself the assurance that she *then heard of this letter for the first time.*

At last the weary waiting was ended. All the fluctuations of hope and fear that had so agitated the mind of Mrs. Wylie were over. Margaret was divided from her by walls of adamant, and she vainly beat against the moral bars which shut her away from that loving heart. When death came to her in her own home, surrounded by fond and loving hearts, it may be that even then she thought of sister Margaret. Oh, how greatly do the votaries of Rome mistake the loving heart of Jesus, when they force the ties and duties of active life to enter a convent. "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil," was the petition our blessed Lord offered up for His disciples. In the only sinless life the world has ever known, there is the self-denial unceasingly endured in the midst of the contradictions of sinners against Himself—not the isolation of seclusion from the world of iniquity that surrounded Him. Shall we be wiser in our generation? No, in the words of the poet,

"We need not bid for cloistered cell
Our neighbour and our friends farewell;
Nor strive to wind ourselves too high,
For sinful man beneath the sky.
The trivial round, the common task,
Would furnish all we ought to ask;
Room to deny ourselves, a road,
To bring us daily nearer God."

DIGGINGS IN JERUSALEM.

By the Rev. Henry C. Robinson, B.A.

At intervals now for several days I have been living in a sort of Jerusalem atmosphere. Before my desk hangs Van de Velde's large map of Jerusalem, and fastened by tacks to the walls of my study are no less than twenty-seven drawings, by Lieutenant Warren, of the recent explorations at Jerusalem, isometrical projections, plans, and sections. In these I have been taking the deepest interest, and if I can awaken any corresponding feeling in the minds of readers, the object of this paper will be answered, for we can as yet by no means tell whereunto this thing—the matter of exploration—will grow. I may be able to do this, for there are at hand Lieutenant Warren's letters explaining the drawings, as they again in their turn illustrate the letters.

But why explore Jerusalem at all? That spirit of critical inquiry, amounting at times to scepticism, even of unbelief, has begun to deal with the sites and localities of Jerusalem—with the whole area indeed of the Holy Land; and the result here will be, as elsewhere, by and by to give us clearer and more assured knowledge. Men want certainty, or (what is only next best) to know that no certainty can be had. Awakened intellect yearns to know, or to be assured that it cannot know. Next to the satisfaction of knowing, comes the satisfaction of ascertaining the limits of knowledge. So with the holy places and the places not holy at Jerusalem, we shall soon find where they are, or not find them; and know moreover why they can now never be discovered.

A curious illustration of the uncertainty now clouding the question of sites, and of possible discovery, is to be found in the matter of the Holy Sepulchre. On the western side of the city stands the so-called Church of the Holy Sepulchre. What would any one, who had not given attention to the subject, say, were he told not only that this is almost certainly not the true Church of the Holy Sepulchre, but that the building on the eastern side of the city, standing on the same level as the Temple platform, and commonly called the Mosque of Omar, is the true and original sanctuary erected over the veritable tomb of the Lord? And yet some believe that there is very strong evidence which points this way.

To solve these and many more questions of similar character in relation to the whole country, a few years since the Palestine Exploration Fund was formed. It is a society for the accurate and systematic investigation of the physical geography, geology, topography, natural history, antiquities, and manners and customs of the country. The constitution of the society is thoroughly catholic, and all religious, ecclesiastical, and scientific schools are co-operating. The common tie is interest in the Bible, and in the land of the Bible.

In December, 1865, a preliminary expedition began to work, and continued its labours till May, 1866. Its object was to make such a general survey of the country as would enable the promoters of the fund to fix on particular spots for further investigation, and also to collect such special information as was compatible with the larger purposes of the expedition. Since then Lieutenant Warren has been sent out, whose labours have been largely concentrated on Jerusalem, though not confined to it. Gradually a series of detailed maps are being formed, a large number of scenes are being photographed, while excavation and exploration advance apace. He is assisted by a very small number of English "sappers and miners," and by a small crowd of Arab labourers; the drilling, discipline, and management of the last, calling for the display of immense tact, in which Lieutenant Warren has not been deficient. On going out he was instructed on no account to interfere with the Haram, that is with the Temple platform, but otherwise he was armed with full powers. He manages in this way: he wishes, we will suppose, to sink a shaft, from which to run underground

galleries, on some one's property. He pays for permission, and a kind of rent, so long as the works go on. This is done at so handsome a rate that the proprietor would have no objection to allow the works to go on for ever. In this way opposition is disarmed. There are, however, many difficulties and much suspicion; for the inhabitants believe that the explorations must be either for strategical purposes in a military sense, or the Franks are endeavouring to discover hidden treasure. The industry, pluck, and perseverance of Mr. Warren are indomitable. On one occasion he was anxious to examine the face of the wall of the Haram, and accordingly for that purpose began to sink a shaft. The Pasha's suspicions were aroused, and he forbade the work; it was too near the sacred wall. Mr. Warren yielded, and, with the Pasha's consent, sunk a shaft further off; but from this he carried underground a gallery up to the wall, and examined it out of sight and out of reach at his leisure.

It is impossible to give an account here of all the investigations above and below ground already made, and of the admirable and satisfactory results secured. Enough, if we can succeed in so interesting, as to induce many to follow up the subject, to watch for intelligence from Jerusalem in the newspapers, and (if able) to send a contribution to so valuable an organisation. Perhaps some account of one single piece of brave work may suffice for this. Between the western wall of the Haram and Western Jerusalem there ran in olden time a deep valley, called Tyropoean. It is now nearly filled up with rubbish, the accumulation of ages. This is one of the peculiarities of Jerusalem—that what was Jerusalem is now some fifty or sixty feet below the surface. It has been so often destroyed that the *débris* has accumulated to this formidable extent. Hence the need of these shafts and galleries. About forty feet from the S.W. angle of the Haram, projecting from the wall is the merest fragment of an arch, known as Robinson's Arch. The ground is level with the first spring of the arch. Those who have access to "Smith's Dictionary of the Bible" will find a picture of it there. (Vol. I., p. 1019.) Mr. Warren conjectured that there would be that just here which would repay laborious examination. Accordingly he sank a series of shafts, six in number, in a line due west from the arch. At length, by means of the one nearest the Haram wall, he found exactly where it might be expected to be, the lowest courses of the western pier of the arch, at a distance of forty-seven feet six inches from the Haram wall, which would be the width of this splendid arch over the gorge. The size of the stones is very great, measuring in one direction more than twelve feet, and weighing over ten tons. On a level with the base of the pier, with that point where the pier rests on solid rock, there are the remains of a pavement, and on this pavement the brave engineer, burrowing on, discovered actually the voussoirs of Robinson's Arch, fallen from the immense height above. But even this did not satisfy the explorer. Through this pavement, and thirty feet deeper still did he go, the rock now forming the substratum of the western pier, until he discovered a channel

Puritan. They were not so inconstant, for their motto was '*Sans changer*.' Earl Edward told George Marsh, the Bolton martyr, that the true religion was that religion which had most good luck. To this article of faith the Stanleys consistently adhered, and through all changes were faithful to the religion of good luck. When the king assumed the supremacy of the Church of England, the Earl of Derby seems to have thought it his duty to imitate so illustrious an example; for being king in the Isle of Man, he declared himself supreme head of the Manx church, and maintained his supremacy with as much determination as his royal master. Although, on the accession of Mary, he resumed every article of the Catholic faith, except one which required the restitution of the Church lands, on which matter he was always a sound and thorough Protestant, he became under Elizabeth a great persecutor of Lancashire Catholics."

"In the first year of the reign of Edward," we are further told, "the College of Manchester, together with the chantries and other small religious establishments spared by Henry, was dissolved, its lands alienated, and its warden and fellows deprived of their official dignity and revenues. The minority of the king offered a tempting opportunity to avaricious statesmen who were ever ready to obtain, on easy terms, new acquisitions of Church property. Under the protectorate of Somerset, zeal for the Reformation was often stimulated, or rewarded by sales or leases on profitable conditions of the lands of the Catholic Church. Among these Reformers, the Earl of Derby was so deserving or so fortunate as to obtain the college-house and buildings situate in Manchester, together with a considerable part of the valuable lands of the collegiate clergy. A small portion of the rental he was to appropriate to the maintenance of preaching ministers, whose duty was not only to solemnise the parochial services of Manchester, but to itinerate in the neighbourhood and preach in its several churches and chapels the doctrines of the Reformation. The earl, having secured as large a share of the Church property as he could reasonably expect, ceased to interfere with the management of public affairs, and retired to his native county, where, in the enjoyment of his vast estates, he quietly observed the progress of events during the minority of an invalid king, and by cautiously abstaining from taking any part in measures affecting religion, was prepared to hail a Catholic queen should Mary succeed her brother, or a Protestant ruler should Providence provide such a successor."

"While Bradford was lying in Newgate under sentence of death, he found means of writing several 'godly and comfortable' letters to his Lancashire friends. His writing materials were concealed, and his letters secretly conveyed by a faithful servant from the prison to trusty adherents, who, as they had opportunity, forwarded them to Manchester. After they had been read they were entrusted to the safe custody of Father Traves. But the influence of his letters could not be concealed. The Earl of Derby declared they were doing more harm to the Church than he had

ever done by his preaching. It was, therefore, determined that he should die. The council first resolved that he should be committed to the Earl of Derby, in order that he might be burnt in Manchester. This he expected, as a few days before his death he wrote to his friends that he was 'ready to resign his life in the town where he had received it.' Why the authorities suddenly changed their purpose and ordered him to be burnt in Smithfield is not known; but may we not charitably suppose, that the Earl of Derby, who had no love for burning either Protestants or Catholics when he gained nothing by it, was unwilling to undertake the work of burning the great preacher whom he had paid for preaching the doctrines of the Reformation? John Bradford suffered martyrdom in a manner worthy of himself and his cause. He kissed one of the faggots and called aloud, 'England, England, repent of thy sins! Beware of idolatry! Beware of Antichrist!' Among the burning reeds he was heard to say, 'Strait is the gate and narrow is the way which leadeth to life.' Roger Beswicke, his brother-in-law, came from Manchester to attend him at his execution, but was prevented from soothing his last agonies by the brutal violence of one of the officials. Lancashire reveres the memory of many of her sons, but none of them deserves her reverence more than the greatest of the preachers of the English Reformation."

"On February 24, 1572-3, died Edward, the great and munificent Earl of Derby, with whom, in the opinion of Camden, died also the glory and magnificence of English hospitality. Few English noblemen have lived in so much state and grandeur, and the pomp and pageantry of his funeral formed an appropriate close to his sumptuous manner of life. His relatives, his retainers, his tenantry, his servants, and the representatives of most of the county families, with their banners and other show of heraldry, formed such a funeral procession as Lancashire on no other occasion has ever seen. They followed his remains to the church of Ormskirk, where the burial service of the reformed Church was solemnised, to the surprise of the country people, who expected masses, oblations, incensings, and other ceremonial, as appropriate to so gorgeous a funeral. Whichever of his 'three religions' the great earl may have preferred in his life, he was buried as a Protestant in the Stanley Chapel, which he had erected for the sepulchre of his family, and to which he had removed the bones of his ancestors from the ruins of the priory of Burscough. He there slept with his fathers; and Henry his son, considering the state which he maintained after the example of his father, may be almost said to have reigned in his stead, king in Man, and something like a king in Lancashire."

HENRY, the fourth Earl, maintained to a great extent, we are told, the magnificence and splendour of his father's hospitality. "Edward," says Dr. Halley, "was a courtier from policy and prudence; Henry from nature and disposition. The son was a Stanley in considering his own

interests, but the father was pre-eminently *the* Stanley, for he considered nothing else. Edward was the greater earl, but Henry the better gentleman. Had Henry been exposed to his father's temptations to change his religion, I know not how he would have acted; but as things were, he always appeared a decided Protestant, and on several occasions seemed to incline towards Puritanism. In a kind of diary kept by his secretary, called the 'Household Book,' we have a record of his family affairs, of his guests, and of the Sunday services at Lathom. His preachers were the most eminent Puritans of Lancashire, as Mr. Leigh, of Standish; Mr. Oliver Carter, of Manchester; Mr. Shaw, of Bury; Mr. Fleetwood, of Wigan; Mr. Caldwell, of Winwick; who, if we may conjecture from the entries in the 'Household Book,' seems to have been one of the earl's favourite preachers: 'Mr. Vicker, of Ratchedale,' which 'Mr. Vicker' was the celebrated Puritan, Richard Midgley. Besides these chaplains, who are said in the 'Household Book' to have 'pretched' before the earl, another preacher is mentioned, Thomas Sorocold, of London, the author of the 'Supplications of the Saints,' a book which passed through thirty-eight editions."

"How far the earl's household, edified by these Puritan preachers, was like or unlike a Puritan family, may be best known by reading the 'Household Book,' one or two extracts from which may serve to illustrate the state of religion at Lathom in the years 1587-90. 'Mr. Vicker, of Ratchedale, pretched. Wednesday was Christmas daie, Mr. Leigh pretched. Thursday, Mr. Phillipps pretched. . . . Sondaye, Jan. 4, Mr. Carter pretched, at w^h was dyvers strandgers. On Tuesdaye, at night, a play was had in the hall. On Wednesdaye, Mr. Fleetwood pretched, and that night the plaiers played. . . . Sondaye, Jan. 11, Mr. Caldewall pretched, and that nyght the plaiers played. Mondaye, my Lord Bushoppe pretched.' This was a merry Christmas at Lathom, and a puritanical one also. There were seven sermons 'pretched' in the fortnight, and the players played on the Sunday evening, after the favourite Puritan, Mr. Caldwell, had 'pretched' in the morning. We may be curious to know how the players pleased the Puritan 'bushoppe' Chadderton, and the Puritan preachers—that stern Puritan, Oliver Carter; that holy Puritan, John Caldwell; that zealous Puritan, Edward Fleetwood; that loving Puritan, William Leigh; and that 'Mr. Vicker, of Ratchedale,' who once so effectually rebuked a clergyman for playing at bowls on a Saturday afternoon, 'so near the Sabbath,' that he never forgot it. These Puritans, however they liked the players, seem to have enjoyed their Christmas, for they stayed at Lathom until, the feasting having come to an end, 'his lordeshippe's howse brake uppe.' Christmas, however, was not the only season in which the preaching of Puritans was associated with the acting of players. Sunday, September 8, 1589, was a great day at Knowsley, as Mr. Leigh, the Puritan chaplain, preached in the morning, the queen's players played in the afternoon, and the company of Lord Essex at night."

The fourth Earl of Derby, "the persecutor of Papists, and the patron of Puritan preachers," as Dr. Halley calls him, died in 1598, and was succeeded by his son FERDINANDO; the most notable thing about whom was his death, which was supposed to be brought about by witchcraft, and of which we shall quote in another connection.

"On the death of Ferdinando, the fifth Earl of Derby, although a great part of the vast possessions which had been accumulating amidst all changes through several generations was carried by his three daughters into other families,* the property which remained inalienable from the earldom was sufficient to make his brother WILLIAM the greatest man of the county. Earl William, having become very aged and infirm before the breaking out of the civil war, had retired from public life, and left the management of his affairs and property to his son, Lord Strange, who became the honest, zealous, and indefatigable, though unfortunate, leader of the Royalists.

"Of all the Stanleys, Protestant and Catholic, only two were on the parliamentary side, one of whom was as fierce and determined an enemy of the Royalists as any man in the county. Sir Thomas Stanley, of Bickerstaff, was engaged in the first skirmish that occurred between the two parties, and is said by the Royalists to have fired the first shot of the many that were fired in that lamentable war. Sir Thomas is represented by the Royalist accounts as bankrupt and desperate at the time. If he was, he was very unlike his race, and certainly his descendants have not been unfaithful to the acquisitiveness which has been a sort of hereditary religion in their family."

"It may not be generally known," says Dr. Halley, "that the noble leader of the Conservative party, recently prime minister, is descended, not from [Lord Strange] the Royalist Earl James and his magnanimous countess, the defender of Lathom, but from [Sir Thomas] the Roundhead of the race, whose rashness and precipitancy led to the shedding of the first blood that stained the conflict."

The story of JAMES, the seventh Earl, both in his father's lifetime as Lord Strange, and when he became Earl of Derby, is too long for our pages. In his Royalist zeal his name became unhappily associated with some of the grossest barbarities of the civil war. "The Bolton massacre," says Dr. Halley, "was a horrible affair. The Puritan accounts are undoubtedly exaggerated, but even according to the Royalist accounts, nothing worse, probably nothing so bad, has ever been perpetrated upon an English town by Englishmen, in any of the civil wars by which Eng-

* It was at this time, we presume, that the kingship of the Isle of Man passed into the family of Athol, from which it was purchased, not long ago, by the English Government.—ED. C. W.

land has been distracted. It is certain that Rupert, having an immense superiority of numbers, and sure of victory, issued an order forbidding his soldiers to give quarter to any man found in arms. Under this order, as the Royalists acknowledge, many of Rigby's two thousand men were killed. The general slaughter of unarmed people is undeniable. So far from denying it, recent advocates of the Royalists say, 'It can excite little surprise.' I can only reply, It excites no little surprise that any respectable writer should say so. Be it that Bolton was abhorred by all good Churchmen as a nest of vile Puritans, be it that Rupert was an implacable foreigner, and Lord Derby indignant on account of the injuries he had received, these are miserable extenuations of the indiscriminate slaughter of unarmed people. Women belonging to the best families of the town were wantonly killed. Helpless men in the open country and neighbouring villages were shot and barbarously mangled. The soldiers boasted of their slaughter of the conquered, let us hope to a greater extent than the murders they actually perpetrated would have justified. With frightful oaths they denounced the ministers, especially the venerable pastor of Dean, enquiring, as they went about the town, 'Where is the old rogue Horrocks, that preaches in a grey cloak?'

"Unhappily the Earl of Derby, leading a forlorn hope, was among the first who entered the town, and allowed his troops to engage in the horrible slaughter. He is charged by contemporaneous writers with killing a disarmed officer brought into his presence as a prisoner. I should hope the charge is not true, although it is supported by writers of both sides. Major Edward Robinson says: 'The earl drew upon him and ran him through with his sword, two men holding the prisoner by each arm, a cruel and butcherly act.' The Royalist chronicler thus strangely defends the earl: 'The earl did him the honour of too good a death, to die by his lord's hand.' The earl's chaplain offers some extenuation, as he tells us the earl said, 'I will not kill thee, but I cannot save thee from others,' who then killed him. Be this as it may, the guilt of the murder was in Bolton universally attributed to the earl, and the vengeance of the town was not appeased until, on the same spot, his lordship was beheaded. Long afterwards the memory of the Stanleys was execrated in Bolton."

One cannot read the story of the death of this earl without deep pain. It was in 1651, seven years after the Bolton massacre. "It was a horrible sentence," says Dr. Halley, "which his Lancashire friends believed would never be executed. Great and persevering efforts were made in all directions to obtain its remission. The earl himself wrote to Cromwell, pleading that he had surrendered himself prisoner of war, upon the implied condition of his life being sacred. Colonel Bradshaw, of Marple, one of his judges, earnestly entreated his brother, the lord-president, to obtain a commutation of the punishment. The countess sent her clever chaplain, Brideoake, to plead with Lenthall, 'which he did

with so much more than ordinary reason and application,' as to obtain for himself the place of chaplain to the speaker and preacher at the Rolls; an unexpected preferment, which seems to have consoled him in the failure of the primary object of his mission. The earl's son is said to have ridden in one day and night from Leigh to London, a distance of one hundred and ninety miles, by relays of horses, 'with incredible speed,' to have a petition to Parliament presented in time to stay the execution. All was done which could be done, but it was done in vain. The Government was determined to make an example, which by its severity should deter the Royalists from taking any active measures to accomplish the purpose which they were secretly cherishing in the northern counties."

"Had the republican rulers been able to choose their victim, they could not have selected one more suited for their purpose of striking the hearts of their enemies with confusion and dismay. They had in their hands the head of the most powerful family of the northern counties, an avowed and consistent Protestant, the acknowledged leader of the more constitutional Royalists, who had never approved of the extreme measures of Laud and Strafford. If he were not spared, who could expect to resist the Government with impunity? The rulers of that day had more reason to fear the Presbyterians than the Prelatists. The execution of the earl in their stronghold of Lancashire would do much to quiet their restless spirits, while the memory of the Bolton massacre would cause many of them to regard his death as the just retribution of his crimes."

"The earl petitioned the House of Commons for a respite, and wrote to Speaker Lenthall: 'It is a greater affliction to me than death itself, that I am sentenced to die at Bolton, so that the nation will look upon me as a sacrifice for that blood which some have unjustly laid upon me.' Bolton, however, was the place where his death would produce the greatest impression, especially upon the Presbyterians, and therefore in Bolton he must die. He entreated that the petition of a dying man might be read in the House. Inhuman as it seems, the extreme party attempted to negative the proposal. The House divided, twenty-two for reading the petition, sixteen against it. I am grieved to find General Harrison one of the tellers for the negative, and as pleased to find the earl's old antagonist, Sir William Brereton, a teller for the affirmative."

"On the Sunday before his execution the earl wrote his tender and loving letters to his countess and to their two daughters. On Wednesday, October 15, he was conducted to Bolton by a guard of eighty horse and sixty foot soldiers. On the way he passionately entreated to be allowed to visit the grave of his friend, Sir Thomas Tyldesley, but his entreaty could not be granted. On his arrival at Bolton, the scaffold was ready for him at the market cross, erected (it is said) with timber brought from Lathom House."

"We have several accounts of his death, in some particulars contradictory, and three versions of his last address, one in Somers's 'Tracts,'

one in the 'Black Tribunal,' and one in Seacome's 'Memoirs.' The first, although reprinted by Sir Walter Scott, is believed to be spurious; the last seems to be the most correct. Of the following particulars there can be no reasonable doubt:—

"About two o'clock the earl ascended the ladder, and standing in the front of the scaffold, after 'submitting to the mercy of God,' he asserted his innocence of encouraging the Bolton massacre. 'Now it hath pleased God to take my life, I am glad to say that in this town, where some were made to believe I was a man of blood, I was slandered to be the death of many. It was my desire the last time I came into this country, to come hither as to a people that ought to receive their king, as I conceive upon good grounds. It was said that I was accustomed to be a man of blood; but it shall not lie upon my conscience, for I was wrongfully belied. I thank God I die in peace. I was born in honour, and I hope I shall die in honour. I had a fair estate, and did not need to mend it. I had good friends, and was respected, and did respect. They were ready to do for me, and I was ready to do for them. I have done nothing, but, as my ancestors, to do you good. It was the king that called me in, and I thought it my duty to wait upon his highness, to do him service.'

"The earl was not an eloquent man. While he was speaking, some confusion arose from the people not hearing or not understanding him. He continued: 'I cannot say much more of my goodwill to this town of Bolton, and I can say no more but the Lord bless you! I forgive you all, and desire to be forgiven by you all. I put my trust in Jesus Christ.' Walking along the scaffold he repeated, 'The Lord bless you all of the town of Bolton, Manchester, and Lancashire! God send you a king again! I die like a Christian, a soldier, and Christ's soldier.' Then looking towards the crowd, he said, 'There is no man that revileth me, God be thanked!'

"His coffin was brought upon the scaffold. He desired it might be opened, and having said a few words to an attendant, he spoke to the executioner about striking him rightly, and added, 'The Lord help thee, and forgive thee!'

"He was not allowed to have the comfort of a chaplain. Probably, in puritan Bolton, the presence of an episcopalian chaplain would have excited painful opposition. Two clergymen were present as private friends, one of whom wrote the words he spoke. Kneeling down he offered his last prayer, 'The Lord of heaven bless my wife and poor children! The Lord bless the people and my good king!' He calmly laid his head upon the block, and gave the death signal by raising his hand. By one stroke his head was severed from his body."

The last Earl of Derby whom we meet in Dr. Halley's history, is CHARLES, the eighth—of whom Dr. H. says:—"It is due to the memory of Charles, Earl of Derby, the son of James, who was beheaded at Bolton,

to observe that instead of showing any disposition to avenge the death of his father upon the Nonconformists, he was rather disposed as lord-lieutenant of Lancashire to protect them, and to execute the severe laws of which he was the reluctant minister, with as much leniency and forbearance as possible. In the 'Diary' of Henry Newcome is found honourable mention of several instances of the earl's kindness to the Nonconformists. On one occasion when his neighbour, Sir Roger Bradshaigh, complained to him of the conventicles which were held as near to his residence as St. Helens, the earl replied that if he was compelled to enforce the laws against the Presbyterians, he must with equal severity enforce them against the Papists whom Sir Roger protected. On another, when the rector of Walton requested him to suppress a conventicle which was held at Toxteth Park, the earl enquired what the people did at the conventicle; 'Pray and preach,' was the reply of the rector, who was not remarkable for his own attention to such duties. 'As,' said the earl, 'you neither pray nor preach yourself, you might thank others who pray and preach for you.'

II.—WITCHES AND WITCHCRAFT.

The belief in witchcraft, as a terrible reality, was almost universal in the time to which Dr. Halley's volumes refer. "The common people of that time [beginning of sixteenth century] were universally represented as illiterate, rude, boisterous, and, though the merriest of Englishmen, as superstitious; as they were merry. In no other county were the witches and bogarts so plentiful, so frightful, or so mischievous. They went everywhere, intermeddling with the concerns of everybody, haunting every abode, from the mansion of the Stanleys to the poorest cottage on the mountain side. Ferdinando, the fifth Earl of Derby, was believed by his family as well as by the common people to have died bewitched by an old hag, who had thrust pins into a wax image of him, just where his mortal pains were felt. Tortured, hanged, drowned, burnt, witches, like some better things, seem to have grown in persecution. Witch-finding was a sort of trade, and sometimes a gainful one. Witches were seen, as it was attested before magistrates and ministers, carrying their imps to Pendle Hill, where the devil baptised them with fire. Most horrible attestations were sworn, and what is still more horrible, the poor creatures, through terror or distraction, confessed to the commission of incredible, impossible crimes. On such confessions many were executed."

Of the death of Earl Ferdinando, Dr. Halley gives the following details:—"On the death of Henry, the fourth Earl of Derby, his son Ferdinando succeeded to his estates and honours, but enjoyed them only for a short time. His death was inexplicable by his medical advisers; and in those days, whatever was inexplicable was regarded as supernatural. Portentous signs were observed at Lathom and at Knowsley. In the month of April,

As to the great Sabbath institution itself, we most cordially subscribe to Mr. Conder's testimony:—"The Sabbath shares with marriage (see Matt. xix. 4), the honour of having been 'instituted in the time of man's innocence,'—a law as old as our race: Gen. ii. 3. It was 'sabbath,'—a *rest from work*; 'blessed,'—a *happy rest*; 'sanctified,'—a *holy rest*. It was 'made for man' (Mark ii. 27)—for his comfort and benefit, not as a bondage but as a boon. Like marriage, it is a mixed institution, *partly civil, partly sacred*; the letter and outward form of which can be enforced by public law, but the spirit and highest aim are matters which concern individual conscience, feeling, and will. There can be no *public rest* but by *public law*; and so far the Sabbath, if observed at all, must be a civil institution. But *what use* a man will make of the precious leisure so secured, is a matter between his own conscience and God, which human law cannot touch, further than to forbid him from hindering others in their full use of the day.

"The obligation of the Sabbath on Christians is often debated as if it were a burden to be got rid of; whereas in fact, the value of the Sabbath is such that its practical abolition would be the greatest blow which could be inflicted on religion, and its universal, intelligent, and reverent observance one of the greatest imaginable benefits to society. If the law of the Sabbath *be not* binding on Christians, then in this respect they are on a far lower level of privilege than Jews, and the provision made for human welfare by Christianity inferior to that made by Judaism. That Christians are to consecrate *every* day and hour to God, is true, but nothing to the purpose: for every day cannot be observed as rest or devoted to public religious worship and teaching; nor can the subtraction of so large a portion of time as one seventh from the useful work of the world *be easily justified on any lower ground than a Divine law*.

"The chief arguments for the obligation of the Sabbath under the Christian dispensation, in addition to such considerations as those just suggested are: (1) The record of the primitive institution, Gen. ii. 3, confirmed by the indications of the observance of *weeks*, Gen. vii. 4, 10; viii. 10, 12; xxix. 27, 28; and by the manner in which the Sabbath is mentioned—not as a thing altogether new, though fallen into disuse—Ex. xvi. 28; xx. 8. (2) The place it holds in the Ten Commandments. All the other nine being of universal and permanent obligation, why should this law be introduced among them more than the law of circumcision or sacrifice, if only Jewish and temporary? True, the Ten Commandments *as such* were given to the Jews; but they *express* universal laws, and are so referred to in the New Testament; Rom. xiii. 8–10; Eph. vi. 1–3. (3) The Sabbath does not in the least resemble the Jewish ceremonies which are abolished: nothing can be less of a form, more of a reality, than rest from toil, prayer, praise, instruction in truth, and religious fellowship. (4) *Non-observance* of the Sabbath, by individuals and by communities, produces such serious

evils as never arise but from the breach of some Divine law. If abolished, nothing could supply its place.

"The grand objection—that if the Sabbath be binding at all, it must be binding on the *last* day of the week, not the *first*—seems to me of no weight. The *substance* of the law is, the keeping *one day in every seven* as a Sabbath: and whether we count the week *from* it or *to* it is a matter of mere form, not affecting the nature or design of the institution. We *infer* that this change was made by Christ's authority, from the fact that the Apostles called the first day of the week 'the Lord's-day,' and kept it as a season of worship and fellowship. Rev. i. 10; Acts xx. 6, 7. 1 Cor. xvi. 2; comp. John xx. 19, 26. (It may be added, that if—as there is some reason to think—the 'days' of creation, mentioned Gen. i., are reckoned from noon to noon, then the first Sabbath, commencing at noon of the seventh day, would include half of the eighth day, or first day of a new week. At all events, the *seventh* day of creation was the *first* complete day of Adam's life. The question of the *place* of the Sabbath—at the commencement or the close of the week—appears still more a matter of mere form when we consider that it is impossible for the same twenty-four hours to be observed all over the world: when it is Sunday in some parts of the globe it is Saturday in others; and the change of a day in reckoning has to be made by every ship's crew which sails round the world.)"

"The obligation to observe the Lord's-day as a day of rest," according to Mr. Ransom, "is derived from the spiritual and physical wants of man." And the Lord's-day (he tells us) has been observed as a day of rest from the time of Constantine. What then of the 800 years that went before? Were "the wants of man" unknown and unfelt those three centuries? And if they were, what of the "obligation" which is "derived" from them? As we understand the Scriptures, we reach our conclusion as to the "obligation" to observe a day of rest by a surer road. He who knows our "frame," our "spiritual and physical wants," provided for these wants *from the beginning* by that most beneficent ordinance, *the Sabbath*. And from the beginning man has been under this "holy, just, and good law." The law has been adapted to the various dispensations under which man has been placed. And now the Lord's-day is not a new institution, but the old blessed Sabbatic rest in a Christian form, and with Christian sanctions and reasons.

THERE REMAINETH A REST.

Oh, for some rest! how blest, how blest!
 Where labour's troublous toil is done;
 And nothing vain for hand or brain
 Beneath the smiting of the sun.

Oh, for for some life exempt from strife!
 No passion's whirl, no envy's smart;
 But brothers all whate'er befall,
 Aye, hand in hand, and heart with heart.

Oh, for some friend sweet aid to lend,
 And counsel true for days and years
 To reach the aim; instead of lame
 Lamenting searches dimmed with tears!

There is that Rest—so blest, so blest!
 That loving Life; that Friend so sweet;
 Lift, lift your eyes, beyond those skies,
 Our God His children waits to meet.

TYNEMOUTH.

ALFRED NORRIS.

COLONIAL MISSIONARY SOCIETY CHRONICLE.

THE Committee of the Colonial Missionary Society have been in correspondence about Bush Missions with the Home Missionary Societies and Congregational Unions of Australia, and they are glad to find their proposals taken up in an earnest and practical way. They have been disappointed somewhat, however, in the comparative reserve with which their friends in England have treated the matter, and with the small number of responses with which they have been favoured to their appeal for special contributions. They have no doubt that this is owing to an imperfect realisation of the urgency of the case on the part of those by whom the Society's ordinary operations are sustained; and they must therefore repeat their appeal from time to time, until such feeling and pecuniary help are evoked as shall be worthy of the Churches, and equal to the demands of the occasion.

In a letter which has just come to hand from Queensland, the writer says: "I am heartily glad that your Committee have been led to take up the subject of Bush Missions. It is indeed of pressing importance. The

want has been felt, but the Churches here are too weak to do much without such aid as your Society can afford. If suitable men be found, I believe the Mission may be to a considerable extent self-sustained."

Another correspondent writes: "If you refer to your map, you will see what an extent of country there is between this (Rockhampton) and the Gulf of Carpentaria, and Cape York in the north, and the whole back country for 400 miles from the coast. All this country is taken up, and has a population scattered over the whole of it; and to supply the spiritual necessities of this lukewarm field there is one minister at Springhorn, one at Mackay, one at Bowen, and five in Rockhampton, and these have to attend to the Sabbath services in the several places in which they are settled, so that their itinerant labours must be very limited. The Bush, therefore, remains absolutely neglected. Ten ministers could at once be advantageously settled in Northern Queensland, and that number at least would be required to pay periodical visits to all the stations."

The Committee are glad to be able

to report that already one minister has been found with Colonial experience, ready to enter on the arduous and, in some respects, perilous service. The Rev. T. Jenkyn, M.A., late of Clermont, singularly well qualified, according to the testimony of all who know him and his labours in the colony, to initiate the good work, has agreed to enter upon it immediately. The Committee hope to be able soon to strengthen his hands by sending out one or more fellow-labourers.

The Committee have received, too, an urgent application for a minister for the new gold fields in the province of Auckland, New Zealand. The following extract from the report which accompanies the application will show the nature of the necessity which has called the application forth:—

“The gold fields extend from Cape Colville, north, to Purvi, south, about 55 miles, with an average of from 15 to 17 miles from west to east, forming a peninsula, with numerous harbours and bays.

“In the first 15 miles south from Cape Colville there is a scattered population of about 100 Europeans, employed in saw-mills, &c.

“On the west coast, south, there is the Harbour of Coromandel, with an European population, besides natives, of about 150, employed in gold mining and in saw-mills, &c.

“Fifteen miles south of Coromandel is the new township of Hastings, with a population of from 600 to 800 on about four square miles, the larger proportion adjacent to, or in the township, principally adult males, employed in gold mining.

“Thirteen miles further south is Shortland, the principal town in this peninsula, commenced only 18 months since, with already a resident population of 3,000, and a total population on seven square miles of from 10,000 to 12,000 at least.

“In this township, which extends a distance of one mile along the sea-board, there are at present four places of worship, viz., one Church of England, one Presbyterian, one Wesleyan, and one Roman Catholic, with an average accommodation of, say, 350 each at most.

“Twelve miles further south (the limit of country at present open to European enterprise), at Puriri, there are about 100 miners and others

“On the east side of the peninsula there are four harbours: Kennedy's Bay, Wangapaoa, Mercury Bay, and Tairau, with an average population of 125 adults each, principally employed in saw-mills and bush work; but gold is being obtained in these places, and the population is increasing.

“With the exception of Shortland, the whole peninsula is totally unfurnished with places of worship, or religious agencies of any kind.

“The population of the district is, as may be expected, of a very varied character. Amongst the roughest you will find many well-educated men, who from intemperance, love of change, and carelessness for the future, are living without hope, and without God in this world; but these would gladly hear the Gospel if brought home to them. Many who have thrown aside all care for religion, still cherish religious associations of other days and many lands, which would be quickened by contact with the Gospel; some preserve an uncorrupted Christian character, who, if opportunity offered, would gladly rally round any centre of religious influence.

“It must be remembered that nearly the whole of this population has been gathered in this district during the past 18 months—more, probably, than one-half of them being drawn from other parts of the province, thereby weakening established Churches, which were then suffering severely from the

commercial depression consequent on three years of war, which again drove thousands to seek a home elsewhere.

"The material prospect of this mining district is promising in the highest degree. No one is now sceptical as to the permanence of these gold fields. They will, in all probability, become one of the richest quartz gold mining districts in the world.

"In a few months at latest, an adjoining tract of country, known to be auriferous, will, by arrangement with the native owners, be thrown open, causing an increase of population.

"The value of gold exported during the month of December was not less than £50,000, and the production is steadily increasing.

"In this colony there is no favour or affection to any sect or denomination, to each the way is open on equal terms, and the voluntary principle is the only one recognised for the support of religion; in fact, circumstances compel colonists to follow, if not Congregational principles, its methods of self-government and reliance."

The Committee of the Auckland Home Missionary Society says: "It is a source of pain and regret to us that Congregationalism has done so little to evangelise this land. It is late in the field, its operations are on a very limited scale, and there is no present prospect of any great change. During the last three years the colony has been passing through a period of unexampled depression, and Christian Churches of all denominations have suffered greatly both in number and means."

The Committee can testify that the liberality of the New Zealand Churches was not stinted in the day of their prosperity, and they are persuaded that the Congregationalists of England, when they know the difficulties with which they have to con-

tend in doing the work of the Lord, will not leave them without aid in the day of their adversity.

Letters are constantly being received which show that the missionaries sent out by the Society are not only labouring with energy and fidelity, but that their labours are fruitful of spiritual results. The following portion of a letter from Bunbury, Western Australia, is a fair specimen:—

"Since my last letter I have been privileged, through the good hand of God upon me, to continue my usual labours in the enjoyment of excellent health, and, by the continuance of Divine grace, with growing interest in the work.

"I found the excessive heat of last summer very trying, especially when out on my preaching journeys, but I have passed through it without any ill effects. In December I visited Perth for Mr. Meadowcroft's recognition, and found the change of scene and the services profitable to mind and body.

"Concerning the work of God and the cause of Independency here, I am thankful to say we can report favourably. The preaching stations have been constantly supplied. As these have been described in former letters, I need not here detail them. In addition to these, I have preached almost monthly since I wrote you last at Busselton and Quindalup, places respectively 31 and 44 miles distant from Bunbury. There has been a great scarcity of Gospel preaching in these places hitherto. At the last-named place (Quindalup) there have been only two sermons preached during several years. Since I began visiting that district I have conducted services in the school-room, and have congregations of 40 or 50 persons. At Busselton (a little sea-port town) there is a 'Colonial Chaplain,' but it seems he does very little for the religious instruction of the people. The

people are for the most part Episcopalians, but we find a hearty welcome; and at Ouindalup, where there is the greatest interest manifested, the people talk of erecting a small chapel.

"To return to Bunbury and vicinity, you will be glad to hear that the interest formerly spoken of as characterising the people has not declined. From time to time I meet with persons under concern about their souls. One man, a native of Scotland, was deeply impressed a few Sabbaths ago while I was preaching on the subject of 'Parental Influence.' The words were the means of bringing back forcibly to his mind the instructions of his pious mother, and the following Monday evening saw him in my study an anxious inquirer. I am hopeful concerning him. Hardly a week passes without a visitor, desirous of having conversation, asking for books or Bibles, or wishing to 'sign the pledge.'

"The great hindrance to the Gospel I find here, as elsewhere, is drink. We have been compelled to suspend a useful brother because of his intemperance. I know several working men who would be regular in their attendance at the chapel but for drink.

"Our Church membership increases. Three applicants were approved at our last Church meeting; these bring up our numbers to 50.

"A deeper interest in the prayer-meetings of the Church marks the brethren lately; and several have been revived and stirred up to pray in public.

"In order to reach the working-men who reside in, or visit the town, but never enter a place of worship, I have begun a special service, which we hold on Friday night, in the two boarding houses alternately. I have received earnest assistance from several of my people in conducting these services. On the very first night of these meetings a person was brought into a deeper sense of his need of Jesus, and was shortly thereafter brought to happy decision for Christ; he has set up the family altar, and gives hopeful evidence, in many ways, that he is the subject of a gracious change."

The Committee trust that their present need of men and money will be promptly met by the Churches. Their expenditure has not been for several years so large as it is at present, and the immediate prospect indicates an enlarged rather than a diminished expenditure—unless, indeed, the work of Christ, to which many voices are calling them, is to be left undone. They cannot imagine that the friends of the Society will brook this thought, and they confidently cast themselves on their Christian feeling.

Golden Words for Busy People.

MEROPS.

"I have a question to put to you," said a young eagle to a deep-thinking owl of great erudition. "They say that there is a bird called Merops, which, when it rises to the clouds, flies with its head turned downwards to the earth. Is that true?"

"Ah, no!" said the owl; "it is one of the silly fabrications of man. But

well might man himself be called a Merops, since he would be only too glad to fly to heaven, without losing sight of earth for a moment."

THE HIGHEST HONOUR.

It has been accounted a high object of ambition to win a name and place among the great and titled of this world. A coronet, a patent of nobility, an admission to the aristocracy of a

nation, has kindled the zeal and enterprise of thousands. The great naval hero of England, Lord Nelson, is said to have exclaimed on the eve of a memorable battle, "A peerage, or a grave in Westminster Abbey!" and this might be taken as the motto of his life; and not of his only, but of thousands more.

But what is the aristocracy of wealth or rank to the aristocracy of faith? What is the record of a name in the peerage of England to the record of a name in the Book of Life? What is the favour of a king or president to the covenant love of the King of kings? What is the boast of noble descent to the assurance of the humblest believer who is warranted to say, "My Father, God?"—*American National Preacher.*

PRAYER IN DEATH.

A Christian should die praying. Other men die in different ways, according to their character and temper. Julius Cæsar died adjusting his robes, that he might fall gracefully; Augustus died in a compliment to Livia, his wife; Tiberius, in dissimulation; Vespasian,

in a jest; the infidel Hume died with pitiful jokes about Charon and his boat; Rousseau, with language of presumptuous boasting; Voltaire, with mingled imprecations and supplications; Paine, with shrieks of agonising remorse. Multitudes die with sullenness, some with blasphemies faltering on their tongue. But, brethren, the humble Christian would die praying. Well says the poet:—

"Prayer is the Christian's vital breath,
The Christian's native air;
His watchword at the gates of death,
He enters heaven with prayer."

"Lord Jesus, receive my spirit!"—*American National Preacher.*

HOW MANY POUNDS IN A TON?

A youthful correspondent (twelve years old) calls our attention to the fact that there are 2,240 pounds in a "Christian ton," not 2,000 as was said in our last. We are much obliged to him. We should be sorry to teach "Christian" dealers to abstract 240 pounds from every ton they sell. Whether the mistake was ours or the printer's we cannot say.

Pages for our Young Friends.

A TALK WITH CHILDREN ABOUT BEING CHRIST'S EPISTLES.

By the Rev. George Stewart, Newcastle.

DEAR YOUNG FRIENDS,—I shall suppose that you are sitting down to read these pages, or to hear some one read them to you on Sunday, and that you want to find here what will not only interest you, but what may help you to be as good as God, who has given you the Sunday, wants you to be. Do you ever think how wonderful it is that, by writing on a piece of paper, you can tell persons who are far away from you, what your thoughts and wishes are? If you had never known of such a thing till now, how surprised at it you would be! When our martyred missionary, John Williams, was building a chapel for some

of the South Sea Islanders to worship in, he went to his work one morning without his square; so he took up a chip, and wrote upon it with a piece of charcoal a request that Mrs. Williams would send him that article, and he said to a chief standing by, "Friend, take this; go to our house and give it to Mrs. Williams." "Take that!" the chief answered, "she will call me a fool and scold me, if I carry a chip to her." The missionary was, however, in real earnest, and seeing this, the chief said, as he took the chip, "What must I say?" He was told that he had nothing to say, that the chip would say all that was

necessary. He thought that it was a very foolish thing to do; but as he did not like to displease his good friend, he went off with the little piece of wood to Mrs. Williams, who, as soon as she had read what was on it, threw it away. Having brought him the square, and told him that she knew that this was what her husband wanted—for the chip had told her so—the man picked up the wonderful piece of wood, and ran off with it as fast as he could, holding up the chip in one hand and the square in the other, as high as his arms could reach, and shouting as he went, "See the wisdom of these English people; they can make chips talk! they can make chips talk!"

Many of the South Sea Islanders can now read and write letters, and a little while ago I read a beautiful one from some of them, begging Mr. Powell, their missionary, to go back to them.

Now you all know that Paul was a missionary to the Corinthians, and that when he had left them for some time, he wrote and sent to them two long letters, called "The Epistles of Paul to the Corinthians." So you quite understand that epistle is another word for a letter. But Paul in one of his letters talks about the epistles or *letters of Christ*. What does this mean? You never hear your minister say, "Let us read now in the epistle of Christ;" though you often hear him say, "Let us read in the epistle of Peter, or of John." Christ's letters! Where are they? Are they in the Bible? Where did He write them from—from Nazareth or Jerusalem? To whom did He write them? Are there any copies of them to be found? Would you like to see some? I know many people who are curious to see some of the letters the Duke of Wellington wrote; and many persons in my town tell me as a thing they are very proud of, that they have seen the beautiful letter that the Queen sent to the poor widows, who lost their husbands in the Hartley colliery pit, some years ago. But some of the letters I am talking to you about are sent by

Christ to little children. "What a strange thing!" you say; "we have heard of a little child who once wrote a letter to Jesus Christ and put it into a post-office; but we have not heard of Christ's letters to little children." I have also heard of very little children, into whose minds it came to write letters to Christ. I remember once picking up a tiny envelope with these words on it, "This is to Jesus, my dear Saviour." Inside were the words of that sweet little hymn:—

"Dear Jesus ever at my side,
How loving must Thou be,
To leave Thy home in heaven to guard
A little child like me."

Then, too, there were a few words of love to Jesus, written as a very little child would write them, and these words in very small writing, "I will look this up in my little desk and keep it for a very very long while."

Perhaps I am keeping you too long from my secret, and so I must tell you that what Paul meant when he was speaking about Christ's letters was, that good and Christ-like people are like letters from Jesus Christ. The Apostle, when he first went as a missionary to the Corinthians, found them idolaters, wicked people; but he lived with them, and taught them about Christ, and many of them came to change their lives so utterly that instead of being very unlike Christ, they became very much like Him; so that when Paul went away from them and wrote to them, he could say, "It is plain enough for any one to see that you are epistles of Christ."

So now you understand what I mean when I say that, because Jesus often sends Christian people to you, he sends you some of his letters. I hope many of you may be called letters from Christ.

What does a letter show if it be good for anything? It shows the mind and heart of the person that sends it. You can tell the temper, love, and feeling of the writer. Well, Jesus Christ does not

write his letters on paper, but on the heart; and by the way in which a christian child acts, you may see Christ's temper and spirit.

A good letter, whatever else it may be, will be *truthful*—full of truth. People often write in their letters a great deal more than they really mean; but a good letter shows the true mind and heart of the person who sends it. When a dear father sends a letter to his child, the child says, "That is just like my kind father to say these things to me." So when I see a good child, who always speaks the truth because he wants to be like Christ and to please Him, I can say, "Jesus Christ is speaking in that child—he is an epistle of Christ, and, through him, Jesus Christ is sending a little message to other children, saying 'Learn of me, and speak the truth.'" Or, when I see a child teased by other children, and perhaps greatly wronged by them, yet taking it all patiently—not because if he has been struck, he is not strong enough to give blow for blow, but because he wants to be like Christ, who, when he was treated unkindly and *could* have taken vengeance, yet *did* not and *would* not return evil for evil,—I say, "See, that child is one of Christ's letters, and this meek conduct of the child, is like a page of the letter to me, where He says, 'Learn of me for I am meek and lowly in heart!'" Or, again, when I see a child ready to forgive another who has been unkind to him, and ready to do this because he wants to be like Jesus, I say, that child is a little letter from Christ to brothers and sisters; and his being so ready to throw his arms round his naughty playmate and to kiss him—this is the page of the letter where Jesus says to me, "Learn of me and forgive those who are unkind to you."

You know that envelopes are generally fastened, not only to keep the letters from falling out, but also to keep people from reading them; for whom they were not meant. When the postman brings you a note, part of your pleasure is in opening it for yourself, because it may

contain secrets that you do not want any one else to know. At the time of the mutiny in India, when it was very important that the orders sent by the Government from Jellalabad should be kept secret from the enemy, our officers could not be sure that, if they sent a letter, it might not fall into the hands of their foes, and let them into the secret plans of our generals; and, therefore, some of the most important orders were written with rice-water, and then rolled up and placed in a quill. Why were the letters written with rice-water? Because when this writing is dry it cannot be seen. So that if a rebel had picked up the quill with the piece of paper in it, he would have said, "O, it is only a piece of paper!" and would have thrown it away. But the persons the secret orders were sent to, knew that, if they washed the paper over with a solution of iodine, all the rice-water writing would appear and turn to a violet colour. Christ Jesus does not want his little epistles to be like these secret letters, but rather like those Corinthian Christians of whom Paul says, that they were like letters from Jesus, "*Known and read of all men.*" Our conduct is to be seen to be Christ-like. Just as we say of the Epistles of John that the Spirit of Christ is in them, and that by His Holy Spirit He taught the apostle to write those letters; so people are to be able to say of you that the temper—the Spirit of Jesus breathes in your lives, and that He teaches you to live as you do.

Now, I will suppose that there are three or four letters lying before us, and will tell you what they remind me of. First of all—these four letters are only things; they are not alive; they cannot think; they don't know that they are letters, don't know what messages they carry—if they did, perhaps the white paper on which they are written would turn very red at the things it is made to say,—but they don't know what messages they carry, or whether they carry any messages at all. Christ's little letters are alive, and know what

messages they ought to carry. I dare say that, when Paul wrote to the Christian people of Corinth, some of the little children who used to hear him preach, would gather round their parents and say, "Tell us what the good missionary said in his letter." And I can imagine the parents saying—"Paul wants us all to show Christ's spirit, as a letter shows the spirit of the writer." And I fancy I can hear some of those good little children saying, "Yes, and we will remember when we wake in the morning what we are to be,—we are to be Christ's letters, to show to our play-mates and to every one that we love Christ, and try to please Him, because He is our very best friend and Saviour."

But look at this first letter. Can you make out the writing? No: it is written in German. You cannot read a letter when it is written in any other language than the English; and little children in Madagascar could not read one of your English letters. But Christ's letters any one can read, and in any country; for all can understand His kind, loving, forgiving, gentle spirit when they see it.

Now, look at the second letter. Where do you think it was written? Do you see how faint the lines are? Well, that is because it was written in a railway carriage, and I cannot read it; for when it was being written the train was going so fast and rocking so from one side to another, that the words are not plain enough to be read. It is something like those funny notes you used to send to your parents before you knew how to make the letters of the alphabet. You used to get papa's pen and dip it in the ink, and then—scribble, scribble, scribble—and wrap that up and call it a *letter*; though it looked more like the naughty work of some spider that had tumbled into the ink-stand, and then run with its black wet feet all over the paper. This letter I cannot make out; and it reminds me of some little children, whose hearts are so unsteady that Jesus cannot write His messages on them as

plainly as He would like to do. Their hearts rock to and fro like the railway-carriage; one day they pray, and the next day they forget, or don't care to say any prayers; one time they try to please Christ, and, at another time, they seem as if they do not care to please Him; one day they are kind, and another day very unkind,—and they seem quite to forget that if they would be Christ's little letters for people to read, they must be steady, and have, what is called in the Bible, "a fixed heart."

This third letter is a blotted one. You never like to see a blot on your copy-book, nor on your letters, do you? This blot spoils the look of the letter. I can see, too, that the child who wrote it took great pains to write it nicely. How sorry she must have been when, in a careless moment, she spoilt the page. Dear children, some of Christ's letters are blotted. That is not His fault. *We* blot His letters. Look at Peter: his life was an epistle of Christ; but there was one great blot on one page of this living letter, for Peter told a lie, and swore that he did not know Jesus. Must it not have been a very sad thing for him to look back afterwards at that page? I know the blot was removed—Jesus did forgive him—and he tried never to blot another page. He was more careful. He did all he could to please Christ afterwards; but you know that when you have made a blot in your copy-book, and your kind teacher has scratched it out, if you hold the page up to the light, you can see the *mark* where the blot was; and so, although Jesus forgives our sins, when we hold up our past life and see the marks where the blots were, we cannot help wishing we had kept the pages clean. Well—let us try to be more careful, and remember to ask Jesus to keep us from blotting our lives, which are His letters. One lie, one oath, one act of stealing, will spoil a page,—and though, if we ask him to do it, Jesus will forgive us, yet the mark will show and will grieve us.

What do I see in this fourth letter? It ends better than it begins. This is

not the case with most letters. You know that you often get tired when you are writing, and, though you do your best at first, you just scribble at the

last. Try to be like the fourth letter, and let every day, which is like a new page, be better than the rest. Try to be more like Jesus each day of your life.

NOTICES OF NEW BOOKS.

Public Prayer. A Pamphlet addressed to Protestant Dissenters, with some strictures on the Rev. J. Spencer Pearsall's "Public Worship." By an Independent Minister. London: Elliot Stock.

THE strictures on Mr. Pearsall's book in this pamphlet occupy only two pages of the thirty-two of which the pamphlet consists, and are not worthy of the prominence which the title page gives them. Nor are they "strictures" at all, properly so-called. The author simply takes advantage of the admissions which he finds in Mr. Pearsall's volume, as to defects which often appear in extemporary prayer, to support his plea for a liturgical service. Otherwise, the pamphlet is written with great fairness and with no inconsiderable force of argument. This "Independent Minister" shows that some of the objections to a liturgy have little or no weight, and that others of them may be made to free prayer as well. But, still, he fails to convince us that even the partial use of a liturgy would conduce to the spirituality and life of our public worship. The question which he discusses is one on which there will be two opinions to the end of the world.

"Apostolic Ordination;" or, What it is that constitutes a valid ministry.

With some remarks on Diocesan Episcopacy. A tract for the times, in a letter to a student. By G. D. London: E. Marlborough and Co.

THIS pamphlet was occasioned by the following passage in a letter from a student to G. D.:—"Do not speak to me about occupying my spare time in preaching about wherever a door may be open; this I could not do with a clear conscience until I knew I was Apostolically ordained (not but what I believe the succession is broken); still, the order of the Church is according to God's Will, Word, and Commandment, which Dissent is not." G. D. finds it an easy task to prove from Scripture that *Diocesan Episcopacy* is not apostolic,—

a position which he corroborates by the testimony of Episcopalians themselves. And if this position be accepted, what becomes of the alleged necessity of ordination by a Diocesan Bishop? "To tie the ministerial character to a rite performed by a superior order of men, is," as G. D. well remarks, "to give countenance to the Popish notion that grace is conferred with orders, and that by imposition of hands the Holy Ghost is conferred for the work of the ministry. The word 'ordained' only means 'appointed' or 'set apart,' and is never used in the Scriptures in a higher sense." We commend the pamphlet before us as clear and conclusive in its argument, and temperate and catholic in its spirit.

The Way to True Greatness. Exemplified in the life of the late John Lake, Esq., West Worlington, Devon. By JOHN SMITH. London: John Snow and Co.

THIS is a well-conceived and well-written little book. It consists of a number of chapters on important practical subjects, gathering around and illustrating the distinguishing Christian virtues of Mr. Lake. His life was rich in good works, and deserved to be thus enshrined. Such a life is the most eloquent publication of and defence of the Gospel.

Early Called. A memoir of the Rev. W. Deans, late assistant-minister to the Rev. James Parsons, York. By the Rev. T. W. BROWN, M.A., Trinity Presbyterian Church, Newcastle-on-Tyne. London: James Nisbet & Co.

THIS memoir will be read with a melancholy interest. Mr. Deans was a young man of considerable promise, and, doubtless, had he been spared, would have become a highly efficient minister of Christ's holy Gospel. His brief ministry was not without fruits that will abide. From the scanty materials at the disposal of Mr. Brown, an admirable memoir has been produced, around which a pathetic interest is thrown, by the early and tragic end of its subject.

A Book for the Times. Church Establishments; or, the Evils Resulting from the Union of Church and State. By the Rev. HENRY BIRCH, author of "The Great Exhibition Spiritualised," &c. London: John Snow and Co.

THIS book is written in a calm, dispassionate tone, and is pervaded by considerable force of argument. It is well suited to the times, and, wherever it is read, will aid in repelling the opprobrium which the Archbishop

of Canterbury attempted to cast upon all willingness in religion. The "fanaticism is with the bishop, who has been justly called 'the fanatic of endowment and State religion.'"

The Praying School-boy. A brief memoir of Robert Ernest Houghton Churchill. By his Stepmother. London: Elliot Stock.

THIS is a pleasing record of youthful piety, and may with advantage be put into the hands of the young.

CONGREGATIONAL REGISTER.

July—August.

[To prevent mistakes and delay, all communications for the Register should be addressed to the Editor, 2, Ivy Lane, Paternoster Row, E.C., and marked on the envelope, "For Congregational Register."]

ASSOCIATION MEETINGS.

April 28, 29. Congregational Union of South Australia, at Adelaide. Chairman, Rev. C. J. Evans. Paper on Education by the Hon. Augustus Stow.

May 19. Congregational Union of Queensland, at Goodna. Rev. W. Draper, President.

CHAPEL FOUNDATIONS LAID.

July 14. BRIXTON (Pastor, Rev. J. Baldwin Brown, B.A.) by J. Kemp Welch, Esq. Address by Rev. Henry Allon.

July 17. Waterhead Mill, OLDHAM (Pastor, Rev. J. Hodgson), by J. Newton, Esq., J.P. A "History of Congregationalism in Waterhead," was read by Mr. S. Kershaw.

July 22. CLAPTON (Pastor, Rev. J. Spence, D.D.) by S. Morley, Esq., M.P.

July 31. PATRICROFT, near Manchester (Pastor, Rev. J. Place), by Mr. Wilson. Address by Rev. G. W. Conder.

NEW CHAPELS OPENED.

— Garscube Road, GLASGOW, by Revs. D. Russell, G. McCullum, and the pastor, Rev. J. Douglas.

July 19. Latimer Congregational Church, HULL, by Rev. J. Sydney Hall.

July 29. NEW BROMPTON, Kent (Pastor, Rev. J. Harsant), by Revs. J. C. Harrison, and H. Allon.

Aug. 1, 2. HULME (Pastor, Rev. A. Hall), by Revs. G. Philipps, J. A. Macfadyen, B.A., and A. Thomson, M.A.

Aug. 4. Hexham (Pastor, Rev. J. Wadland, B.A.), by Rev. Dr. Pulsford.

CHAPELS RE-OPENED.

June 24. GREAT HASELY, Oxon, by Rev. R. Bulmer.

— STOKEN CHURCH (Pastor, Rev. S. Clarke), by Rev. S. Eastman.
July 25th. CARLISLE CHAPEL, Kennington (Pastor, Rev. W. Tozer), by Revs. W. Stallybrass and J. B. Brown, B.A.

— BRIDGE END, Brighouse, by the Pastor, Rev. T. M. Lester.

— HARPENDEN, Herts, by Revs. J. H. Hitchens and W. J. Holder.

CHAPEL DEBTS CLEARED.

June 24. Newnham.

Aug. 8. Stubbins.

ORDINATIONS.

June 16, 17. W. M. PEACOCK, Van-kleek Hill, and Indian Lands, Canada. The Revs. W. Lumsden, M.A., D. Macallum, F. H. Marling, Dr. Wilks, and D. Macgregor took part in the services.

July 29. R. ASHCROFT, Bamford, near Rochdale. Introductory address, Rev. J. Yonge. Questions, Rev. W. R. Thorburn, M.A. Prayer, Rev. J. Gwyther. Charge, Rev. R. M. Davies. Sermon to people, Aug. 1, Rev. J. Browne, B.A.

July 28, 29. D. DAW, Brynmawr. Prayer, Rev. S. Kennedy. Charge, Rev. E. J. Hartland. Address to Church, Rev. P. W. Darnton. Sermons by Revs. E. A. Jones, R. Hughes, H. Oliver, and E. James.

Aug. 3. W. E. DARBY, Chippenham.
Introductory Sermon, Rev. Uriah R. Thomas. Questions, Rev. T. Mann. Prayer, Rev. E. Edwards. Charge, Rev. Dr. Halley. Sermon, Rev. D. Thomas, B.A.

Aug. 5. T. C. UDALL, Faringdon.
Introductory address, Rev. E. W. Shalders. Questions, Rev. S. Lepine. Prayer, Rev. W. Legg. Charge, Rev. Dr. Halley.

RECOGNITIONS.

July 21. Rev. G. BURGESS, High Street, Ware. Sermon, Rev. T. W. Aveling. Addresses by M. Matthews, Esq., and Revs. D. Davies, B.A., W. Manchoe, D. Russell, H. S. Toms, S. J. Smith, B.A., and E. Corbold.

July 27. Rev. G. J. PROCTOR, Basingstoke. Rev. Messrs. Holmes, Young, McOwan, Fletcher, Bainton, Hargrave, Trotter, Paull, and Wilks, took part in the services, which were concluded with the celebration of the Lord's Supper.

CALL ACCEPTED.

E. E. LONG, of Cheshunt College, to the Countess of Huntingdon's Chapel, East Grinstead.

REMOVALS.

Rev. J. C. JONES, Pontypool, to Offord Road.

Rev. B. W. CARPENTER, Devonport, to Rectory Place, Woolwich.

Rev. T. NEAVE, Beaminster, to Dorchester.

Rev. D. MOSSOP, Gympie, to Ipswich, Queensland.

Rev. S. SAVAGE, Rockhampton, to South Brisbane, Queensland.

RESIGNATIONS.

Rev. T. JENKYN, M.A., Clermont, Queensland.

Rev. B. H. INGRAM, Pownall Road, Hackney.

DEATHS OF MINISTERS.

July 13. Rev. G. ROSE, Bermondsey. Age 70. Length of Ministry, 43 years.

June 15. Rev. T. HASLAM, Coimbatore. Length of ministry, 5 years.

July 20. Rev. J. DEWSNAP, Witham. Age 45. Length of ministry, 17 years.

July 27. Rev. E. JAMES, Horsham. Age 67. Length of ministry, 43 years.

July 28. Rev. H. MARCH, late of Newbury. Age 77. Length of ministry, 51 years.

DEATH OF MINISTER'S WIDOW.

July 9. Mrs. ASTON, widow of the late Rev. D. W. Aston, of Buckingham.

TESTIMONIALS.

To Rev. H. RIBTON COOKE, on leaving Milton Road, Stoke Newington. Purse.

To Rev. B. NIGHTINGALE, on leaving Iburndale for America. Purse.

To Rev. B. BEDDOW, on leaving Wanstead. Purse.

The MERCHANTS' LECTURE will be delivered on Tuesday, 7th September, at 12 o'clock, at the *Weigh House Chapel*, Fish Street Hill (the Poultry Chapel being closed for repairs), by Rev. Dr. Spence.

CHRISTIAN EMIGRANTS.

We are requested by a letter, dated "Brisbane, June 9th, 1869," to call the attention of our readers to the following resolution adopted at the Autumnal Meeting of the Congregational Union of Queensland; and we do it with great pleasure. The matter deserves the most thoughtful attention:—

"That in the prospect of renewal of emigration from England, it is desirable the Churches in England should be advised of the importance of furnishing all emigrants to Queensland, who are members of Congregational Churches, with letters of dismission from the Church they leave, so that neither disappointment nor delay in admission to Church fellowship may be experienced by them on their arrival in this colony. And that it is also further desirable that the pastors whose Church emigrants leave should each forward a note addressed to a pastor of one of our Churches in Queensland by post, so as to secure fraternal reception and advice on arrival."

THE
CHRISTIAN WITNESS,
AND
CONGREGATIONAL MAGAZINE.

ANDREW FULLER, AND "THE GOSPEL ITS OWN WITNESS."

By Rev. W. F. Fuller, Winchester.

In a previous number of this magazine, we gave a short notice of a work by the same author, bearing a somewhat similar title:—"The Gospel worthy of all acceptance." We have since been asked to write an article on the above treatise, published at a more advanced period of life, and exhibiting the powers of the author in their ripest maturity.

It is related that about the beginning of the present century, when a Dissenter was looked upon as a sort of *rara avis*, a creature whose habits and modes of life were but imperfectly understood, the great philanthropist, Wilberforce, showed this treatise of Andrew Fuller to William Pitt, as a specimen of what that extraordinary species of creatures had been known to produce under favourable circumstances. Whether the brilliant statesman ever read the work, we know not—let us hope that he did both read and profit by it.

The purport and design of the book is very simply but adequately set forth in its title:—"The Gospel its own witness." A revelation from God may be expected to carry its own credentials with it. What then is this gospel which claims to be of Divine origin? Is Divinity stamped upon it? If so, receive it through what channels we may, we know it to be of God: if not, no amount of merely external evidence could altogether satisfy us. The author does not undervalue the importance of what are called the external evidences of Christianity. "The Scriptures," he says, "will admit of historical defence, but they do not require it." And this he sets forth at the outset by the following most felicitous illustration:—

"Historians inform us of a certain valuable medicine, called *Mithridate*, an antidote to poison. It is said to have been invented by Mithridates,

king of Pontus ; that the recipe of it was found in a cabinet, written with his own hand, and was carried to Rome by Pompey ; that it was translated into verse by Democrates, a famous physician ; and that it was afterwards translated by Galen, from whom we have it. Now supposing this medicine to be efficacious for its professed purpose, of what account would it be to object to the authenticity of its history ? If a modern caviller should take it into his head to allege that the preparation has passed through so many hands, and that there is so much hearsay and uncertainty attending it, that no dependence can be placed upon it, and that it had better be rejected from our *Materia Medica* ; he would be asked,—‘ *Has it not been tried and found to be effectual, and that in a great variety of instances ?*’ Such are Mr. Paine’s objections to the Bible, and such is the answer that may be given him.

“ This language is not confined to infidel writers. Mr. Locke speaks of what he calls ‘ traditional revelation,’ or revelation as we have it, in such a manner as to convey the idea, that we have no evidence of the Scriptures being the word of God, but from a succession of witnesses having told us so. But I conceive these sacred writings may contain such *internal* evidence of their being what they profess to be, as that it might, with equal reason, be doubted whether the world was created by the power of God, as whether they were written by the inspiration of His Spirit : and if so, our dependence is not upon mere tradition.”

The Mr. Paine referred to in the foregoing extract, is the celebrated author of “ *The Age of Reason*,” and may be described as the last of the old English Deists—the last, and the *least*, if regard be had either to intellectual or moral requirements. His book, while characterised by a certain acuteness and plausibility, is utterly deficient in more weighty qualities, and abounds in the grossest misrepresentation and scurrility. But it appeared at a time when it was calculated to do much mischief. In France that very party which he represented were in power. They had overthrown the so-called Christianity of that unhappy land, and established on its ruins what they called the Religion of Reason. They had their Temple of Reason and their Goddess of Reason, and so when Paine came forth with his “ *Age of Reason*,” it was like setting the key-stone in the arch of triumphant infidelity. This gave to his book a fictitious importance, and called forth replies far more able and numerous than it was entitled to on the ground of its own intrinsic merits.

“ *The Gospel its own Witness*” however, in replying to Paine, deals with the question as a whole. It takes the entire history of Deism from the times of Lord Herbert downwards. It meets and refutes its writers upon their own ground, or, better still, makes them refute one another. Some of its reasonings are of course somewhat out of date, but the nature of its argument is such, that the greater part of it will apply to the more reverential and enlightened Rationalism of our own age, with scarcely less force than to the scoffing Materialism of Paine.

In the first part of the treatise the holy nature of the Christian Religion is contrasted with the immorality of Deism. In seven closely-reasoned chapters the author shows the essential difference between the teachings of Scripture respecting the being and character of God, the nature and destiny of man, the principles and motives which should actuate our lives, and the views advocated by Deistical writers. He contrasts the probable effects of the two systems; and then boldly appeals to facts to show that while Christianity is, so far as it is received, an unfailing and universal remedy for all the wants and sins and sorrows of humanity, Deism is a bane, alike to the race, and to the individual.

The Deist might say:—"We too believe in a God, a supreme incomprehensible Being, who has created this vast fabric of the material universe. We admire, as from an immense distance, His wisdom, greatness, and power; but we do not conceive, when we consider what a small place our world occupies in the system of the universe, that such a Being should greatly care what insignificant creatures like ourselves think concerning Him. That He should take any notice of our prayers, or demand our formal worship, or keep a sort of register of our paltry lives and call us to account at last, is incredible. The bare supposition is dishonouring to His greatness. Nor do we need any thoughts of a judgment to come to incite us to good or restrain us from evil. No, virtue is its own reward. We practice virtue for its own sake. We shrink from vice because of its natural deformity. We are not children who need to be coaxed into goodness, or terrified against evil. We leave such base, unworthy motives as these for those who need them—for you Christians—and if there *should* be a future state, we await it without fear."

We have put these imaginary reflections into the mouth of a Deist, in order to try and bring before our readers, as fairly as possible, in a short space, the *kind* of difficulties which our author has to meet.

To the professed belief of the Deist in God he would reply at once by a negative. "*Their Rock is not our Rock, our enemies themselves being judges.*" It is possible to acknowledge God in *name*, but to deny Him in *reality*. The *Supreme Being* of the Deists is a God stripped of all His *moral* attributes; an *idea* rather than a *person*, and an *idea after their own hearts*. "It is true," he says, "they have been shamed out of the polytheism of the heathens. They have reduced their thirty thousand deities into one: but what is His character? What attributes do they ascribe to Him? For anything that appears in their writings, He is as far from the holy, the just, and the good, as those of their heathen predecessors. They enjoy a pleasure, it is allowed, in contemplating the productions of wisdom and power; but as to holiness, it is foreign from their inquiries: a holy God does not appear to be suited to their wishes."

The admiration bestowed on such a Being is akin to the feelings with which we regard superior genius. There is nothing to awaken any feeling of personal regard, or to produce any practical effect upon our character.

As far as any true knowledge of God is concerned, professed *Deism* is little better than practical *Atheism*.

How different is the God of the Bible! Infinitely wiser and more powerful than man can comprehend, yet condescending to our littleness, and overlooking none of our necessities; not isolating Himself in calm indifference from the creatures that He has made, but entering into their feelings with a capacity as wonderful for its minuteness as for its vastness. A Being moreover, holy, just, merciful, and gracious; and so calculated to awaken not merely cold distant admiration, but holy fear, reverence, gratitude and love; to call into action towards Himself every desire, every emotion, every susceptibility that He has created within us.

Then, though they are loud in their praise of virtue, it is by no means evident what they mean by it. They all unite in praising virtue in the abstract, but they do not practise it in detail; and there is scarcely a vice known among men for which you will not find an apology in one or other of their writings. Then what becomes of the boasted disinterestedness of their virtue, even on their own showing. Lord Bolingbroke resolves all morality into *self-love*, as its first principle. "We love ourselves," he says, "we love our families, we love the particular societies to which we belong; and our benevolence extends at last to the whole race of mankind. Like so many different vortices the centre of all is self-love." The views of Shaftesbury, Volney, Hume and others, are substantially the same, and all agree in this, that God is not in all their thoughts. What is this but for each man to make himself the standard of his own morality; or, in other words, for a man to make *self* his God?

True, Christianity appeals to self-interest, but in a totally different way. It begins by recognising the relations in which a *fallen* creature stands to a Creator, whose declared will is the basis of all morality. Its operation is to deliver a man from self; and the motives to which it appeals, and the benefits which it offers have nothing mercenary in their character. Spiritual enjoyments can be shared by all. They admit of no monopoly. They consist in holy likeness to God, and in the eternal enjoyment of His favour; in other words, in the attainment and possession of those very graces and virtues after which men are exhorted to strive. And the only way in which they are attainable is by the faith which secures the exercise of disinterested and enlarged virtue.

As to the baseness of allowing ourselves to be actuated by motives of fear in matters of religion, our author has the following striking paragraph:—

"Before our adversaries object to this, they should show the impropriety of human laws being accompanied with penalties. Let them furnish us with a system of government in which men may be guilty of crimes without fear of being called to account for them; and in which those who are enemies to virtue are to be governed by merely the love of it. If it be improper to threaten sinners, it is improper to punish them; and if it be improper to punish them, it is improper for moral government to be exer-

cised. But if it be thus in the government of God, there is no good reason to be given why it should not be the same in human governments ; that is, there is no good reason why servants, unless they choose to do otherwise, should not disobey their masters, children their parents, and private individuals in a State be continually rising up to destroy all just authority."

Having shown what the fruit of such an evil tree was likely to be—a system that out of pure concern for the honour of God, robs Him of His most glorious attributes, and denies to the Creator the worship of the creature ; a system that out of pure concern for the dignity of man, obliterates the standards of right and wrong, and undermines all the most efficacious motives to virtuous action ; a system that comes to us with virtue on its lip, but pleading for vice in its heart—having shown what might have been anticipated, he boldly appeals to facts. Taking one after another of the great apostles of Infidelity, he just draws aside the veil from their private lives, availing himself of their own "*confessions*" and the recorded facts of their lives. The disclosures are such as to startle even those familiar with this kind of literature. If such be the priesthood of this proud Temple of Reason what must its constituency be ?

But all this serves for a dark background, against which Christianity is made to shine the brighter by contrast. It not only reveals God, but it shows what God requires of us and is willing to do for us. It not only condemns sin, but it gives us the hope of deliverance from it. It not only exhibits the most exalted virtue, but it enables us to attain unto it. It aids man in his weakness, comforts him in his sorrows, befriends him in his sin. In one word—it fits exactly into the requirements of his condition. It is a tree of life whose fruit is immortality, and whose very leaves are for the healing of the nations.

In the second part of the treatise the harmony of the Christian religion is considered as an evidence of its Divinity. "If Christianity be an imposture, it may, like all other impostures, be detected. Falsehood may always be proved to clash with fact, with reason, or with itself ; and often with them all. If, on the contrary, its origin be Divine, it may be expected to bear the character of consistency, which distinguishes every other Divine production. If the Scriptures can be proved to harmonise with historic fact, with truth, with themselves, and with sober reason, they must, considering what they profess, be Divinely inspired, and Christ must be of God."

Accordingly he proceeds to show the harmony of Scripture with historic fact as evinced by the fulfilment of prophecy. The illustrations are taken chiefly from the predictions of Daniel and Isaiah ; and familiar as this line of argument is, the facts are presented so forcibly, that few could read the chapter without being astonished at the array of evidence presented. It is positively irresistible.

He then traces the agreement of Scripture with *living truth*, or with *things as they actually exist in the mind and in the world*. The Bible is a

mirror in which we behold reflected with startling fidelity and truth the workings of our own mind, and the forms and fashions of the world. The theatre may profess to hold the mirror up to nature. At best it does but present us with a partial and distorted image ; and too often with a gross caricature of the vices it professes to satirise, of the virtues it applauds. The Bible is *true to nature*, and however men may shrink from the representations, they *feel* its truth. God speaks to the heart, and the heart confesses the power of His words. "*Come, see a man who told me all things that ever I did. Is not this the Christ ?*" Such was the language of the woman of Samaria to her neighbours ; and the language of the heart that has felt the power of God's word is similar—It is indeed "*quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and a discernor of the thoughts and intents of the heart.*" Of what other book or books can this be said ? One thing is certain—that whether the Bible reveals God to man or no it reveals man to himself as no other book can.

In like manner it is the key, the *only* key which helps us to unlock the riddle of this disordered world. If true, it does afford a sufficient explanation of what we see around us ; if not, we seek in vain for any explanation elsewhere. All is hopeless, dark, and comfortless. The only real light shed upon the darkness of our mortal state is from the Bible. If, alas, it be a light which dazzles but to mislead, our state is sad indeed—and yet not so sad as that of those who refuse to walk by it. At the least it comforts us by the way, and cannot lead us into denser darkness in the end.

The next argument for the divinity of the Holy Scriptures is drawn from their own intrinsic excellence, and the wonderful harmony of thought and teaching which pervades them. There are few voluminous authors who cannot be charged with inconsistencies, especially on comparing different works composed at different periods of life. Now here we have a volume composed by some thirty or forty different writers, in various ages extending over a period of more than 1500 years ; and what is the result ? Seeming inconsistencies there may be, but no contradictions ; but amid all diversities of style and method, such a harmony as is only consistent with absolute truth ; such an unity of design as bespeaks surely the presidency throughout of one inspiring mind.

Then the style and spirit of the writings themselves, sets them apart altogether from ordinary productions. What majesty, what dignity, what unapproachable simplicity, what freedom from anything approaching to vanity or egotism or affectation, what calm indifference as to apparent inconsistencies ! No precautions are taken to disarm criticism, while there is everything to satisfy faith. How fearless and impartial are they in their denunciations, how faithful in their warnings, how tender in their invitations ! what awful severity, what winning gentleness, what unutterable pathos ! what a strange mingling of hope and fear, light and darkness, power irresistible and love unspeakable ! Surely on these sacred pages we

have the impress of Divinity, yea the very sign-manual of God himself. The Gospel is its *own* witness.

The two closing chapters on the reasonableness of the doctrine of redemption through a mediator, and its consistency with the modern opinion of the magnitude of creation, are the most important of the whole treatise, but would each require a separate article for their treatment. The style of the author rises insensibly with his subject, and the last of these two chapters especially exhibits, as has been said, "a train of thought which may bear comparison with anything that has been written on the subject in the English language. The Christian here attacks the Deist in his stronghold, takes complete possession of it, and plants the banner of the Cross on the very spot where Infidelity had presented its brazen front."

We cannot better conclude than by the closing words of the treatise itself. "Every system of philosophy is little in comparison with Christianity. Philosophy may expand our ideas of creation; but it neither inspires a love to the moral character of the Creator, nor a well-grounded hope of eternal life. Philosophy at most can only place us at the top of Pisgah: there, like Moses, we must die: it gives us no possession of the good land. It is the province of Christianity to add, '*All is yours!*' When you have ascended to the height of human discovery, there are things, and things of infinite moment too, that are utterly beyond its reach. Revelation is the medium, and the only medium, by which, standing, as it were, 'on Nature's Alps,' we discover things which eye hath not seen, nor ear heard, and of which it never hath entered into the heart of man to conceive."

THE LORD'S SUPPER: WITH SPECIAL REFERENCE TO THE TEACHING OF THE ESTABLISHED CHURCH.

By the Rev. J. Bradford Thomson, M.A.

PART THE SECOND.

I.—ANCIENT SOURCES OF THE COMMUNION SERVICE.

THE accounts of the institution of the Lord's Supper, preserved in the New Testament, are four in number, and are found in the first three Gospels and in the Epistle to the Corinthians. An ordinary reader would infer, from these accounts, that the service in question, at its first celebration, was brief and simple, and that those who maintain that the Eucharist was in primitive times observed with lengthened and complicated rites, must look elsewhere than to Scripture for the grounds of their belief. But what is the earliest record of Eucharistic observance by an uninspired writer, still extant? Unquestionably, that of Justin Martyr. Here is his compendious account:—"On the day called Sunday, all who live in cities

or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read, as long as time permits ; then, when the reader has ceased, the president verbally instructs and exhorts to the imitation of these good things. Then we all rise together and pray." "Having ended the prayers, we salute one another with a kiss. There is then brought to the president of the brethren bread, and a cup of wine mingled with water ; and he, taking them, gives praise and glory to the Father of the universe, through the name of the Son and of the Holy Ghost ; and offers thanks at considerable length for our being counted worthy to receive these things at His hands. And when he has concluded the prayers and thanksgivings, all the people present express their assent by saying Amen. And when the president has given thanks, and all the people have expressed their assent, those who are called by us deacons give to each of those present to partake of the bread and wine mixed with water, over which the thanksgiving was pronounced, and to those who are absent they carry away a portion. And this food is called among us the Eucharist, of which no one is allowed to partake but the man who believes that the things which we teach are true, and who has been washed with the washing that is for the remission of sins, and unto regeneration, and who is so living as Christ has enjoined."*

We do then know perfectly well how the Lord's Supper was observed—(1) Upon the occasion of its original institution ; (2) by the Churches founded by the Apostle Paul ; and (3) by the Churches at Rome and elsewhere during the reign of Antoninus Pius, A.D. 138—161. From such knowledge an unprejudiced student would scarcely infer that it can be seriously maintained that, from the very first, the Eucharistic liturgy was highly elaborate, and in many important features fixed, as in later ecclesiastical arrangements. Such, however, is the view taken by the "Catholic party."

A learned and ingenious Anglican† explains the Gospel narrative of the Supper by affirming that our Lord was celebrating, with the twelve, "the Sabbath-eve service of the Jewish synagogue, viewed in its character of a weekly memorial of the Passover and the Exodus." This service he regards as the basis of the Saviour's action and discourse at the Institution, and of the ecclesiastical liturgy which supervened. Considering the discourses in St. John's Gospel as Christ's sacramental liturgy, he discovers therein the germs of the following portions of the elaborate Eucharistic services of the mediæval Church :—Absolution, Prayer for Purity, Lord's Prayer, Kiss of Peace, Introit, Gloria in Excelsis, The Litany, The Epistle and Gospel, The Creed, The Trisagion, The Oblation, The Benediction before Consecration, The Comfortable Words, The Sursum Corda, Preface, Giving of Thanks, The Words of Institution, The Great Intercession ! A

* Justin Martyr's First Apology (Translation of Ante-Nicene Library).

† Archdeacon Freeman, in "Principles of Divine Service."

scheme like this is its own refutation, and can have convinced none but its deviser.

Some liturgists believe that the unwritten, but yet fixed, liturgies were in existence before the Gospels and the Epistles of the New Testament were composed. That this is conjecture may fairly be inferred from the admission that the oldest of all, the liturgy in the Apostolical Constitutions, does not date from an earlier period than the end of the third or the beginning of the fourth centuries, whilst that of St. James was written in the time of Cyril, in the middle of the fourth century.*

According to habit of mind, and still more according to ecclesiastical tendencies, have inquirers regarded the question of the genuineness of the ancient liturgies. Some writers on this subject maintain that the converts of the Day of Pentecost returned to their homes carrying with them not only an ordained priesthood, but also an Apostolical Communion Service. It is, indeed, granted that the liturgies were not committed to writing until after the close of the second century; but this is accounted for by the mysterious reverence which gathered around the Eucharist, and by the prevalent desire to preserve from profane and idolatrous minds the sacred observances of Christianity. But it is nevertheless gravely held that the several types of liturgy yet extant originated in the diverse instructions given by the several Apostles to their early converts. These liturgies are classified into four or five independent families, each presenting its diversities and peculiarities. They are thus named:—The liturgy of St. James, or of Jerusalem: that of St. Mark, or of Alexandria; that of St. Peter, or of Rome; and that of St. John, or more properly of St. Paul, which is the liturgy of Ephesus. To these has been added the Persian family. Learned liturgists have carefully edited, and elaborately compared these several types. To the question of their authenticity less attention has been given; it is by some taken for granted, whilst others totally deny it. That large portions of these compositions are very ancient, dating as far back as the fourth century or earlier, may be conceded; but with these other parts have been incorporated, which are certainly mediæval in their origin, referring to practices and doctrines which were certainly unknown for many centuries of the Christian era. The most curious fact, for our purpose, is the similarity between the rites of the ancient Gallican and the ancient English Churches, which are traced by liturgical scholars to their common derivation from the Ephesine source. Differences in the order of several passages, in the mood of the rubrics, in the phraseology employed, and in other particulars, distinguish these far-western from other liturgies. It is presumed that the parent liturgy of this family was introduced from Smyrna into Lyons and Vienne, the Churches in which Gallican cities are known to have been most closely related to the see of Polycarp. Some of these special features, and especially the freedom and variety characteristic

* Palmer, in "*Origines Liturgicæ*."

of the liturgies in question, have been imagined to be traceable to the further revelation upon the Eucharist, with which St. Paul upon his own showing was especially favoured.*

What then is, as nearly as can be determined, the process by which the Communion Service, in use in England before the Reformation, came to be what it was? When Augustine came from Rome to this island, in A.D. 596, to convert the Anglo-Saxons to Christianity, he found that an ancient British Church was in existence, although driven westward into Wales by persecution. He found that the bishops of this Church had observances and customs of their own, and a liturgy in some respects differing from that to which he was accustomed. By the advice of Pope Gregory, he carried a spirit of conciliation and compromise into his relations with the remaining British clergy. The success of the mission undertaken by Augustine and his followers was complete. According to Mr. Palmer, this missionary's liturgy was the Roman sacramentary of Gregory, but Archdeacon Freeman deems it rather Gallican than Roman in character, having been formed in the South of France largely under the influence of Cassian. It is a singular circumstance that, whilst the British liturgy had Gallican characteristics, the Irish service corresponds rather with the Roman, showing the influence of St. Patrick. One thing, however, should be borne in mind, that for nearly a thousand years there was never a uniform mode of Divine service in this country. Each diocese practised its own "use," as the phrase was. But at the close of the eleventh century, Osmund, Bishop of Salisbury, prepared a revised liturgy, which became known as the Sarum use. From this time until the Reformation, this use generally prevailed in the South of England.

It is a popular but erroneous notion, that the service of the English Church was a revised translation of the Roman rite. In other Western countries, the ancient independent, though related liturgies, had been abandoned for that of Rome, but here the national uses kept their ground. So that it has been asserted that the English liturgy, corrected and improved, chiefly after the example of the ancient Gallican, Spanish, Alexandrian, and Oriental types, yet, as to its greater portion, the same has been used for more than twelve hundred years. Many grievous errors, as we believe, are indeed common to all these mediæval compositions.

II.—THE REFORM OF THE ENGLISH LITURGY.

Whether the credulous or the sceptical school of critics takes the true view of the ancient liturgies, is, after all, a matter of comparatively little importance to the question before us; for the English Communion Service has been so completely remodelled since the revolt from Roman jurisdiction, that it can only be fairly regarded as a new construction, in which

* Palmer's "*Origines Liturgiæ*," Freeman's "*Principles of Divine Service*," the works of the late Dr. Neale.

much of the old material has been employed. The first attempt of sufficient importance to notice here, made to reform the service, was not by way of correction, but of addition. It had become the custom for the laity to partake of the Supper only at rare intervals; it was considered sufficient for them to attend mass, and witness the celebration by the priest. The cup was regularly withheld from the laity. To remedy these two errors, an "Order of Communion"* was issued in March, 1548, that is, soon after the commencement of the reign of Edward the Sixth, when the principles of the Reformation were gaining ground. This order did not supersede the mass, but was an addition, and provided for remedying the evils alluded to, until the new Prayer Book should be prepared. It opens with two exhortations, corresponding generally to the second and third exhortations of the present Prayer Book, but varying from these in that it contained a more rigid invitation to confession, and some expressions savouring of transubstantiation. The invitation, confession, and absolution follow; then the comfortable words and prayer of humble access, which is succeeded by the Communion.

Meanwhile Cranmer, aided by six bishops and six dignitaries of the Church of England, was engaged in the preparation of a new Service Book. In 1549 this Book appeared, having received the sanction of Convocation, of Parliament, and of the Crown; and, on Whitsunday of that year, it came into use throughout England. To confine attention to the one special service now under consideration, the following points may be observed with reference to the Communion Office of 1549.† Unlike the books which had been used for centuries, it was, in common with the other offices of the Reforming Church, in the vernacular tongue. It also partook observably of an instructive character, in its exhortations, invitation, and comfortable words. It omitted most of the ceremonies with which the mediæval office was burdened, as, notably, the elevation and adoration of the host. Notwithstanding these changes, this first Prayer Book of King Edward the Sixth can scarcely be considered in any other light than a translated revision of the Sarum mass. It is often quoted with a fond regret by the Anglo-Catholic school of divines, who find in it portions which harmonise more with their beliefs than do the corresponding but more evangelical features of the subsequent revision.

During the reign of Edward, the chief men in England were in frequent correspondence with the foreign reformers. As a consequence of letters from Calvin, and of personal relations with Peter Martyr, Bucer, and John à Lasco, the minds of the king, the archbishop, and the protector, leant more and more to Protestantism of the Genevan type. The Prayer Book could no longer be satisfactory to men whose religious principles

* Reprinted in Blakeney's "Book of Common Prayer."

† The successive editions of the English Prayer Book may be conveniently studied in Keeling's "Liturgiæ Britannicæ."

were contradictory of the sacerdotal and sacramental theories of the middle ages. Accordingly, the Prayer Book was revised, and in 1552 appeared with radical alterations. Whilst the so-called "Catholic party" in the English establishment do not disguise their regret that the Book of 1549 was not suffered to remain as the formulary of the Church, the Evangelical party point to the second Book as the strongest proof of the thorough Protestantism of the Reformers, and severely reprehend the conduct of the Anglicans who, in the face of this book, maintain the sacerdotal character of the celebrant and the sacrificial character of the transaction at the table.

The particular respects in which the pronounced Protestantism of the Book of 1552 contrasts with the doctrines and practices sanctioned in the earlier Book are the following:—(1.) The second Book prohibited the use of alb, vestment, or cope, which were before permitted, and enjoined upon the priest or deacon the use of the surplice only. (2) The Lord's table is called in the former Book the altar, a designation never applied to it in the second. (3) The mixture of water with the sacramental wine, enjoined in the first, is not mentioned in the later Book. (4) The second Book altogether omits the blessing and sanctification of the "creatures of bread and wine, that they may be unto us the body and blood,"—as the prayer of consecration read in 1549. The accompanying crossing of the elements was also discontinued. (5) Whereas the former Book sanctioned the dogma of the corporeal presence, speaking of the Sacrament thus:—"He hath left us in these holy mysteries His own blessed body and precious blood," and using other language of the same tenor; these expressions were altered in 1552, and a rubric added declaring that, "as concerning the sacramental bread and wine, they remain still in their very natural substances, and therefore may not be adored, for that were idolatry to be abhorred of all faithful Christians." It is universally admitted that the second Book is exclusive of the dogma of transubstantiation: in what sense it is consistent with the doctrine of the real presence is a matter still disputed. (6) The former Book contained in the prayer of consecration an offering or oblation, which might be regarded as a re-presentation of the One great Sacrifice; the oblation in the later Book is an offering of the communicants themselves; and, being said after the consumption of the elements, cannot refer to the supposed body and blood of the Lord. (7) In the first Book, prayer was offered for the dead, in accordance with the Catholic custom: the prayer for the Church in the second and revised Office is entitled "for the Church militant;" and in it no mention is made of the faithful departed, although in the Book at present used there was inserted, after the Restoration, a thanksgiving, but no petition on their behalf.* These are all most unmistakeably Protestant alterations, and are proof sufficient of the *animus* which moved the revisers of 1552.

* The above classification is that of Dr. Blakeney, in "The Book of Common Prayer, in its history and interpretation."

When Queen Elizabeth came to the throne, and the Roman Missal and Breviary, which had been used during Mary's reign, again gave place to the Reformed rites, a commission of ten divines, mostly bishops, was appointed to revise the Book of Common Prayer. Two alterations were made in the Communion Service. The one was the restoration of the vestments which had been in use in the second year of Edward; the other was the conjunction of the two forms of words which had been used, according to the two Books of 1549 and 1552, in the actual administration of bread and wine to the communicants. The former alone might be construed into an implication of the corporeal presence; but the latter set the feast in the light of a memorial, and an incentive to spiritual communion. The form, as settled in 1559, reads thus:—"The body of our Lord Jesu Christ, which was given for thee, preserve thy body and soul into everlasting life, and take and eat this, in remembrance that Christ died for thee, feed on Him in thine heart by faith with thanksgiving."* It is worthy of notice that the advocates of what we have called the Catholic theory base upon this form their confident assertion that the English Church takes the comprehensive view of the Eucharist, viz.:—that in it are both the physical substances known as bread and wine, and also the body and blood of our Lord.

Upon the accession of James the First, there was a revision of the Prayer Book; but the only alteration, or rather addition, to the teaching of the Book upon the Eucharist, was the latter part of the Catechism which treats of the sacraments. This, according to Bishop Cosin, was the work of Bishop Overall, and was allowed by the other bishops. It is, however, believed to be a translation from a Latin form previously in use.†

The Anglo-Catholic party consider the Catechism to favour their views, and they lay great stress upon it as the latest utterance of the mind of the National Church upon this important subject of the sacraments.‡

A further and final revision took place after the Restoration. Neither the Hampton Court Conference under James, nor the Savoy Conference under Charles, could avail to bring into harmony the views of the Anglicans and those of the Puritans. The slight alterations made after the Restoration in the Office for the Lord's Supper cannot be said to have any decided bias. At this time was restored the important declaration which follows the Office. In 1665, a rubric was inserted in the Book, ordering that notice should be given of an approaching communion; from which it has been inferred that it was not contemplated and not intended that celebrations should be very frequent. At the same time, the exhortations were somewhat modified; "oblations" were mentioned together with alms; thanks

* Quoted literatim from "*Liturgiæ Britannicæ*."

† Blunt's "*Annotated Book of Common Prayer*."

‡ *Vide* the works of Mr. Cobb, and an article by Professor Conington in the *Contemporary Review* for March, 1869.

were offered for the departed ; and the general confession to God was expressly made "before the congregation." With these few and unimportant changes, the Communion Service of 1552 is substantially that which is in use in 1869.

THE ENTRANCE TO THE MINISTRY AMONG THE INDEPENDENTS.

By the Rev. James Brown, B.A., Barnaby.

TWENTY-FIVE years ago the question of the admitting of men into the ministry was earnestly discussed by the representatives of our denomination. Some of the most eminent and honourable of the Congregational ministers of that day, who felt deeply for the welfare of the Churches, brought the matter under the consideration of the Congregational Union at Norwich, in October, 1844. At this meeting the late Rev. John Blackburn read a very valuable "Memorial on the History, Position, and Prospects of the Independent Colleges," and among the many useful suggestions of this memorial was one relating to the introduction of students to our Churches. Mr. Blackburn proposed a conference of the Colleges, which was held in London in the following January. Seven papers on as many distinct subjects of interest to the Colleges were read at this conference, and one of them, presented by the late Dr. Payne, was on "The Importance of Examinations of Students at the end of their College Studies; and of Testimonials given thereon, and that this practice should be adopted by all the Colleges." Dr. Payne recommended that the examination and testimonial should be of such a nature as would be deemed satisfactory by the Churches. The Churches, he maintained, had a right to require, that, whether this examination was conducted by the committee, the tutors, or by a foreign body, or by a combination of any of these, it should be a "review of the general spirit and conduct of the student about to leave, his habits of order, regularity, attention, &c.; his powers of application and acquisition; his ardour in the prosecution of his studies, and the amount of fruit he had reaped; his temper, prudence, knowledge of our ecclesiastical proceedings; power of governing men; his aptness to teach, voice, manners, &c.; that the Committee, or others, should go into a general review of all these points, taking the opinion, of course, of the tutors; and, by requiring an unbiassed judgment, constraining them to rise above those feelings of delicacy which might possibly operate to draw forth a more favourable verdict than the justice of the case demanded." He further says, "But this is not the only examination I am disposed to recommend. That of which I have as yet spoken would be mainly adapted to enable the examining body to issue testimonials respecting the moral and religious character and attainments of our young brethren; those qualities of the mind and heart which uniform experience has shown to be so essential to

success in the ministry. In addition to this, I incline to think there should be another, designed to test their proficiency in those departments of literature and science through which their course of study has conducted them, and pre-eminently their biblical and theological attainments."

We do not know how far Dr. Payne's proposals have been acted upon. But they were not novelties. We recognise in them the revival of the system of examination and testimonial, or license, that used to form an important feature in the proceedings of our Independent Churches in ages gone by, and of which illustrations may be found in the cases of some pastors, who are remembered and revered by the existing generation.

The practice of the Churches of former days we propose now to exhibit by some selected cases.

Dr. (then Mr. Philip) Doddridge, writing to Dr. Clark, on 1st December, 1722, states the custom of that day in the following manner:—"Mr. Jenning's pupils never preach anywhere out of the verge of their own congregation, till they have been examined by a committee of the neighbouring ministers, who are chosen for that purpose at a general county meeting. The time of this examination is in the pupil's choice. Now I leave it to your determination whether I shall be examined immediately after Christmas or defer it to the last month of my course. Mr. Jennings is for hastening it, because he thinks by preaching abroad I may get a better acquaintance in the neighbourhood. . . . I must desire your answer pretty quickly, for there will be a meeting of ministers at Leicester on the 5th January, and then the time and place are to be fixed." From this statement it appears clear that the Leicestershire Association annually appointed a committee for the examination of students before they became candidates for Churches, that the students did not preach as probationers till they had satisfied this committee in examination, and that in the case of a very promising pupil the tutor of his academy was for hastening his passing this examination, as it was *indispensable to his entering on preaching and probationary labours*.

At the ordination of Mr. Abraham Tozer, at Norwich in 1745, Dr. Doddridge gave the charge, and in his published account of it he describes minutely the customs that were prevalent among the Independents of his period. From this the accompanying sentences are selected:—"It very rarely happens that a minister among us is admitted to the pastoral office till he hath spent some years as a kind of candidate for it, and so far as I can recollect, more undertake it after, than before, their twenty-sixth year is completed. But as our theological students generally employ either four or five years in preparatory studies after they have quitted the grammar schools, so they are examined by three or four elder ministers before they begin to preach. A strict inquiry is made into their character and into their furniture; both with respect to the learned languages, especially the sacred, and also as to the various parts of natural and moral philosophy, but above all, into their acquaintance with divinity; and some specimen of

their abilities for prayer and preaching is generally expected." Previous to the assembly for ordination the candidates' "*credentials and testimonials are produced*, if it be required by any who are to be concerned, and satisfaction as to his principles is also given to those who are to carry on the public work, generally by his communicating to them the confession of his faith which he has drawn up; in which it is expected that the great doctrines of Christianity should be touched upon in a proper order, and his persuasion of them plainly and seriously expressed in such words as he judges most convenient . . . The pastors, who are to bear their part in the public work, having been thus in their consciences satisfied that the person offering himself to ordination is duly qualified for the Christian ministry, and regularly called to the full exercise of it, they proceed *at the appointed time and place* to consecrate him to it, and to recommend him to the grace and blessing of God and of our Lord Jesus Christ, the Great Head of the Church, by fasting and prayer, generally accompanied with the imposition of hands."

The biographer of the Rev. Samuel King states that he accepted an invitation to the pastorate of the Church at Welford, "and came amongst them in July, 1742, *having previously* gone through his trials for the ministry before the Rev. Dr. Watts, the Rev. Mr. Bradbury, the Rev. Dr. Guyse, the Rev. Mr. Hubbard, the Rev. Mr. Jennings, and the Rev. Mr. Price, who were his examiners on that occasion, and who testified their approbation of his ministerial gifts and competent learning. In the spring of the year 1748, Mr. King was ordained to the pastoral office; the Rev. Mr. Hill, of London, and the Rev. Dr. Doddridge, of Northampton, preached on the occasion."

The following is a specimen of the testimonials with which candidates were furnished:—

"London, May 12, 1741.—Whereas Mr. Gervas Wild, being desirous of devoting himself to the work of the ministry of the Gospel, and having spent several years in academical studies in order thereunto, under the tuition of the learned and judicious Mr. John Eames (from whom he has a commendable character), in order to his more regular entrance on the ministry, and his more comfortable progress in that service, hath desired us to make trial of his gifts and fitness for it. We do hereby testify that it appears to us that he has made a good improvement of his time, and that his studies, in order to furnish himself with learning, have been blessed with happy success, and that he has in our presence performed a theological disputation in Latin, and given a specimen of his abilities for the pulpit, by delivering a sermon in English, both which he did to our abundant satisfaction. We do therefore approve of his entrance on the ministerial work, as judging him to be well qualified for it, and do most heartily recommend him to the blessing of God and to the service of the churches of Christ. David Jennings, John Guyse, John Richardson, E. Godwin, John Hubbard, John Halford, Daniel Stevens."

Furnished with this testimonial, Mr. Wild proceeded to Birmingham, in which town he was chosen to the pastorate of a Church.

The Rev. Samuel Lucas of Walsall, and subsequently of Shrewsbury, was certificated in the following terms :—

“ This is to certify all whom it may concern, that Samuel Lucas, after having been employed the usual time for acquiring the learned languages, entered upon a course of academical studies, under the care of the Rev. John Conder, Thomas Gibbons, and Daniel Fisher, Doctors in Divinity ; to which, also, he hath applied himself with a commendable industry for the greatest part of three years past. Lately having been earnestly desired by the Congregational Church at Walsall, Staffordshire, to come and supply their pressing wants of a Gospel minister, with the consent of his constituents, he complied with their request for several Sabbaths. And, having returned with their unanimous call to stated work among them, in consequence of the extraordinary necessities and importunities of that congregation, it has been judged expedient, the said Samuel Lucas should be permitted immediately to finish his studies. Accordingly, Feb. 17, 1778, at the Academy, Homerton, in the presence of several ministers, and others of his constituents, aforesaid, he delivered an exegesis in Latin, and a sermon in English upon given subjects, to the good satisfaction of all present. We, therefore, whose names are subscribed, do heartily recommend him as a person sound in the faith, of good character, of promising gifts and acquirements, and a serious spirit, to the service of Christ in the work of the ministry, in which the Lord grant him abundant success.

“ John Conder, D.D., Thomas Gibbons, D.D., Dan. Fisher, D.D., Sam. Brewer, B.D., James Webb, Richard Winter, Jos. Barber, John Stafford.”

The following relates to a London pastor, the Rev. B. Grosvenor, D.D. :—

“ In 1698, he was placed for academical learning under the tuition of the celebrated Mr. Timothy Jollie, at Attercliffe, in Yorkshire. . . . Mr. Grosvenor entered upon his public work in the year, 1699, having *first passed his trials before several ministers* eminent for their soundness in doctrine, and gravity of manner : these were Mr. John Quick, Mr. John Spademan, Mr. Thomas Rowe, Mr. Robert Fleming, Mr. Joshua Oldfield, Mr. John Nesbitt, and Mr. William Harris. In the same year, he was chosen assistant to Mr. Oldfield, at Maiden Lane, Southwark.” “ In 1700, he preached as a candidate for the pastoral office at Stepney, in the room of the celebrated Matthew Mead.” The Church at Stepney failing to invite him, he became pastor of the Church in Crosby Square, in 1704.

If space permitted we should adduce many other examples of the same order such as that of Dr. Gibbons, John Rogers, Timothy Lamb, James Watson, D.D., Richard Winter, B.D., Samuel Palmer, of Hackney, and John Kello, of Bethnal Green.

The custom of an examination, at or near the time of a minister's ordination, seems to have prevailed in the early history of the denomination.

There is some probability that, at a period when Dissenters did not dare to conduct public ordinations, the minister elect used to be ordained in private, and that prior to the service itself, the officiating brethren used to examine the candidate, and then ordain him.

It cannot be doubted that the adoption of this kind of examination by our academical authorities and county committees, and the demand for it on the part of the Churches, saved many of those Churches in former days from the incursion among them of rash, ignorant, and ill-trained ministers, and prevented plausible adventurers without character from bringing devastation and shame into the flock of Christ. The system appears to be so reasonable, so prudent, and so beneficial that it becomes a matter of wonder that it ever should have been discontinued. It will hardly be disputed that we have been the losers by its being set aside. We have not to travel far to see some of our Churches in confusion, in discomfiture, and almost in disbandment, which might have escaped the desolating scourge, if they had insisted upon seeing the certificates of the men who were introduced to them as candidates for their pulpits. Among many the sight of such mischief has raised the inquiry, Cannot something be done to stay or to prevent such a calamity? To all such as seriously raise the question, and are anxious to apply a remedy, we would commend the example and custom of their forefathers, which have been abandoned not yet long enough to be forgotten. Desires for such an institution are sometimes expressed, but with hardly enough distinctness or emphasis to secure their fulfilment.

If our Churches really desire the re-establishment of the system of testing the candidates for the pulpits, the matter is in their own hands; it is their business principally; if loss attends its present disuse, theirs is the loss; if good would result from its revival, the good would also be theirs. They meet in associations, and they might, if they pleased, do as did the Leicestershire Association a century ago, appoint a committee to examine all candidates for the pastoral office within their bounds. When the Churches, in our associations heartily approve of and desire such an arrangement, they will find no insuperable obstacle to its establishment. It must be the creation of the Churches themselves; no body of men coming into existence as examiners of ministers, without being appointed by the Churches, can ever be tolerated; but such a body fairly, publicly, and honourably appointed by the Churches, would have no indignant repulse to endure from Churches jealous of their independency.

Love goes oft astray,
Losing, whilst it seeks, the way;
Power doth sometimes ill,
Wielding more of force than skill.

Therefore, with sound mind,
Love and power must be combined:
Love will then go right;
Power be usefulness in might.

CHRIST'S INTERPRETATION OF THE LAW OF THE SABBATH.

By H. Fairbairn, D.D.*

IN perfect accordance with the views respecting the moral law exhibited in the Sermon on the Mount, and widely different from what He said of the ceremonial institutions, was the action of our Lord in regard to the Sabbathism enjoined in the fourth command of the Decalogue. He gives no hint whatever of its coming abolition, but, on the contrary, recognised its Divine ordination, and merely sought to establish a more wholesome and rational observance of it than was dreamt of or admitted by the slaves of the letter. On a variety of occasions He wrought cures on the Sabbath-day—so often, indeed, that the action must have been taken on purpose to convey what He deemed salutary and needful instruction for the time; and on one occasion He allowed His disciples to satisfy their hunger by plucking the ears of corn as they passed through a field. His watchful adversaries were not slow in marking this procedure, and charged our Lord with profaning the sacred rest of the Sabbath. How does He meet their reproaches? Not by quarrelling with the Divine command, or seeking to relax its obligation; but by explaining its true purport and design, as never meant to interfere with such actions as He performed or sanctioned. In proof of this He chiefly appeals to precedents and practises which His adversaries themselves could not but allow, if their minds had been open to conviction—such as David being permitted in a time of extremity to eat the shew-bread, or themselves rescuing a sheep when it had fallen into a pit on the Sabbath—things necessary to the preservation and support of life; or things, again, of a sacred nature, such as circumcising children on the legal day, though it might happen to be a Sabbath, doing the work at the Temple connected with the appointed service, which in some respects was greater on the seventh than the other days of the week, yea, at times involved all the labour connected with the slaying and roasting of the Paschal lamb for tens of thousands of people. With such things the parties in question were quite familiar; and they should have understood from them, that the prescribed rest of the Sabbath was to be taken, not in an absolute, but in a relative sense—not as simply and in every case cessation from work, irrespective of the ends for which it might be done, but cessation from ordinary or servile work, in order that things of higher moment, things touching on the most important interests of men, might be cared for. Its sacred repose, therefore, must give way to the necessary demands of life, even of irrational life, and to whatever is required to bring relief from actual distress and trouble. It must give way also to that kind of work which is more peculiarly connected with the service of God and with

* See "The Revelation of Law," Lecture vii.

men's restored fellowship with the life and blessedness of heaven: for to promote this was the more special design of the Sabbatical appointment. So, plainly, existing facts shewed even in Old Testament times, though the Pharisees, in their zeal for an abstract and imperious legalism, missed the proper reading of them. Jesus grasped, as usual, the real spirit of the institution; for, we are to remember, He is explaining the law of the Sabbath as it then stood, not superseding it by another. He would have them to understand that, as it is not the simple abstraction of a man's property (which may in certain circumstances be done lawfully, and for his own temporal good), that constitutes a violation of the eighth commandment, but a selfish and covetous appropriation of it by fraud or violence; so, in regard to the fourth, the prohibition of work had respect only to what was at variance with its holy and beneficent designs. "The Sabbath was made for man"—with a wise and gracious adaptation to the requirements of his complex nature, as apt to be wearied with the toils, and in his spirit dragged downward by the cares of life; "not man for the Sabbath," as if it were an absolute and independent authority, that must hold its own, however hardly in doing so it might bear on the wants and interests of those placed under its control. It has an aim, a high moral aim, for the real wellbeing of mankind; and by a conscientious regard to this must everything, in regard to its outward observance, be ruled.

Such is the view given by our Lord on the law of the Sabbath, speaking as from the ground of law, and doing the part merely of a correct expounder of its meaning; but a thought is introduced and variously expressed, as from His own higher elevation, in harmony with the spiritual aspect of the subject He had presented, and pointing to still further developments of it. The Temple, He had said, has claims of service, which it was no proper desecration of the Sabbath, but the reverse, to satisfy; and "a greater than the Temple was there." "The Temple yields to Christ, the Sabbath yields to the Temple, therefore the Sabbath yields to Christ"—so the sentiment is syllogistically expressed by Bengel; but yields, it must be observed, in both cases alike, only for the performance of works not antagonistic, but homogeneous, to its nature. Or, as it is again put, "The Son of Man is Lord of the Sabbath." Made, as the Sabbath was, for man, there necessarily belongs to man, within certain limits, a regulating power in respect to its observance, so as to render it more effectually subservient to its proper ends. But this power is supremely resident in Him, who is the Son of Man, in whom Humanity attains to its true ideal of goodness, whose will is in all things coincident with the will of God, and who, like the Father, works even while He rests. He is Lord of the Sabbath, and, as such, has a right to order everything concerning it, so as to make it, in the fullest sense, a day of blessing for man—a right, therefore, if He should see fit, to transfer its observance from the last day of the week to the first, that it might be associated with the consummation of His redemptive work, and to make it, in accordance with the impulsive life and

energy thereby brought in, more than in the past, a day of active and hallowed employment for the good of men. So much was certainly implied in the claim of our Lord in reference to the Sabbath; but as regards the existence of such a day, its stated place in the ever-recurring weekly cycle, which in its origin was coeval with the beginning of the world, which as a law was inscribed among the fundamental precepts of the Decalogue, which renders it on the one side a memorial of the paradise that has been lost, and on the other a pledge of the paradise to be restored—in this respect nothing of a reactionary nature fell from our Lord, nor was any principle advanced which can justly be said to point in such a direction.*

To the above from Dr. Fairbairn, we add:—How much “the slaves of the letter” made void the true law of the Sabbath by their traditions, and how needful it was for the Lord of the Sabbath to give an authoritative interpretation of its true meaning, will be seen by the following statement, which we extract from Mr. Conder’s commentary on Matthew:—

“The rabbinical rules concerning the Sabbath are found in the ‘*Treatise Sabbath*’ of the *Mishna* (pp. 84—89 of *De Sola and Raphall’s Transl.*). They are minute, vexatious, and burdensome, to the last degree, as a few examples will show. ‘Principal occupations there are forty less one: to sow, to plough, to mow, to gather into sheaves, to thresh, to winnow, to sift, to grind, to sieve, to knead, to bake, to shear wool, to wash wool, to card, to die, to spin, to warp, to shoot two threads, to tie, to untie, to sew two stitches, to tear thread with intent to send two stitches, to catch game, to slay it, to skin, to salt, to hide, to singe a hide, to tan, to cut up a skin, to write two letters [of the alphabet], to erase with intent to write two letters, to build, to demolish, to extinguish fire, to kindle fire, and carry or convey from one place to another.’ The meanings of the word ‘place’ (Heb. ‘*reshuith*’) are carefully defined. As an example of unlawful conveying from place to place: if a beggar stands outside the door of a house, in the street, and the master stands inside,—if the master *puts out his hand into the street* and *puts* a gift into the beggar’s hand, or *takes* the beggar’s wallet and draws it back into the house, the master has broken the Sabbath; if the beggar *puts his hand into the house* and *puts* his wallet into the master’s hand, or *takes* something out of it, he is guilty; but if the master *puts*

* It needs scarcely to be said what an interval separates the sayings of our Lord in the Gospels respecting the Sabbath, from the story reported by Clement of Alexandria about Christ having seen a man working on the Sabbath, and saying to him, “If thou knowest what thou doest, then thou art blessed; but if thou knowest not, then art thou accursed.” It was a story quite in accordance with the spirit of the school to which Clement belonged; but to call it, as Mr. Plumtre does (“Christ and Christendom,” p. 237), a credible tradition of Christ’s ministry, would certainly require some other test of credibility than accordance with what is written in the Gospels; for nothing recorded there gives such a licence to the individual will for disregarding the Sabbath.

his hand out, and the beggar *takes* the gift (or puts his wallet in the other's hand), or the beggar *puts his hand in* and the master puts the gift into it, neither has broken the Sabbath (because in these cases, the action is not *complete*). A woman may go out with false hair, or with wool in her ears, or with a lozenge in her mouth; but if the lozenge falls out, she must not pick it up. Whether a person may go out with a false tooth is disputed: 'the Sages prohibited it.' 'The cripple may go out with his wooden leg; . . . but Rabbi Jose prohibits it.' Paring or biting the nails, or pulling out a hair is unlawful, also plucking a leaf or flower from a plant in a pot, if the flower-pot have a hole in it, but *not* if it have no hole!

"With similar minuteness, all unlawful acts are classified under one or other of the 39 'principal occupations;' and the spirit of the Sabbath utterly lost in a wilderness of forms. Matt. xv. 6."

ON CONVENTIONAL FALSEHOOD IN DEVOTION.

By Rev. E. M. Shalders, B.A.

TALKING with a clergyman the other day, he mentioned a remarkable sermon which he had heard the Sunday evening before on the words, "Is there not a lie in my right hand?" (Isaiah xlv. 20.) He proceeded to describe the sermon as a masterly portrayal of the deep and constant inconsistency between the profession and practice of Christian people, and of the insincerity which pervades our whole life, and as justifying the charge against us of living with "a lie in our right hand." I ventured to demur to the representation as untrue of most Christians; and a friend, who was a party to the conversation, very appositely recalled the words of the Psalmist, "I said in my haste, all men are liars." I went on to say, that while allowing there was a taint of insincerity clinging to many of our words and professions, it seemed to me unjust and not a little mischievous to speak of Christian people as living with a lie in their right hand. Where men are actuated by principle, and guided by right intention, the failures which occur in the attempt to translate their intentions into conduct ought not to be regarded as destructive of their integrity. "Would it not be unfair to yourself," I said, "to say that your life to-day or yesterday has given the lie to all your professions?" This turned the conversation on to the wider subject of exaggerations in the pulpit, and of confessions of sin in public worship; in reference to which I ventured to affirm there exists a large amount of conventional untruthfulness, so that in this respect many people are *constructively* chargeable with coming to God with a lie in their right hand. So much for the occasion of this paper.

Perhaps there is no element of acceptable worship more frequently absent from our public services than truth. Partly through the influence of forms of prayer, which have been followed as examples in topics and expression of what all prayer should be, and partly from a regard to

dogmatic considerations, spirit and truth are too commonly severed even in extempore prayers. The spirit of the worshippers is sincere, but the language in which it finds utterance is not merely conventional but untrue. I have been much struck with this when release from duty has permitted me to be a silent worshipper. Often the confession of sin, the promises of repentance, and appeals for mercy have been such as could only be appropriate to a company of sinful men just turning to God, and strangers as yet to the joy of salvation. They have supposed, they could only be true on the supposition, that the congregation had come to the house of God with a load of guilt resting on their consciences, and seeking for reconciliation.

Now, surely this is dishonouring to the Saviour. As regenerate men sin ought to be the exception in our lives and not the rule, yet morning and evening, in family prayers and in public worship, how often do we hear the same sad confessions, as though we had never got beyond "repentance from dead works," or as though the Saviour had never said, "He that has bathed needeth not *save to wash his feet*, and he is clean every whit" Is it not of as much consequence that our worship should testify to the victories of Divine grace in the soul as to the original corruption of our nature and the cleansing virtue of the atonement of Jesus Christ? And there never can be anything but spiritual injury in making confessions to which there is no corresponding sense of guilt in the conscience. Often, after hearing some Christian brother in the prayer-meeting deplore the utter sinfulness of our every thought, word, and deed, I have been tempted to challenge him to tell me half-a-dozen known sins of which he had been guilty during the day. It is true that God sees great imperfection in us, and that "in our flesh," in our unrenewed nature that is, there dwelleth no good thing, but God's standard cannot be ours because we cannot apprehend it; and there ought to be a great deal of good in those who are born of God. By His grace they are what they are, but it is no longer true of them that there dwelleth in them no good thing.

The denial of the work of Christ's Spirit involved in these exaggerated confessions is not only injurious to spiritual men, but has a mischievous effect on men of the world. They are led to imagine that Christians are just as vain, foolish, and impure in their thoughts, if not as careless in their conduct, as themselves; that holiness of life is altogether impracticable, and that religion consists in nothing else than a perpetual turning upon the pivot of repentance and pardon.

To some persons these observations may seem to lead on to dangerous ground, and to indicate a feeble conviction of the sinfulness of human nature. Recalling Job's confession of self-abhorrence on obtaining a nearer view of the majesty of God, or Isaiah's "Woe is me, for I am a man of unclean lips;" or Daniel's identification of himself with the sin of his people, they may think that the strongest language is not too strong to express their habitual sinfulness in the sight of God, and that they should

rather try to work their feelings up to the height of these expressions than reduce their words to the level of their feelings. Let it be freely admitted that there are times in the experience of every Christian when, either from some sudden discovery of his own sinfulness or from some nearer view of the stainless purity of Divine love, no language will seem strong enough to utter his sense of his own unworthiness ; but such experiences cannot be taken for granted as existing in a Christian family or congregation. Surely the language of social and public devotion should, save on exceptional occasions, such as seasons of general humiliation and sorrow, be accommodated to the average states of the Christian life. Truth ought not to be sacrificed to anything else, not even to fervour of devotion. All that is not true in the prayer and praise we offer God to "*vox et præterea nihil*," and as unspiritual as the incense of the ritualists.

What, then, it may be asked, should be the strain of confession in Christian worship ? It should recall the sinfulness of our former state when living in estrangement from God, magnifying His mercy in awakening us to repent and turn to Him ; it should deplore the unworthiness of our service, and acknowledge such failings in duty and defects in love and heavenly-mindedness as are not inconsistent with a state of heart which is, on the whole, right towards God. This is as far as a minister, speaking in the name of a Christian congregation, or a head of a family, speaking for his own household, has a right to go. If the cases of impenitent or of awakened but unbelieving persons are referred to, it should be in prayer *for* them, not as though theirs was the state of all. There is the temptation to be impressive and appear earnest by the use of strong language, and many seem to think that it is quite a legitimate use of prayer to endeavour, by means of it, to take effect upon those who are listening, to pray *at* people as well as with them ; but reflection must convince any one that such a practice is, to say the least, not very reverent.

The causes which have brought about this custom of using the strongest language of self-condemnation, and the most sweeping accusations of sinfulness in social and public worship, have been already glanced at, but they demand more special mention.

Foremost amongst them stands the anxiety to accept with all humility the Scripture testimony to the depravity of human nature, and to approach God in the spirit of the publican rather than in that of the Pharisee. We sympathise deeply with this anxiety, and should deplore, as one of the greatest of calamities, any weakening of the sense of sin in the consciousness of our Churches, or any dependence on our attainments in righteousness as a ground of justification before God. But our concern to maintain this part of the Scripture testimony ought not to betray us into a virtual denial of the reality of God's gracious assistance and our own growth in grace. If we pray in the morning, "Vouchsafe, O Lord, to keep us this day without sin," should we not have something else to say at our evening

worship besides "We have left undone those things which we ought to have done, and we have done those things which we ought not to have done; *and there is no health in us . . .* Have mercy upon us miserable offenders; . . . Restore Thou them that are penitent." If God has heard our morning prayer, and has kept us in temptation, enabled us to discharge our duty with cheerfulness, or strengthened us to meet trial with calmness and resignation, His grace demands our thankful recognition. Truthfulness is quite as precious a part of character as humility. If Christians were, as their devotional language often implies, hourly sinning against God in thought, word, and deed, they would either be unworthy of the name, or the apostle's words, "He that is born of God doth not commit sin," must have some recondite and mystical meaning.

Another cause of this cast of thought in our devotions is (not to go so far back as Augustine's Confessions) regard to the English Liturgy as a model of common prayer. The compilers of the Liturgy recognised the fact that prayers for a Christian congregation can only be composed from a Christian point of view. At the same time they wished to make them suitable to Christians in the earliest stage of spiritual life. The confessions in the daily Offices and in the Litany are therefore framed for those who are repenting of sin and turning to God, or who, having broken their peace, are seeking to be restored to God's favour; they are such, indeed, as any Christian will feel were applicable to his unconverted life, or to backsliders who have lost their roll; but they are not, and ought not to be, suitable to the children of God who are living in His fear all the day. There is a painful inconsistency in praying morning and evening that "we may *hereafter* live a godly, righteous, and sober life," and never realising such a life as a past experience to be grateful for. It is remarkable that throughout the whole daily service there is not a single note of thanksgiving for what God's grace *has wrought* in His servants.

Amongst ourselves the use of passages of Scripture uttered by holy men in exceptional circumstances, as when David was deploring his grievous fall, or Isaiah and Jeremiah were bewailing the sins of an apostate people, and their application to the ordinary life of the Church, is a prevalent source of exaggeration. Such is not the strain of the Epistles, nor of most of the Psalms, nor of the Lord's Prayer, and it is not applicable to those who, by their Christian profession, "have escaped the corruption which is in the world, and have been made partakers of the Divine nature."

Possibly this paper may shock the prejudices of some readers, and they may fear some subtle insinuation of self-righteousness; but let them test these strictures by the New Testament, and see if they are not justified—whether the expressions complained of are not among the things which have indeed "a show of wisdom in humility," but which are in reality opposed to that worship "which is in spirit *and in truth*."

SUBURBAN LIFE.

THIS article is intended to be tentative, not exhaustive and judicial. Suburban life, in its many aspects, is so important as to demand a careful consideration from all who are interested in our national welfare. Fifty years ago there was such a thing as suburban life; but it was not so important then as it has since become. All our great cities have now their suburban resorts; where the tired, but well-to-do citizens repair from the scenes of their work and care for rest and quiet. But I am mostly concerned about the populous and numerous suburbs of London. Not now, as formerly, are Highgate and Blackheath simply dotted here and there with large manorial-looking houses, high-walled, shaded by elms and oaks, and rendered cosy and peaceful with winding ways, and quiet retreats. But these, and hundreds of other places as near, or more remote from Town, are full of dwellings not too large for a man who has no family, nor too expensive for a third-rate City clerk to rent. The suburbs are not now quiet little villages and hamlets with the ten or dozen houses for City gentlemen, and the road-side inn, the straggling way respectfully termed "the street," the rude village green, the old church peeping out from the trees, and, perhaps, a village pond. Such villages are not to be found in any number, save at a distance from Town, and can be called suburban only by an effort of the imagination. The present suburban villages have their long streets and roads filled with villas; and not a few districts have the appearance of little pieces of Town run away into the country. The rapid extension and multiplication of railways has opened up many lonely unfrequented spots around London, and the circle is becoming larger as the years roll on. Some portions of the districts where the commerce and work of London is carried on most vigorously, are well-nigh deserted by the masters and their principal assistants. The clerk has his morning and evening ride as well as his employer.

This is, no doubt, a phase of modern life. It is of no use to attempt to check it; the best thing to do is to take it as it is, and use it well and wisely. At least, it should be pondered and understood. It is worthy of being considered; for it has important bearings in the direction of intellectual, social, political, and religious life. The circumstance that a young man, for instance, goes ten miles out of Town every evening to his home makes an appreciable difference to him in many important respects. He is not the same young man that he would be if he were living in the next street to his office or shop, as his father may have done before him. Nor is he likely to be the same kind of man that his cousin will become who lives in some country town of five thousand inhabitants. I am not ignoring the truth that a man may be wise and good, if he so will, in any circumstances; but I should be guilty of folly and one-sidedness if I forgot that circumstances have much to do with all our lives, and everything with some of them. There are some aspects of the

suburban life which I cannot but regard as likely to prove deteriorative to some persons.

It is of immense service to many, who live in the localities where their daily toil is performed, that their life, as a whole, is passed in the same scene. The shopkeeper sells his goods to the people who know how he spends his evenings, what his sentiments are in politics or religion, and what kind of a man he is as a father and a husband. The two-fold life, which so many are now living, enables men to disconnect home and self from the whirl and toil of business. The eyes of friends and neighbours are not upon the man of business; and these eyes are of immense value to recall the recreant conscience to its rightful throne in the soul. I am thinking of the moral and spiritual bearings of this question.

There is another view of the two-fold life which has often impressed me. Suburban men are apt to divide their life into two great spheres of work and rest. The City is the place where they never rest, but always work; the suburb is the place where they never (or seldom) work, but always rest. Thus, with the exception of a few village shopkeepers, publicans, farmers, and labourers, all the suburban people are a restful class. They live *en deshabille* at home in gravest senses, even as they exchange the silk chapeau for a felt, the broad-cloth for a shooting jacket, and the delicate boot for hob-nails or slippers. In winter they dine or drink tea as soon as they are ensconced in the warm, curtained, well-lighted dining-room; and then unfold the *Times* and *Punch*, or the *Saturday Review*, or the *Cornhill*, and ask for music, and an occasional song. This over, and "hot water" brought in, the quiet household seeks deeper repose in bed.

In summer, dinner or tea over, the garden is inspected, the boys and girls play at *croquet*, the pipe or the cigar is engaged, the apples on the young espaliers are counted, the blight is to be smoked on the rose-bush, perhaps a little turn in the pony-chaise, perhaps not,—for all is free and easy and unsettled;—and then,—when the stars are peeping out on the myriad homes of distant regions, as on the smiling gardens and meadows of the suburbs,—to bed in peace.

All this is very enchanting to the oft-weary man, who has to contend with the competitions and rivalries of a place like London, and fight hard against many "eating cares." Milton, who was then living in what will soon become a suburb of Town, seemed to understand it all when he sang in his *L'Allegro* :—

"Come and trip it as you go,
On the light fantastic toe;
And in thy right hand lead with thee
The mountain nymph, sweet liberty;
And if I give thee honour due,
Mirth, admit me of thy crew,
To live with her, and live with thee,
In unproved pleasures free;

To hear the lark begin his flight,
 And singing, startle the dull night,
 From his watch-tower in the skies,
 Till the dappled moon doth rise;
 Then to come in spite of sorrow,
 And at my window bid good morrow,
 Through the sweet-briar or the vine,
 Or the twisted eglantine."

But then, what about the distant city and its vast population, thronging its long streets, its dark, dull, dreary courts, living and sinning, and suffering and dying in its houses of want and woe? Is this man and his family, running away from the seething and erring mass of wretchedness, contented to leave those who cannot escape, to contend with it as they may; and the City Missionary and half-deserted ministry to discharge their functions as they can? I do not say that the man should not have left town for country; but I do say that there should be some means of linking town and country more closely together than they are.

What is the kind of ministry and the style of worship most sought and valued by these people? Not in every instance, of course, but perhaps very frequently. In one word, æsthetical preachers and worship. By all means a gentleman in the pulpit, and a choir around the organ or harmonium. Now, I think, I am æsthetical myself: I like gentlemen of the real sort, *in* pulpits and *out* of them; and I prefer good singing everywhere before bad. But this people, I hold, have taken up too frequently with things they do not half know how to value; they belong to the age of veneer and French-polish; and such sentiments as generally appertain to these things they have gilded and painted, and called them by new names. They have little culture, and their manners are as defective oftentimes as their pronunciation. I speak not of all.

If you want to form an estimate of the character of some suburban gentry, chat a little now and then, as you have the chance, with their sons and daughters. You will find the sons rather great in *Punch* and the *Saturday*; they can retail for your edification the news which they have culled from the *Standard* or the more eloquent *Telegraph*; they speak familiarly and affectionately of D'Israeli and Gathorne Hardy, and with equal familiarity and contempt also of Gladstone and Bright. There is something in the life and influence of the suburbs which manifestly tends to conservatism. It is, perhaps, the common result of success in the cases of men who have very greatly improved their position in the world, whether in town or country. It is only another development of the fact that old servants make bad mistresses. The stair we have just left is the one about which we care the least.

I have observed that the principal amusements of the suburban classes are cricket, croquet, and music; cricket for the lads, croquet for the lasses in summer, and music for both in winter. Perhaps they *do* these things in

earnest. Beyond, I know not what they accomplish. There is not prevalent amongst them generally that broad and true refinement which has always been the privilege of those who had the means of using it in the old City life of London and the large provincial towns. We read now and then in the biographies of departed worthies of the fine training which they thus obtained. Who that has been at all acquainted with the names of some of the most influential men and women of the last century does not remember the education (for it was really that) which was enjoyed by many well-known families in our large provincial towns? the contact of mind with mind, and the relation of all their minds to the influences which pervaded such a town, and which could never have been secured in mere village life. London suburban places suffer far more perhaps than the suburbs of smaller cities. The dwellers on the outskirts of a city, with a hundred thousand inhabitants, will have more identification with the varied life of such a city than those who mingle in some few only of the multitudinous paths which cross and recross the modern Babylon. An upstart politician, or a religious adventurer, in a city of this size, will be criticised and kept in check by the carpenter, who reads at home on evenings the books and magazines which he gets at the Mechanics' Institution. The tailor-apprentice will call the great draper's hopeful son to order if he begins to talk flippant D'Israelism; or if he perpetrates religious buffoonery before his fellows. His *fellows* are, indeed, the artisans and mechanics who have known him from a boy, and who are not awed into reverence because of the difference between broadcloth and corduroy. But in these London suburbs where is the mechanic? Perhaps not there at all; if he is, what does he know? or what chance has he of knowing anything? Newspapers do not abound—magazines are pretty nearly unknown—and the Mechanics' Institution is a town luxury for which he may not hope. Or, if perchance there is such a thing, how may we characterise it? Is there not a plentiful element of patronage? Are there not more than enough *concerts for the poor*? and Penny Readings, at which every man who lives in a villa is asked to read something, whether he can or not; and every lady who can squall a song is urged to do it for the people's benefit. The little tradespeople, who exist by the permission of their betters, the washerwomen, gardeners, small carpenters and shoemakers, perhaps go to be entertained by the great Londoners. If there is an independent artisan living in the village, for his own comfort he will, probably, keep away.

And is it any wonder with such a spirit abroad religious services should partake of the same coldness, meanness, and hollowness? Such society is to too great an extent a mixture of prosperous citizens and their dependents: and it has in it many of the reprehensible aspects of feudalisms; and these in an age when there is something far better than feudalism to be had for both rich and poor.

I am not saying that this suburban life may not be turned to good

account; nor denying that some do make the best uses of it. But it is to be feared that the above picture is too faithful in its representations of much of the society of our London suburban villages.

Ω.

SPIRITUAL INDIGESTION.

By John Todd, M.D.*

WE sometimes meet with one who has a fair appetite, no sallowness in the face, no alarming cough, no hectic flush on the cheek, and yet he gradually grows weak, and seems to waste away, we hardly know how. It is plain that he does not digest his food, and assimilate it with the system. One-half of what he eats, could it be made into flesh and bone, would make him a strong man. The physician perhaps prescribes stimulants, and they give a momentary renewal of strength, but it does not abide. The man wastes faster than he renews.

It seems to be so with some Churches. There is the Church in Oldenville, which I have known for more than a quarter of a century. They have had six pastors in a little more than twenty years, and are now without a pastor. These six men have carried there and spread over the people a great variety and a great amount of mind. Some of them have been eminent men, and none inferior. They have had the slow and the quick, the phlegmatic and the mercurial, the heavy columbiad and the light artillery. Sometimes they have taken stimulants, in the shape of revivalists and extraordinary measures—had spiritual spasms. But still the Church and congregation don't grow strong. There are good men among them—very good; but as a body, they are apparently weaker from year to year. They have had first-rate preaching as a general thing, but from some cause or other their spiritual digestion is not good. They don't grow strong, don't feel strong. A spiritual lassitude rests upon them. They have, I fear, depended upon stimulants too much. They seem to have forgotten that stimulants are for men "ready to perish," and tonics are not really food; that galvanising a man, though it may make him open his eyes for a moment, and even laugh, does not give him life. They want the power to digest all the good preaching which they have had.

Will the good people of Oldenville take it kindly if I give them a few hints how they may get out of this state; for unless they do get out, they will be as weak, to say the least, a quarter of a century hence as they are now. If I tell them some hard truths, I will try to tell them in a soft way.

1. Get you a pastor as soon as may be, but not in such a hurry that you take a man whom you have heard but once. The relation between

* From an admirable little volume, entitled "Hints and Thoughts for Christians," published by Bemrose & Sons, 21, Paternoster Row.

pastor and people, like that between husband and wife, should be founded on acquaintance, esteem, respect, and love. Don't depend on hiring a preacher by the month, or by the year. Depend upon it, such a man, be he ever so good, will leave you at the first good call, or at the first cold wind that blows over and among you. He cannot have the power of a pastor, cannot feel like one, pray like one, act like one, be like one. No man but a pastor can pray with a pastor's heart. If you have ever known a Church and society grow, under this system of hiring different men and for short periods, your experience has been different from mine.

2. I would counsel you to get a young man for your next pastor. To be sure he will be a young man, and very likely he will make mistakes, and very likely you will miss that maturity of thought and teaching which you have had so long, and which seems to have done you so little good. But he will have courage, and he will have zeal, and he will not be trammelled by experience, and he will move onward. But there is a thought of more worth than all this, and that is, a young man can get at and influence the *young* as no other can. The youth loves to read Henry Kirke White because White was a youth, thought as a youth, and wrote as a youth. In many cases I should advise a Church to seek a full-grown, mature mind in their pastor. But you need a young man. And when you get him you must bear with him, make allowances for his inexperience, and feel sure that the wear and tear of life will make him conservative enough ere long. Remember that the three great laws of health are, *plain diet*, *regular exercise*, and the *open air*. Therefore don't put your minister up to make great mental strains, and to give you great "intellectual treats." If he gives you plain instruction, and not too much at once, it is all you require.

3. Encourage your minister, when you have one, to give you *expository* preaching one-half of every Sabbath. It will seem dull at first, but in a short time you will relish it—the sincere milk of the word. Don't wait for the milk to be made into butter and cheese. Take it as milk. You can digest this. You have had too much labored, anvil-wrought preaching. The stomach is in an abnormal state. Expository preaching will bring it back to a healthy condition. This is "the plain food" which it seems to me you require.

4. Encourage and aid your minister to devote much of his thought to the young, the children and youth. Excuse me if I hint that he can make of these something which he cannot make out of you, something unlike you, if possible. Help him to gather them into the Sabbath-school, and into the Bible-class. Let him lay the foundation of what will, in fifteen or twenty years, become a strong and vigorous Church. His very youth will be an immense advantage to him here. It is his hope.

5. Then for "exercise" and "open air," the means are at hand. Come out more willingly, promptly, regularly, and cheerfully to your weekly prayer-meeting. Go to work in the Sabbath-school; help your minister to

establish and sustain "mission Sunday-schools" in different parts of your town. Keep your library full of books. Let the children through the town see that you are taking them up in your arms and blessing them. Take air and exercise regularly in the devotions and the activities of the Church. You are rusting; you are perishing for the want of air and exercise. How few of you go to the prayer-meeting; and how few to the monthly concert! Up, brethren, take air and exercise.

6. *Give* more liberally. It is a beautiful way of taking the air. You breathe more freely after every such exercise of giving. Don't do it by spasms, but as a regular thing. Your prayers will be better. You can't send an arrow that will pierce the skies if your right hand is employed in grasping your purse. "Give without *grudging*." Alas, how little of such giving is there in the world!

7. Have faith in the Gospel, in the mission of the Church, in the power of Christians to reach and save men. You are the light of the world; rekindle that light, by renewing the oil. To work then, and begin at the bottom. And then "*they that shall be of thee* shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in."

THE MESSAGE OF MERCY.

By the Rev. Alfred Morris.

"How to live this life! how to strive this strife!

Help me onward—You, who love me dearly—
Speak a word or two: tell me what to do,
And interpret Heaven's message clearly?"

"Far above your night, dwelling in the light,
Is the King invisible, immortal;
Thence He issues laws, links effect to cause,
And the world is ruled from Heaven's portal.

Not a bird can soar—not a beast can roar—
Not a fish can swim the depths of ocean—
Not a leaf can fall—but He knows it all,
And His searching eye marks every motion.

At His Heavenly will rules He good and ill,
And He knows our every joy and sorrow;
Fills the poor with bread, lifts the humble head,
And provides for every one the morrow.

From His blissful throne heard He every moan,
 Marked He every step of men's undoing,
 As they blindly strove against His light and love,
 Eager-hearted still their sin pursuing.

Then our God did call, not on one, but all,
 To receive the Gospel's glad proclaiming ;
 And at its behest, to set aside their best,
 And seek for better in a new life's aiming.

Taking off His crown, Christ the Son came down,
 Warning sinners to be all repenting ;
 So their every wrong be it short or long,
 Should be pardoned in Divine relenting.

On the Cross He died, there He satisfied
 All the claims of law that men had broken.
 Pardon now is just ; and for those who trust,
 They shall have it, freely. God hath spoken.

Thro' this gracious Christ, who by men was priced
 At the sum of thirty silver pieces,
 Every joy and hope finds its amplest scope,
 And in Him our fear and sorrow ceases.

Midst the heavy toil on this earthly soil
 One can help us always—who supremer ?
 One can pardon give ; One can bid us live ;
 It is Jesus Christ, our blest Redeemer.

Take the Message, man, love it all you can ;
 Choose Him chiefest in a thousand choices,
 And when dust is spread on your fallen head,
 You shall take your part with angel voices."

WHAT THE IRISH CHURCH ACT DOES.*

VERY few Bills, we imagine, ever underwent more manipulations and alterations than did the Irish Church Bill, in the various stages of its passage through the two Houses of Legislature, and very few Bills have

* Now that the "Bill" is an "Act," we think it well that our pages should contain a distinct record of its final state. And we avail ourselves of an article in the *Nonconformist* for this purpose. The only question that can now be raised is whether the provisions of the Act are not too generous, and whether there be not some danger in regarding them as an authoritative precedent. This article was in type last month, when it would have been more seasonable, but its publication was postponed through want of room.—ED. C. W.

come out of such a trial with so little substantial alteration. The avowed purpose of the measure has not been at all changed, nor the unity of its design either injured or impaired. It is consistent throughout. There are no clauses, so far as we have found, that contradict other clauses. It is therefore, not merely a great and comprehensive Act, but it will, we think, be found to be a workable Act. We propose to show exactly what the measure proposes to do, and what must be done in virtue of its various provisions.

The Preamble does not stand as it did. It recited that the surplus proceeds of Irish Church property should be "held and applied for the advantage of the Irish people, but not for the maintenance of any Church or clergy or other ministry, nor for the teaching of religion," and it recited that "it is further expedient that the said property, or the proceeds thereof, should be appropriated mainly to the relief of unavoidable calamity and suffering, yet so as not to cancel or impair the obligation now attached to property under the Acts for the relief of the poor." These words are left out, and the Preamble now states that the property shall be "applied in such manner as Parliament shall hereafter direct."

The arrangement of the clauses is very clear and logical, and therefore the Act will be easy of reference. The Act is to be called the Irish Church Act, 1869, and the second clause provides that after 1st January, 1871, the union between the Churches of England and Ireland shall be dissolved, and the Irish Church shall cease to be established by law. The process of disestablishment is completed in five lines. The next seven clauses deal with the constitution and powers of the Commissioners, of whom there are three, viz., Viscount Monck, Mr. Justice Lawton, and Mr. G. A. Hamilton. Nothing is to be done under this Act, but by all the three Commissioners acting jointly. They have power to appoint and remove officers, to enforce attendance of witnesses and production of books, &c., to issue commissions, to punish for contempt, and to make rules. Their term of office is to last for ten years. Next follow the clauses relating to Church property. After January 1st, 1871, all this property is to be vested in the Commissioners. The incumbents—Episcopal and other—will cease to hold their present possessions; all Ecclesiastical Corporations whatsoever will be dissolved, and the bishops will cease to sit in the House of Lords.

Next come the Compensation Clauses. The Commissioners are to ascertain the yearly income of every ecclesiastical person, and are to pay to such person, with certain deductions, the amount of his income as long as he lives and discharges his duties. This extends to curates as well as to incumbents. The Commissioners have also power to give gratuities to other than permanent curates, but the gratuity is not in any case to exceed £600. Diocesan schoolmasters, clerks, and sextons are to receive an annuity on the same terms as other parties. Organists and vergers, however, are to receive only one year's salary. Lay patrons, Roman Catholics as well as others, are also to be compensated for the loss of their advowsons.

The powers of the new Church are next specified. All laws prohibiting the holding of synods or conventions are repealed; the bishops, clergy, and laity may meet as they think proper; they may make rules for the "well-being and ordering of the Church, frame constitutions and regulations, and provide for the future representation in diocesan synods, general conventions, or otherwise." No alteration in the present laws of the Church is to be binding upon any who may dissent from them, and no ecclesiastical person is to possess any coercive jurisdiction. Until a new constitution be provided, the present constitution of the Church is to be binding on the members for the time being. Ecclesiastical Courts and all Ecclesiastical laws are abolished except in so far as they may relate to "matrimonial causes and matters." The new Church may, with Her Majesty's consent, hold property for Church purposes, such property being vested in persons appointed by the Church Body.

The dealings between the Commissioners and the representative Church Body are then defined. It is provided that if in any diocese three-fourths of the whole number of ecclesiastical persons have commuted or agreed to commute their life interests, the Commissioners shall pay to the Church Body, in addition to the value of the life interests, estimated at fourteen years' purchase, a sum equal to twelve per cent. on the commutation money. The annuities are then to cease, and any estates in which there was a life interest are to be vested in the Commissioners. Ruinous and disused churches of a monumental character are to be vested in the Commissioners of Public Works. Churches in use are, upon application, to be vested in the Church body. If no application be received, the buildings may be vested in either a private person who may seem to be entitled to them, from having built them, or disposed of as the Commissioners may think fit. School-houses are to go with the churches. Burial-grounds are to follow the same rule, or are to be vested in the guardians of the poor. Ecclesiastical residences and lands attached are to be vested in the Church Body upon payment of ten years' annual value, with the building charge, if any, upon it. Power is also given to make every glebe equal to ten acres upon payment of a proper sum. The interests of the Church private endowments are to be commuted by the payment to the Church Body by the Commissioners of £500,000. Moveable chattels, such as plate, &c., are to be the property of the Church Body.

Next we have instructions to the Commissioners for the management of their property; and it is provided that tithe rent-charge may be commuted by the landlord at twenty-two and a-half times the value of such rent-charge; that, subject to certain conditions and limitations, the Commissioners may sell the property that may come into their possession, but they are not to expend any money in building or in repairs. They may, however, borrow for necessary purposes.

The clauses relating to the *Regium Donum* and Maynooth were not touched by the Lords. With respect to the first the Commissioners are to

ascertain the amount hitherto received, and are to pay the same as a life annuity, the provisions of the commutation being the same as in the Church. This extends to all congregations which on the 1st March, 1869, were fulfilling the conditions necessary for obtaining the *Donum*. Professors in the Belfast College are also to be compensated, and a sum, not exceeding £15,000, is to be paid to the trustees in respect of the building. In the case also of Maynooth, a sum equal to fourteen times the amount of the present grant is to be paid in lieu of the grant, and the trustees are released of the present debt on the College.

What is to be done with respect to vacancies that may occur between now and the 1st January, 1871? This subject is carefully dealt with, it being provided, that when such vacancies occur, the property shall immediately vest in the Commissioners. In the case of a vacant archbishopric, the Queen may, upon the requisition of three bishops, fill up the vacancy, and so also in respect to a vacant bishopric. Vacant benefices may be filled up as at present, but the persons who supply the vacancy are not to be entitled to any compensation or annuity in respect of their office.

The last important subject dealt with is that of the surplus. In the old clause (68), the manner in which this was to be disposed of was fully detailed, but the Lords struck out this portion of the clause, and added that it should be applied in such manner as Parliament shall hereafter direct. The result of the compromise is that the Act now declares that it is expedient that the proceeds shall be appropriated mainly to the relief of inevitable calamity and suffering.

Such is the great Act as it has now received the Queen's assent. It is scarcely forty pages in length, but how comprehensive it is! What a grand purpose it accomplishes! How simple, too, it is! Any one can understand it. It is so admirable, indeed, that we should like to see one or two more of the same character and intent.

THE SUNDAY AND RAGGED SCHOOL RATE-EXEMPTION ACT.*

WHEREAS for many years and until lately buildings used as Sunday and Ragged schools for gratuitous education enjoyed an exemption from poor and other rates, and it is expedient that they should be exempted from such liability:

Be it therefore enacted by the Queen's most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and

* This Act, finally passed July 26th, 1869, for which the community is greatly indebted to the zeal and perseverance of Mr. Charles Reed, M.P., is so important and so brief that we have much pleasure in giving it a place in our pages unabridged.—ED. C. W.

Commons, in this present Parliament assembled, and by the authority of the same, as follows :

1. From and after the thirtieth day of September, one thousand eight hundred and sixty-nine, every authority having power to impose or levy any rate upon the occupier of any building or part of a building used exclusively as a Sunday School or Ragged School may exempt such building or part of a building from any rate for any purpose whatever which such authority has power to impose or levy : Provided that nothing in this Act contained shall prejudice or affect the right of exemption from rating of Sunday or Infant Schools, or for the charitable education of the poor in any churches, district churches, chapels, meeting-houses, or other premises, or any vestry rooms belonging thereto, or any part thereof, by virtue of an Act passed in the third and fourth years of the reign of King William the Fourth, chapter thirty, intituled "An Act to exempt from poor and church rates all churches, chapels, and other places of religious worship."

2. A "Sunday School" shall mean any school used for giving religious education gratuitously to children and young persons on Sunday, and on week-days for the holding of classes and meetings in furtherance of the same object, and without pecuniary profit being derived therefrom.

A "Ragged School" shall mean any school used for the gratuitous education of children and young persons of the poorest classes, and for the holding of classes and meetings in furtherance of the same object, and without any pecuniary benefit being derived therefrom except to the teacher or teachers employed.

3. This Act shall not extend to Ireland.

4. This Act may be cited as the "Sunday and Ragged Schools (Exemption from Rating) Act, 1869."

NOTE ON THE READING CASE.

In our August number we quoted from a letter by the Rev. John Aldis in explanation of the "Reasons" of objection to the ministry of the junior pastor of Broad-street Chapel, Reading, which have excited considerable surprise. In doing so our only object was to mitigate the surprise which has been felt that any Church could be found among us capable of objecting to a minister on some of the grounds set forth in the document which was laid before the Vice-Chancellor. We have striven throughout to avoid pronouncing or seeming to pronounce any judgment on the personalities involved in the late unhappy controversy. And in this spirit we cheerfully accede to the request of the Rev. S. C. Gordon to publish a few words of explanation on his side. Mr. Gordon has addressed a long letter to the *Berkshire Chronicle* in reply to Mr. Aldis's letter. The following extract will be sufficient for the vindication of his personal honour :—

"The so-called jottings were read [at the deacon's meeting] exactly as I found them in MS. three days afterwards, *without anything being added in the way of comment, expansion, or explanation.* . . . This very MS. was, to my own knowledge, exhibited to two Congregational ministers in the town, and found its way to me, and was in my possession for three whole days. According to a promise I made, I did not make a copy of it, but I made use of it in securing the *substantial* accuracy of a memorandum report which I made immediately after leaving the deacon's meeting. The printed objections do not profess to be exact *verbal* renderings of the MS. copy, and may not occur in quite the same order; but I contend that they are one and the same in substance and spirit, though different in form, and I CHALLENGE THE AUTHOR TO DISPROVE THE TRUTH OF THIS BY PRODUCING THE MS. I feel as if I could risk my moral reputation upon their substantial agreement and identity."

Mr. Gordon goes on to say that the eight objections were read by him exactly as printed in March, 1868, at a meeting of the whole Church, and no one, not even the deacons who heard the original only a few days before, questioned their correctness. So far as to the matter of personal honour. But happily it still remains true that the "objections" referred to, were not adopted by *the Church* as their own. And we are left to hope that even the author of the paper of objections could not object to Mr. Gordon's sermons that "they set up too high a standard of Christian life," except in the sense explained by Mr. Aldis, that "the descriptions of Christian character were too much idealised, and therefore too remote from the practical and experimental—a defect frequently charged on the ministrations of young pastors, and alleged substantially by John Foster against the sermons of Robert Hall."

EDITOR.

HOME MISSIONARY SOCIETY.

Quarterly Record.

WHEN Jesus sent out His first disciples to preach the Gospel He told them to be "wise as serpents, and harmless as doves." What could Jesus mean by giving such advice? Is there anything in the natural history of the serpent which teaches wisdom, or anything in the natural history of the dove which teaches the harmlessness of life? Let us see. The serpent, when attacked, coils itself up to preserve its heart as the seat of life—this is wisdom: the serpent when it hears music can shut up its ears, so that the serpent-charmer fails in his purpose "let him charm never so wisely"—this also is wisdom; and

when the serpent finds its vision getting dim it will rub its eyes with the fennel-plant, so common in the East; and this is a sagacious act. Now what could be more necessary for the disciples of Christ, when going forth as evangelists, than to be careful of their heart, as the seat of their spiritual life? What more needful than to shut their ears to the pleasures of sense? and what could be more wise than to keep their eyes clear by contact with the truth as it was given them by Jesus? Add to this the well-known fact, that the serpent when a storm approaches hides itself in the crevice of the rock; and also, it is said, expels

the poison from its system before it can enjoy its food; and you have practical lessons for evangelists of great value; they are to be "in malice children; yet in understanding men;" and in times of trial and trouble find safety in "the Rock of Ages," and have their life hid "with Christ in God." Like the dove they were also to be select and pure in their walk and conversation, never rendering "evil for evil," but always seeking to "overcome evil with good." Thus qualified, Christ's disciples went forth as "lambs amongst wolves," and, having received power over unclean spirits, devils were obedient to them in the name of Christ. Thus qualified, our evangelist, to be successful now, must also be endued "with power from on high," and with this power Satan will yet fall like "lightning from heaven." To be able to record the conversion of more than a thousand souls by the varied instrumentality of this Society during the past year is proof that God is with us; but this year we seek a larger measure of success, and by the Divine blessing we shall obtain it. Let us then "have faith in God." Let the Churches unite in fervent earnest prayer for the outpouring of the Holy Spirit, and let it suffice to encourage such faith, and prayer, and effort, that we now call attention to what follows, as given from the journals of the agents of the Society, of work done during the quarter which has just closed.

A GOOD WORK AMONG THE YOUNG.

The Lord's work is still going on among our young people. Ever since the year commenced there has been a spirit of inquiry existing among many of them, and special meetings have been held. Now some of the fruits are appearing almost every month. Last Sunday week, after the public services, I invited a young

man, whom I had watched for some time, to come into our house, for private conversation and prayer; and on Friday last he and his companion came to inform me that they had found the Lord, and could rejoice in His salvation. It was delightful to see them so full of the new life and new joy, and very earnest for the salvation of others. Last evening those two were received into Church fellowship, making the number of young men recently received five. The members of the Church feel quickened and cheered by these tokens of the Divine presence, and determined to seek for greater blessings.

One of the elder scholars lately brought to Jesus said to me last evening, "Sir, we must have the whole of our class for Christ." May the Lord grant that such precious fruit may be given us!

THE WORK LABORIOUS, BUT SUCCESSFUL.

The Lord has set His seal to our work by the conversion of souls. At C—— a young man has been called, who had been trained in drunkenness and vice, and who previously spent his Sabbaths at the public-house, and gave promise of a godless life. He was induced to attend the Bible-class, and has now been received into the Church.

At W—— C—— there has been a gradual work going on, a spirit of inquiry has been aroused in many minds, and the prospects are exceedingly hopeful. We are now pushing our work here by visitation, open-air preaching, and prayer-meetings, and trust to gather in precious fruit to the Redeemer's kingdom. Our Sabbath-schools are doing exceedingly well, and our Bible-classes are well attended, our day-school at C—— increases, and we are about to remodel the one at W——.

Our work is often hard and difficult. Sometimes there are sad reverses and bitter disappointments. It is painful to witness the amount of Sunday drinking we have here, and also the sexual vice which stains these rural populations. A great work lies around us, and we pray for grace and strength to prosecute our labours aright, and to abound yet more and more.

“THE DYING FARMER.”

A farmer living about two miles from here has just passed away, to whom my visits have been very useful. He was always a moral man, and a kind neighbour; but when we have said that we have said all. True, he used to attend his parish church generally once a day; but up to the time of his illness, now about a year and ten months ago, he was an utter stranger to vital godliness. I had sometimes called at the house before his illness, and was always treated kindly by him, as well as by the family; but it was not till his illness that I could prevail on him to enter on religious conversation. But from the very commencement of his illness all his past objections were removed; and for many months he has desired to hear of nothing else. I am the only person who has ever attended him as a minister. It is true that the clergyman has called *three times*. The first time to buy some corn; the second to inquire, and ask for his *vote* at the election of a member for North Devon; and the third time to offer the *sacrament*. He sold him the corn, refused to vote for a Conservative, and declined to receive the sacrament at his hands; and from that time he ceased to visit him. I have gone once, twice, and thrice a week, as his illness has increased, or my time would allow up to the day before his death.

On the Tuesday, as he died on the following Saturday, among many other

good things which he said was the following: “I am now passing away. I shall soon be absent from the body, and present with the Lord. We shall soon be separated, but only for a little while—we shall meet again. I shall go first, resting on the one great work of Christ; and, please God, when your time comes to go I will come as far as ever I can to meet you, and then we shall be together again for ever. When I am gone do not forsake my wife and children (ten—seven sons and three daughters). Come as usual, and then they will have some one to talk to. Do come, for my sake. I am all right—all right. I long to be gone.” The day before he died I saw him, and found him only just alive. I did not think him at all conscious. A gentleman-farmer was with him (from a distance). I proposed prayer, as the only thing we could do for him, saying “He will be benefited, though he may not know what we do.” We knelt by his bedside, and I prayed; and I had not risen from my knees when he stretched out his thin hand, and said, “O thank you, thank you, Mr. W——. Do come again, and come soon. God bless you.” These were his last words to me. I saw him not again till he was in his coffin. I attended his funeral by his own request. May God sanctify this to his widow and family! But for the Home Missionary Society, in all human probability, he would have died ignorant of himself, and of Christ. Oh, how many will that great day disclose, who will attribute their salvation to the untiring efforts of that Society!

NUMEROUS ADDITIONS.

Since I last wrote we have received eight persons to Church-fellowship, seven of whom are from the world. Some of them are remarkable cases of conversion. Among them are a man and his wife, who have long lived

a godless life. One Sabbath-night, late, I was aroused by a loud knocking at the door of our house—there stood the husband, pale and trembling, requesting me to come and see his wife, who was writhing under the agony of conviction for sin. They had both been in the house of God during the day, had both retired to bed, but could not rest. I put on my clothes, and went to the cottage, and supplemented a long Sabbath-day's labour by instructing them, and praying with them. Since then, under constant training, they have gone on; and now believing them really to have given themselves to the Lord, we have received them among His people. Another is the wife of that desperate man converted and brought into the fold sometime since. His changed and *now* godly life in connection with the Word has savingly influenced her. The others have long felt much, but did not reveal the state of their minds—though I had a strong impression, and accordingly reported my belief, that there were those among us who were “not far from the kingdom of God.” I hope to be able to speak yet of similar cases.

“OLD BLIND JOE.”

The report for the past quarter is brief but encouraging, a considerable and very marked improvement has taken place in the attendance, and a greater desire to hear the Word of God is manifested than has been for some time past. For twelve or eighteen months we have had a most depressing season; but I think there are more signs of truer life, and more and more hopeful and vigorous advance than heretofore.

One death has occurred during the quarter, which may be remarked. A poor blind man, known for many miles around by the name “Old Blind Joe,” came to reside here in the beginning

of the present year. He was a good singer and musician, and was accustomed to gain a living by visiting places of public resort, and attending summer excursion parties, to enliven them with his musical skill. He also for many years performed the duty of “waits,” perambulating the streets on Christmas-eve, and accompanied his fine resonant tenor voice on the violin, or accordion, or harmonium, until the last two Christmas-tides. The sentiments of his songs, however, were by no means in harmony with the sacred associations of the season; but on a remonstrance and explanation of the reasons for sacred joy at Christmas he changed his theme, and was accustomed to make the streets re-echo with the well-known sacred melodies and hymns, in which are embodied the most soul-awakening thoughts connected with the advent of our Lord.

When he took up his abode at W—— Joe commenced attending my ministry, and ultimately became assistant organist. This attached him to the place, and very pleasing it was to observe the rapt attention which he paid to all parts of the service. I shall never forget his face, beaming—as only the faces of the blind beam—with deep interest in the thoughts to which he was listening. “Sir,” said he to me one day, “these prayers and sermons do me more good than my breakfast. I had rather come to chapel at any time without my breakfast than lose one of them.” By God's blessing he obtained a clear knowledge of the truths of the Gospel, and I cherished the hope that he would ere long become a shining Christian. The full evidence of this, however, I was not permitted to see. After playing for us on the Sabbath he was seized with an illness which kept him mostly in a state of unconsciousness, and terminated fatally on the night

of the succeeding Sabbath. There were many pleasing indications that his mind was much engaged with the best things during his brief illness, and the last words he articulated were "Glory, glory! Hallelujah, hal-

lelujah! Amen, amen!" thrice repeated. I have strong hope that in poor Blind Joe's case we may give an affirmative reply to the question, "Is not this a brand plucked from the burning?"

WHAT THEN ?

After the joys of earth,
After its songs of mirth,
After its hours of light,
After its dreams so bright—
What then ?

Only an empty name,
Only a weary frame,
Only a conscious smart,
Only an aching heart.

After this empty name,
After this weary frame,
After this conscious smart,
After this aching heart—
What then ?

Only a sad farewell
To a world loved too well,
Only a silent bed
With the forgotten dead.

After this sad farewell
To a world loved too well,
After this silent bed
With the forgotten dead—
What then ?

Oh, then, the judgment throne!
Oh, then, the last hope gone!
Then, all the woes that dwell
In an eternal hell.

WHAT THEN ?

After the Christian's tears,
After his fights and fears,
After his weary cross,
"All things below but loss"—
What then ?

Oh, then, a holy calm,
Resting on Jesus' arm;
Oh, then, a deeper love
For the pure home above.

After this holy calm,
This rest on Jesus' arm,
After this deepened love
For the pure home above—
What then ?

Oh, then, hard work for Him,
Immortal souls to win;
Then Jesus' presence near,
Death's darkest hours to cheer.

And when the work is done,
When the last soul is won,
When Jesus' love and power
Have cheered the dying hour—
What then ?

Oh, then, the crown is given!
Oh, then, the rest in heaven!
Then endless life in endless day,
While sin and death have passed away.
The (N. Y.) Christian at Work.

Golden Words for Busy People.

GO TO THE PRAYER MEETING.

Let attendance on the meeting be regular and constant. If your faith is weak, go. If your love is chilled, go. If hope be clouded, go. Every professed Christian should be sure, if possible, to

go, that the activities of the soul may be stirred up and drawn out in the service of Christ. If you have for a long time stayed away, and the Christian armour has got rusty, go. "Prayer makes it bright," burnishes the shield,

the sword, the helmet, and the breast-plate of righteousness. Go, if only a few are expected to be there, for if you stay away the number will be less. Go, expecting the presence and refreshings of the Holy Spirit, and expecting to meet Christ there, agreeably to His promise, that where two or three are gathered together in His name, He will, be in the midst of them. Be sure to go, *always to go*, to the prayer-meeting, when possible, even at the sacrifice of ease and profit in worldly things, and you will find a rich reward in it to your own soul, and see blessings descend

upon the Church of Christ.—*American National Preacher.*

"Satan will seldom come to a Christian with a gross temptation: a green log and a candle may be safely left together: but bring a few shavings, then some small sticks, and then larger, and you may soon reduce the green log to ashes."—*John Newton.*

"Much depends on the way we come into trouble. Paul and Jonah were both in a storm, but in very different circumstances."—*John Newton.*

Pages for our Young Friends.

THE LITTLE LADY IN RED.

By the Rev. Palmer Law.

MR. SCOTT, with whom my young readers are already acquainted, lived at Raven Hall. It was a nice residence, with a green lawn in front, and a large pond, or almost lake, at the side, on which a pleasure-boat was kept, and in which many a little fish sported with ecstatic delight. It was Midsummer, and Mr. Scott had invited his three nephews to spend their vacation at Raven Hall. To get away from the boarding-school; to leave fractions and the rule-of-three; to leave hard spelling-books, and nouns and pronouns, verbs and adverbs; to leave slates and copy-books behind—they were by no means unwilling. Percy was the eldest. Albert came next. Francis was the youngest.

They all knew that their Uncle could tell them interesting tales, which they were ever eager to hear. After tea, on the very day of their arrival, Mr. Scott was besieged by his three nephews; and finding escape impossible, he resigned himself prisoner, sat down with them on the lawn, and began with his story.

"You will like to hear, perhaps," said Mr. Scott, "about *the little lady in red*. must begin by telling you where

she lives, and a few other general particulars. Her house is situated at the foot of a very steep and somewhat high hill. At the entrance to her domain stand two ruby gates, which open and shut with the greatest ease, and without making the least noise. Just inside these gates are two regiments of soldiers in white uniform, who keep unceasing watch, both night and day, all the year round. She has on her premises a workshop, and in it a furnace, where she keeps a supply of molten lead, which she either converts into bullets, or else discharges in a liquid state at her enemies. Here she manufactures spears, darts, and all implements with which she carries on war.

"It is difficult to pass judgment on her character. Some people applaud her very much, and say that she does a marvellous amount of good—that, but for her, we should never have had railways, or the electric telegraph, or ships, or hospitals for the sick, or missionary societies. They even say that it is greatly owing to her that England has become a Christian country. Were it not for her, some think that our markets could not be held, that all our

shops must be shut up, and that there could be little or no buying or selling. They say that she is the mightiest power for good that has ever appeared in the world.

"This is one side of the story. Whilst many people thus applaud her, and cannot find language strong enough to express their admiration, there are others who take quite another view. They say that she is the author of untold evil; that she has done more than all the world beside to promote bloodshed, and strife, and misery; that she frequently creates quarrels between husband and wife, between neighbours and the dearest friends, and between brothers and sisters. They say that she is at the bottom of nine-tenths of the wickedness and misery which prevail. If there be a lawsuit, she is sure to have originated it. If there be a family or national quarrel, it is put on her shoulders. If there be anything wicked transpiring, no matter what it is, or where, the cry is, 'Oh, it's the little lady in red.'

"Percy, my boy," said his Uncle, "who is this little lady in red? Who can guess? Now Albert? Now Francis?"

The guessing began in earnest. Each tried to help the other to unravel the point.

"Where did you say she lived, Uncle?" asked Francis.

"At the foot of a very steep and high hill."

Francis could make nothing out of that.

"You said that there were two gates that opened into her domain, did you not, Uncle?" asked Percy.

"Yes, two *ruby gates*, remember."

"Two *ruby gates*!" Percy was done.

"You said that she had a workshop, and in it a furnace, where she generally had a supply of molten lead, which she sometimes moulded into bullets, and shot at people, or else poured it on them all red-hot, and that in this workshop she manufactured all sorts of weapons of war, did you not, Uncle?"

"Yes, Percy."

"I've got it, Uncle!" cried Albert, rising from his grassy seat, and springing into the air as if he were a rocket. "I know the secret!" he shouted again, as he bounded across the lawn with delight. "You said that the little lady was a little lady in red, Uncle, I think?"

"You are right, Albert."

"Well, it's the tongue—now, isn't it, Uncle?"

Albert had solved the mystery. It was easy to make everything plain now.

The house where the little lady in red lived was just under a very precipitous and somewhat high hill; *the nose is that hill*. Two ruby gates opened into her grounds; *the lips are the ruby gates*. Two regiments of soldiers, in white uniform, kept unceasing watch just inside these gates; *these are the teeth*. The workshop, with the furnace of molten lead, *is the heart*, and *the molten lead* are burning feelings of hate and revenge.

The mystery was revealed.

"It's just like you, Uncle," said Percy. "You do puzzle us so; and then the puzzle afterwards seems so plain, that we wonder we did not see it at once."

Uncle Scott now related to his nephews what Æsop, the author of the Fables, thought of the tongue. "The story, as related in Rollin's Ancient History," observed their Uncle, "is as follows:—

"One day Æsop's master, who was named Zantippus, designing to treat some of his friends, ordered Æsop to provide the best things he could find in the market. Æsop thereupon made a large provision of tongues, which he desired the cook to serve up with different sauces. When dinner came, the first and second courses, the side dishes, and the removes, were all tongues. "Did I not order you," says Zantippus, in a violent passion, "to buy the best victuals the market afforded?" "And have I not obeyed your orders?" says Æsop. "Is there anything better than tongues? Is not the tongue the bond of civil society, the key of sciences, and the organ of truth and reason? By

means of the tongue cities are built, and governments established and administered. With that, men instruct, persuade, and preside in assemblies. It is the instrument by which we acquit ourselves of the chief of all our duties—the praising and adoring the Gods.” “Well, then,” replied Zantippus, thinking to catch him, “go to market again to-morrow, and buy me the worst things you can find. This same company will dine with me, and I have a mind to diversify my entertainment.” Æsop the next day provided nothing but the very same dishes, telling his master that the tongue was the worst thing in the world. “It is,” says he, “the instrument of all strife and contention, the fomentor of lawsuits, and the source of divisions and wars; it is the organ of error, of lies, of calumny, and blasphemy.”

After relating the anecdote of Æsop, Mr. Scott requested Percy to fetch a Bible, that they might read what was written there about the little lady in red.

“Who can tell me,” he asked his nephews, “where any striking statement is to be found in this Book, respecting the tongue?”

“I think one is to be met with in the Epistle of James,” answered Albert.

“You are right,” said his Uncle, “and I shall be glad if you will read it.”

The passage was found, and Albert read as follows:—

“If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Behold, we put bits in the horses’ mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which, though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature, and is set on fire of hell. For

every kind of beasts, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind. But the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.” (James iii. 2-9.)

Mr. Scott promised his nephews each a little book, if they would learn this passage by heart, and repeat it to him on the following Sunday. He wished it to be deeply impressed upon their hearts and minds. “Further, I should like to ask,” he said, “whether you, my nephews, can suggest any rules for our common guidance in regard to the management of the tongue? Now think, and with my pencil I will write them down.”

“Determine never to say anything which we might afterwards wish unsaid,” was Percy’s suggestion.

“Good, very good, my boy,” said his Uncle. “When we have once spoken a word, we can never recall it, however much we wish to do so. Determination is a great thing in any matter. No mighty work is ever achieved without it. When you have a hard lesson to learn at school, you cannot master it without determination. If we wish not to say things which we might afterwards regret, we must put the bridle of a strong resolution upon the tongue. What is another rule for guidance?”

“To think before we speak,” was Albert’s reply.

“Good again,” said his Uncle. “In thoughtlessness the tongue is allowed to utter many an evil word, which, like a sharp arrow, steeped in rank poison, finds its way to many a heart, and inflicts a wound which, perhaps, takes a lifetime to heal. If, before the tongue were permitted to speak, we asked, ‘Will its words wound the feelings of anyone? Will they cause them secret grief? Will they produce needless pain’—much misery would be spared to our fellow-creatures. Who will suggest another rule?”

It was Francis' turn. "*To pray that we might never speak amiss,*" was his answer.

"Capital! Your rule is of the utmost importance," said his Uncle. "We need heavenly help rightly to control the tongue. It is impossible to succeed in this work without it. As Albert read just now, the Apostle James says that 'Every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: but the tongue can no man tame.' Only think, that it is more difficult to tame or control our tongues, than it is to tame a roaring lion, or a blood-thirsty tiger, or a hateful snake, or a ravenous wolf! The Apostle says, '*But the tongue can no man tame.*' Only God, by His Holy Spirit, can achieve this great work. Unless the Holy Spirit aid us, however much we try, we shall be sure to say many evil things. Even after our utmost effort, we shall fail to restrain our tongues from uttering either selfish, or vain, or cruel, or degrading remarks. If we pray to God for His Spirit, He will answer our prayers, and we shall be kept from giving expression to evil. He will preserve us from *sins of the tongue*. I would add one word to the rule which Francis has laid down, and put it in this form—'*To pray daily that we might never speak amiss.*'

"Another rule I will give," added Mr. Scott. "It is—*To make Jesus our example*. In the life of Christ we find that He never said a word which he had reason to wish unsaid. No word of bitter resentment escaped His lips. No word calculated to inflict a needless pang, flew on its evil errand from His mouth. Nor was His tongue guilty of *the sin of silence*, when He might have spoken a word to comfort, to warn, to instruct, or to save men. If a word were wanted to do good, Jesus ever spoke that word. We shall derive great benefit if, respecting the tongue, we make the Lord Jesus Christ our model.

"So very important," concluded Mr. Scott, "is this theme of the tongue, that the Apostle James has said that 'If any man among you seem to be religious, and bridled not his tongue, but deceiveth his own heart, *this man's religion is vain.*' (James i. 26.)"

The supper-bell rang, and Mr. Scott and his nephews obeyed its summons, having concluded their conversation. They tried to get a promise from their Uncle, that he would relate some more stories to them before they left Raven Hall, to which he kindly gave consent.

"We shall remember," remarked the three young gentlemen, as they returned to the house, "*the little lady in red.*"

NOTICES OF NEW BOOKS.

George Burley; his History, Experiences, and Observations. By G. E. SARGENT, Author of the "Story of a Pocket Bible," "Chronicles of an Old Manor House," "Adventures of a City Arab," &c. London: Religious Tract Society.

IN this truly admirable and affecting story the author has embodied and strikingly illustrated the great truths—that the way of transgressors is hard, and that the way of a young man is cleansed by taking heed thereto according to the Word of God. Bix, who is

conducted with great skill through a variety of vicissitudes and phases of character until at last he dies in poverty and impenitence, is an illustration of the one; and Burley, who is manly and conscientious, and is, at length, led to the acceptance of Divine truth, is an illustration of the other. The whole story, indeed, is replete with such instruction, admonition, and warning as is eminently needed in the case of a young man. There is no exaggeration or unnaturalness in the structure of the story, or in the incidents and characters which form its texture.

The Christian Patriarch. The Life of Mr. Robert Gate, with some notices of Early Methodism in the Penrith Circuit. By GEORGE G. S. THOMAS. London: Elliot Stock.

THIS volume sketches the life of an eminently good man, who, possessing no special gifts to distinguish him from the multitude around, nevertheless left bright and indelible footprints behind to guide and stimulate others.

Early at the Temple. A Plea for Sanctity of the House of God, and for Reverence in Divine Worship. By the Rev. HENRY GILL, D.D. Second Edition. London: Book Society.

THE subject of this treatise is highly important, and demands the attention of all who visit and profess to reverence

the house of God. Its lessons are very salutary and well-timed. Were they generally accepted and acted upon, congregations would be animated with a higher spirit of devotion, and the ministry of the word would be attended with more marked and wide-spread effects.

Who is Responsible for Ministerial Success? By the Rev. SAMUEL HEBDITCH. London: S. Marriage & Co.

MANY of our readers will remember an admirable article, bearing the above title, in a recent number of the *Christian Witness*. It is now published in a separate form, and may be had at six shillings per hundred, post free. It deserves the very thoughtful study of both preachers and hearers.

CONGREGATIONAL REGISTER.

August—September.

[To prevent mistakes and delay, all communications for the Register should be addressed to the Editor, 2, Ivy Lane, Paternoster Row, E.C., and marked on the envelope, "For Congregational Register."]

ASSOCIATION MEETINGS.

Sept. 7. North Staffordshire Congregational Union, at Leek. A Preliminary Devotional Service was held, at which an address was given by Rev. J. Mills, on "The relation of the Churches to the age." Sermon by Rev. G. J. Allen, B.A.

CENTENARY SERVICE.

July 23 to 27. Countess of Huntingdon's Chapel, TUNBRIDGE WELLS. Sermons were preached by the Pastor, Rev. G. Jones, and by Rev. R. Ferguson, LL.D., and Rev. Newman Hall, LL.B. A Prayer Meeting and a Public Meeting were held, and a School Festival celebrated.

COLLEGES.

July 29. Annual examination of the Students of the Theological Hall, EDINBURGH, by Messrs. Robbie, Lothian, and Smith, and Professors Alexander and Gowan.

— Anniversary of Camden College, Pitt Street, SYDNEY.

CHAPEL FOUNDATIONS LAID.

— Beechworth, VICTORIA, by Pastor, Rev. W. Bradney.

July 5. Tabernacle, Efail Isaf, LLANTWITVARDSE, by J. Williams, Esq. Pastor, Rev. F. Davies.

Aug. 4. Minster, SHEERNESS, by Rev. W. E. Parrett.

Aug. 9. CREWE, by Sir James Watts.

Aug. 21. BIPPONDEN, by H. Lee, Esq., M.B.

Sept. 9. IPSWICH, by F. J. Sargood, Esq. Address by Rev. A. Hannay.

NEW CHAPELS OPENED.

July 11. Avoch, SCOTLAND, by Rev. D. Arthur. Pastor, Rev. D. H. Philip.

Aug. 11 and 15. BLACKTHORN, a branch of the Church at Marsh Gibbon (Pastor, Rev. J. S. Darley), by Rev. J. Kennedy, M.A., and Rev. W. H. Dickenson.

Sept. 8. Five Oak Green, KENT, by Rev. J. Radford Thomson, M.A.

Sept. 8. Ivybridge, DEVON, by Rev. J. M. Charlton, M.A., and Rev. C. Wilson, M.A.

CHAPELS RE-OPENED.

— Dunolly, VICTORIA.

— Bromley Street, Richmond, VICTORIA.

— Templeton, PEMROKE-SHIRE, by the Revs. J. Jenkyns, D. Evans, and L. James.

Aug. 22. King Street, DUDLEY, by the Pastor, Rev. Wade Robinson.

Aug. 22. HASLINGTON, near Crewe, by Rev. Thomas Davison.

— HARTSHILL (Rev. W. Satchwell, Pastor), by Rev. S. Dyall.

Aug. 24. BATLEY, by Rev. E. Mellor, M.A.

Aug. 26. **POKESDOWN**; and a new School opened. Public Meeting, presided over by Mr. Moser. Addresses by Rev. J. Fletcher, and Messrs. Lane, Aldridge, Jenkins, and M. Kemp Welch.

Sept. 5. **Tabernacle, HULL**. Sermons by Revs. W. Robinson (Pastor), R. A. Redford, M.A., LL.B., and R. McAll. Public Meeting on the following evening. Mr. Irving in the chair. Address by Rev. R. McAll, J. Sibree, R. A. Redford, LL.B., J. Parnaby, W. Robinson, and R. Knight, Massachusetts.

CHAPEL DEBTS CLEARED.

St. Austell. Wednesbury.

SCHOOL FOUNDATION LAID.

Sept. 9. **Sutton Veney, WILTS**, by Mrs. Wansey. Address by Revs. H. M. Gunn and S. Martin.

ORDINATIONS.

Aug. 11. **W. JOSS**, at Montrose, as Missionary to Coimbatore. Field of labour described by Rev. J. S. Wardlaw, M.A. Questions asked by Rev. T. Gilfillan. Prayer, Rev. P. Whyte. Charge, Rev. A. Hannay.

Aug. 12. **E. H. SMITH**, Abergavenny. Charge, Rev. Dr. Halley. Sermon on Church Principles, Professor Newth, M.A. Address to people, Rev. J. O. Hill.

Aug. 15. **H. RICE**, at Union Chapel, Islington, as Missionary to Coimbatore. Field of labour described by Rev. J. Mullens, D.D. Questions asked by Rev. J. S. Wardlaw, M.A. Prayer, Rev. E. Mantering. Charge, Rev. H. Allon.

Sept. 2. **G. CAMPBELL**, Princes Street, Dundee. Rev. Messrs. Lang, Spence, and Alexander, D.D.

Sept. 2. **H. TOLLER**, at Market Harborough, as Missionary to Coimbatore. Questions asked by Rev. J. S. Wardlaw, M.A. Prayer, Rev. W. Clarkson. Charge, Rev. T. Toller. Field of labour described by Rev. W. E. Morris.

RECOGNITIONS.

Aug. 9. **Rev. A. NORRIS**, Tynemouth. Chairman, Rev. W. Pulsford, D.D.

— **Rev. W. WOODS**, Oxford Street, Collingwood, Victoria. The Revs. J. New, A. M. Henderson, W. Moss, A. Gosman, T. Edwards, and W. R. Fletcher, M.A.

Sept. 7. **Rev. T. DAVIES**, High Wycombe. Revs. R. Beazley, S. Clarke, J. Hayden, J. Macfarlane, LL.D., J. Harris, &c., took part in the service.

Sept. 7. **Rev. B. WYATT**, Billericay. Address on "Our Principles," Rev. G. Wilkinson. Prayer, Rev. T. Hayward. Address to the minister, Rev. J. Samson. Sermon to Church, R. A. McAuslane.

Sept. 9. **Rev. R. W. CARPENTER**, Rectory Place, Woolwich. Charge, Rev. G. L. Herman. Prayer, Rev. A. Mackennal, B.A. Addresses by Revs. J. S. Pearsall, H. Quick, W. Guest, W. S. H. Fielden.

CALL ACCEPTED.

J. JONES, of Brecon College, to the English Church, Ystalyfera, near Swansea.

REMOVALS.

Rev. J. ANDREWS, Bradford to Ripon. **Rev. J. ALDEN DAVIES**, Kensington to Edge Hill, Liverpool.

Rev. J. TROUP, M.A., Lerwick to Helensburgh.

Rev. G. SHAW, Woodbridge to Warwick.

Rev. L. D. BEVAN, LL.B., Weigh-house to Tottenham Court Road Chapel.

Rev. T. COOP, Northampton to Olney.

Rev. W. NICHOLLS, Kendal to Ravenstonedale.

Rev. J. R. ROSS, B.A., Robert Street to Park Crescent Chapel, Clapham.

Rev. T. CARLISLE, Guernsey to Plaistow.

Rev. W. A. Edwards, Ebbw Vale to Marton.

Rev. W. ROBERTSON, Portsoy to Woodside, Aberdeenshire.

Rev. H. H. CAMPBELL, Todmorden to Newport, Salop.

Rev. S. E. DODGE, Odiham to South Molton.

Rev. G. McHARDY, M.A., New Lanark to Kirkcaldy.

Rev. J. G. BAYLIS, St. John, New Brunswick, to Danville, Quebec.

RESIGNATIONS.

Rev. W. COURTNALL, Haverhill.

Rev. D. J. GASS, New Pitaligo.

Rev. J. BROWN, Burford, Ontario.

Rev. A. BURPEE, Yarmouth, Nova Scotia.

DEATH OF MINISTERS' WIVES.

Aug. 12. **Mrs. FREEMAN**, widow of late Rev. J. J. Freeman, of Walthamstow.

Aug. 13. **Mrs. NEWBURY**, wife of Rev. G. Newbury, Cavendish, Suffolk.

TESTIMONIAL.

Aug. 18. To **Rev. S. ODDIE**, on leaving Ossett. Purse and Watch.

The **MERCHANTS' LECTURE** will be delivered on Tuesday, 5th October, at 12 o'clock, at the Poultry Chapel, by Rev.

FOREIGN CHRISTIAN WORK.

Quarterly Supplement.

KAFIRLAND, AND THE KAFIR MISSION.

By the Rev. C. Brockway, Missionary.

ALTHOUGH the South Sea Mission must be ever thought of as the first love of the London Missionary Society, that to South Africa can scarcely be regarded as having occupied a secondary place in the thoughtful and loving attention of the noble men who founded the Society, and of those who were, its first directors. Constrained by a like love to that which influenced Him who preached the Gospel to the poor, those men, looking from the vantage ground they occupied, and the light which so brightly irradiated their path, saw none so degraded, none upon whom the shadow of the gross darkness rested so heavily as the islander of the South Pacific, and the aborigines of South Africa.

And where, as in South Africa, has the Gospel effected such a change—revolution we might have written? where has it more benefited the people to whom it has come? and where can our Society point to such results, both national and social, as in those lands on which the gaze of Christ-like love first rested?

But we tell not to-day the old story of a nation enfranchised from slavery, as the Hottentot, nor of Africaner, the Lion of the South, sitting at the feet of Jesus and thenceforth wearing his yoke, nor of Moselekatse, of whom we might truly say, “whom he would he slew, and whom he would he kept alive,” yet reverencing the name of Moffat, and willing to hear the Gospel from his lips. We write of a people, strangers in a land not theirs, little known to Britain excepting by the wars they have waged against her growing power; a people unlike the tribes by whom they are surrounded, superior in physical development and mental capacity, into whose proud spirit the iron of slavery has never entered; yet too like Africa's sons in ignorance of God, of the claims of the soul and of the eternal world. It is questionable whether ignorance so intense as that which has been the heritage of the tribes of Africa has obtained among any other people upon the face of the whole earth.

Other nations have their deities, although these be false gods, but the Amaxosa tribes have lost all knowledge of God, even to the dropping out of

their language of a name for the Divine Being ; their semi-religious ceremonies are soulless forms, their sacrifices are offered neither to God nor demon, but to some influence in the atmosphere which they fail to understand or to describe ; and, while using a form at the interment of a deceased chief, which implies an ancient faith in immortality, recognise in it but an *isiko*, a custom of their forefathers, which they do well to observe, because such was the habit of their ancestors.

About sixty years since Vanderkemp, the Apostle of the South African Mission, learning of these tribes beyond the Colonial boundary, felt concerned to carry to them that Gospel, which among the Hottentots proved through his preaching the power of God and the wisdom of God to the salvation of many of that degraded race. He reached their dwellings in safety, but found the Amaxosa a people of a strange tongue and not easy to be persuaded. After some toil which he, too soon, concluded to be unavailing, he became disheartened, and, giving up his task in despair, returned to the Colony, and ultimately made his way to the coast, determining if an opportunity presented itself to pass over to Madagascar. But before he could accomplish what was in his heart he received another summons, and to him more welcome : his Master called him to his rest and reward in heaven.

WHO ARE THE KAFIRS ?

Who were these people amongst whom he sought to introduce the blessings of the Gospel, and whence came they ? Both questions present difficulties not easy of solution, indeed no theory hitherto presented to the writer of this paper has secured his suffrage.

The traditions of the Kafirs, which are very meagre (and they have no written records), carry us only some five hundred years up the stream of time, at which period, say they, the Amaxosa were a great nation dwelling far out—spread in and about the neighbourhood of that easterly portion of South Africa now known as Natal. Some time in the fourteenth century, Xosa (a breaker or divider) broke off from his people (as Moselekatse, himself a Kafir, did in more recent times), and coming south with a portion of the tribes, dispossessed the Hottentots and Bushmen ; and finding a sufficiency of pasturage for their large herds of cattle, settled in their land, spreading westward and southward, increasing in the wealth of pastoral tribes, until they came, first into contact, then conflict, with the power before which they have been obliged both to succumb and retreat.

Yet still the Kafirs are a powerful people, occupying the eastern coast of South Africa from latitude 26° south to that of 38° 50", comprising different nations, among whom the Amazulu, the Amatembu, the Gcalekas, and the Gaikas are the most powerful. In physical features and productiveness, these tribes occupy some of the finest portions of South Africa. The strip of country near the sea, skirting the Colony of Natal, is almost tropical in its character and productions, and like to the whole of the favoured east

coast, and in happy contradistinction to the western and older portion of the Colony, its rains fall in summer; while on the contrary, over the western districts rain falls in the winter, or rather cold season.

Along the coast to below 30° south, tropical fruits are cultivated with success, as also sugar, coffee, cotton, &c. In the highlands behind this fertile strip of coast, our enterprising countrymen are found keeping sheep, and rearing cattle; also cultivating large tracts of land, raising the hardier crops of maize or Indian corn and red millet or amazimba. But south of this district, and in what is generally recognised as Kafirland, a more temperate climate obtains, or rather the climate is more changeable, the heat being at times intense; but the frequent occurrence of the bitterly cold south-westerly wind, blowing as if it burst wild and fierce from the bosom of some iceberg in the Southern Ocean, renders it difficult to cultivate successfully such fruits as grow freely in southern France or Spain, and prevents the cultivation of the tropical productions of Natal. Here Indian and Kafir corn are the staple productions, as also the European cereals, wheat, barley, and oats. Wheat is unfortunately an uncertain crop.

Our space and design forbid us enlarging in this direction, or we might tell somewhat of its flora, and fauna, of its rivers without water, its birds without song, and its flowers without odour, so beautiful and abundant, springing as if by magic from its iron-bound soil after the spring rains; so many of whose bulbous-rooted plants now adorn our greenhouses and flowerbeds; as also of tracts of country which might be wondrously fertile, did God grant to us the early and the latter rains in their season. When these are granted the land truly is, as a native correspondent recently wrote me, one that flows with milk and honey, for pasturage is there abundant, and wild bees abound. But such seasons are too often the exception in the land which the rivers despise. Or if it were needed to add a page to the folio of science, one might write of the plagues of the country, and specially of that fearful scourge, the locust, and of its determined destroyer, the locust-bird.

MORAL CONDITION OF THE PEOPLE.

But what, it will be inquired, and perhaps impatiently, is the moral and social condition of the people who dwell in this land, amongst whom we have been labouring? To the former we have already referred as far as faith is concerned, as being a simple negation of all beliefs everywhere else obtaining in the world, even to the lack of a word in the language, otherwise a remarkable and a beautiful one, to express the idea of a Divine Being. This lack had to be supplied, when missionaries first settled amongst them, by a barbarous word from the Hottentot tongue, *UTIXO*; the meaning of which, if any accurate meaning can be assigned, expresses anything rather than the idea which we attach to the term God. Some vague ideas exist among them as to man's creation and of his original state of destined immortality. When man was first formed, it is said, a messenger was

despatched to him acquainting him with the fact of his immortality, certifying that he should never see death. But he who sent this messenger quickly changed his purpose, and presently another messenger was commissioned to carry to man the intelligence that he must die, and as the messenger that brings ill tidings is ever swift of foot, this latter "isitunywa" first arrived, and his message was accepted, so that when the first despatched messenger arrived his "intshumayelo," or message, was discredited and rejected; and so, says the Ixosa, man died, and never lives again.

Yet they fear death, carefully remove from the head and face every grey hair, and avoid all allusion to it in conversation. Most painful has been the shudder which has run through a heathen audience when I have insisted upon the fact that they must die; indeed had one of their own race so placed before them this solemn truth, it is doubtful if he would have been allowed to proceed to tell of that judgment-seat before which we all must stand. But it must not be understood that they are a cowardly race. No South African nation is braver, more stoical in the endurance of pain, or more valiant in war; but it is with them the exact reverse of the holy Leighton, who feared not death but dying; these fear, not dying, but death.

But it is not of negatives only that a missionary writes when he returns from this people. They have a faith—that most ancient and widespread—in witchcraft. Although accepting as an article of belief that man must die, there would seem to exist a persuasion (which is positively stated to be a fact) that sickness and death are non-natural to man, and that these consequently are the result, of witchcraft. Their "amagqira" (witch-doctors), like to the Druids of old, profess the healing art (Ubunyanga), but their remedies are often worse than the disease they seek to remove. So when their efforts are baffled, and a fatal termination appears inevitable, means are employed by them to find out, first the bewitching medicine and then the bewitching matter. Having excited himself into a state of frenzied fanaticism, the "igqira" suddenly fixes upon some one individual in the assembled throng of men, generally one who has become obnoxious to the sick man; often one whose growing possessions have excited the cupidity of the paramount chief. The culprit is seized, and being, as is generally the case, unable to confess to the crime of wishing ill to the dying man, is tried with torture, only to be compared to that employed by the Inquisitors in the dark ages, until he confesses or dies.

One specimen of the torture employed may be given. The suspected man is buried in a hole as far as the shoulders, when water is poured over his head and face, after which the nest of the white ant is beaten over him. These fierce creatures, excited to bite by the moisture, inflict terrible suffering upon the victim of superstition or greed, entering nostrils, mouth, and eyes, till he is forced to confess to what he knows not, only, in all probability, to be released and put to death. Added to this, he is, in the legal Isixosa phrase, "eaten up," that is, the whole of his property is seized

and confiscated, the major part (principally cattle) being appropriated by the chief.

Cruelty still has its dark places, and these are ever where Satan's seat is. Oh! when shall Ethiopia stretch out its hands unto God.

The Kafir is naturally neither blood-thirsty nor cruel, but war and presumed witchcraft rouse the worst passions of the race, which otherwise might ever lie dormant and be unsuspected.

The state and treatment of the women also evidence the degraded condition of the race. Women in Africa are slaves, purchased in the first case for wives by cattle (and as many purchased as the means of the man affords), then doomed to a life of sore hardship and toil, made more bitter by oft manifested tyranny, until the bloom of youth changes quickly into the furrows and, at times, the almost hideous appearance of premature age.

The whole of the work at home and in the field falls upon her, from the building of the hut, the hewing of wood, the drawing of water, and the bearing of every burden, to the cultivating of the field and the carrying home upon her head of the harvest which it yields. The only occupation denied her is milking. Only men are allowed to gather about the *krall* (cattle-fold), except when their heathenish dances, called "isidudo," take place. The inviolability of this rule often creates a serious difficulty, for the cattle-fold being the sole gathering place where the Missionary can collect the people of the heathen villages, he often experiences considerable difficulty in securing the attendance of the women. Frequently, and by what must be called a legal fiction on the part of the chief or head man, have I known the presence of women to be tolerated. Begging of the chief that the women might be allowed to assemble with the men, that they too might hear the glad tidings which make all free and blessed, the chief, from respect to me, would stand up, and calling at the top of his voice, would say, "Yizani nina bafazi, kuko isidudo namhlanje,"—"Come here, ye women, there is a Kafir dance to-day;" when, with careful steps, and often taking a circuitous path, they come as near as they can.

Upon one occasion when itinerating, I arrived at one of the largest villages in the district, but there was not a man to be found upon the location. The women of the place were there—left while their masters had gone to feast, to drink their native beer, or to hunt. These poor women, so utterly neglected and ignorant, came together at my call, and seating themselves at my feet, listened to the history and love of Him whom women loved, and ministered to Him of their substance. There was nothing about that gathering to command the attention of those who make more of the accessories of worship than of God's presence, and the preaching of Christ crucified; yet I had an audience as attentive as preacher could desire. At the close of the service, I, according to my wont, asked if they had understood me. Kafir etiquette sternly forbids a junior answering in the presence of a senior, so for a few moments there was a pause. At last, an old woman, wrinkled and bowed by age and toil, replied:—

"Yes, teacher, your words are white, we understand them, but to-day I hear for the first time the tidings that you bring."

Ere her sun set it met the beams of the Sun of Righteousness; would that they might guide her feet into the way of peace!

Often, when the short and simple service amongst the heathen has closed, being anxious to ascertain if I had been understood by my audience, a question similar to that just mentioned, has been asked. The answer has again and again been to this effect, "Ewe umfundisi,"—"Yes, teacher, your words are *white* (i.e., clear, easily understood), but we are stupid, these words are new to us; no one brings these *indaba* (news) to us but you, and when you go home, these words, by reason of our stupidity, depart with you; do not weary in coming, come often, you are welcome." The truth is presented to them without fear or hindrance, and we find there types of all the classes of hearers found in Britain.

"Your words," said an "isibonda" (head man) to me, "are as sweet as the spoil of cattle taken in war; but I cannot understand why you so urge me to repent so soon."

Then, again, we have those who seek to God in the time of calamity, who pour out a prayer, or are seen in the Christian gathering, when, in terrible drought, God's chastening hand is upon them; but when the cry is heard and rain poured upon the earth, seek not unto God who smote them—yet God has given testimony to the word of His grace. THERE is found the wood, hay, stubble, as here, which the fire consumes; but God, in Kafirland, has not left himself without witness: and that word has effectually worked in many, that have believed, of which many illustrations might be given did space permit.

MISSION STATIONS AND LABOURS.

Our Society has five stations specially among the Amoxosa and Amafengu tribes. All are of great importance, and need to be maintained in efficiency.

First.—King William's Town (Iqonce). This Mission was founded by our venerable brother, the Rev. J. Brownlee, upon the banks of the Iqonce river, when no European house was found there, and is of great value, as this frontier military town is resorted to by the natives from every location in Kafirland, far and near. It is the centre of a great native population, and religious services are conducted in the Mission chapels in both the Isixosa and Dutch languages, to meet the need of the Hottentot and the Kafir.

Second.—Peelton (Incemerha), where the writer for between nine and ten years has been privileged to labour with the senior Missionary, the Rev. R. Birt, than whom no man among the Missionaries is more loved and honoured. This station occupies a valuable position, as a large population is settled upon its lands, and many more can be reached from it as a centre. Great attention has been paid here to the education of the young, and with marked good results.

Third.—Knapp's Hope (Ixesi), on the Keiskama river, where a most

earnest man, known for miles around, the Rev. F. G. Keyser, laboured for many years, until recently God called him to his reward. A message from him to me, while his body was chilling in death, gave the assurance that the pearly gate was in view, and expressed the confidence of reunion:

Fourth.—Hackney (or Ox Krall), unfortunately now without a Missionary; but presenting a most interesting and important field of labour amongst a dense population of the Amafengu tribes, who were formerly slaves to the Kafirs, but were released by Sir B. D'Urban, and have shown their gratitude by most important services rendered to the British troops in the Kafir war.

Fifth.—Tidmanton, where a large and scattered native population is efficiently ministered to by a native ordained minister. One important outstation of this mission is in the military town of Fort Beaufort.

At these stations, and upon outstations connected with them, there are found 1,052 church members, 5,190 adherents influenced by Christian teaching, besides large numbers who give a willing hearing to the truth, and nine schools with 580 scholars. These several stations were founded as follows:—King William's town in 1826, by the Rev. J. Brownlee, who though now superannuated, does all that in him lies to advance the cause to promote which he has laboured upwards of fifty years; the Rev. J. Harper is now its missionary; Knapp's Hope, founded in 1836, by the Rev. F. Keyser, and named after his tutor in Germany; Tidmanton, in 1838, named after our late beloved foreign secretary; and Peelton, established in 1848.

In addition to the natives found in their own land, Kafirs and Fingoes are now scattered over the whole of the old colony, where they are to some extent cared for by Missionaries whose attention has hitherto been wholly directed to the Hottentot Dutch-speaking population.

These are extremely pleased when a Missionary from their own land meets with them. To their great delight it has sometimes been my privilege to speak to them of the Gospel of Christ in their own tongue, in Graham's Town, Fort Beaufort, and Port Elizabeth. Their great Exodus out of their own land, and into the Colony, was in 1858, when, after their infatuated adherence to the commands of a lying prophetess, they found themselves deceived, and dying of starvation. But Kafirland is their home, the land to which they are constantly returning when they have secured a little property in cattle, goats, or sheep.

CHARACTER AND LABOURS OF CONVERTS.

In reference to our converts the question will be asked by the readers of this paper, as often proposed, "What is the status of these men and women?"—"Do they seem to realise their responsibilities and obligations as Church members, their duty to their heathen fellow-countrymen, and the service they should render to their Lord?" The answer may or may not be considered satisfactory, but as a whole our Church members realise

their obligations, are conscious of their responsibility, and discharge their duty in reference to the heathen around them not less efficiently than professing Christians in our own favoured land. At Peelton, like other stations, some of the members had been accustomed for years to go out, Sabbath by Sabbath, to preach to their unconverted countrymen. A short time since an effort was made on our station to systematise this labour of love on their part, which was cordially responded to; thus rendering it more effective. Thirty-two of the members of the Church at Peelton were requested to be Evangelists, and these, as their names are read out, with the places they are wished to visit, on the one Lord's day, go out on the following by two and two, and sometimes three in a company, and thus seek to further the cause and kingdom of their Lord.

The Kafirs are generally very effective speakers. They are trained to this by their custom of hearing and adjudging all causes in the full assemblies of the male adults of the tribe; and they are equally such as religious teachers. Perhaps I may give one illustration of this. A short time before I left Peelton, being very unwell and feeling unable to get through the Sabbath's duty, I secured the aid of an elderly native, who had been a heathen until manhood, and had learned to read the Bible in mature life. With extreme pleasure and surprise, I listened to him, as he, bringing two passages of God's word together from different books on the subject of repentance, showed, step by step, their mutual connection, and then urged his own people to that repentance which needeth not to be repented of.

Their prayers are very full of devotional feeling, and earnest; and the respect very marked with which they listen to the word of God. With efficient training they can be well qualified for native teachers. Some years since, while still in England, I was asked if I would take a young African under my charge for a few evenings in the week, and aid him in the acquisition of the English tongue, by endeavouring to teach him to read fluently. He was a well-informed, amiable, and sensible young man, sharing his people's desire for acquiring information, and already possessed some knowledge of the English language. It afforded me much pleasure to render him all the aid in my power in this direction, as also to assist him to acquire some knowledge of the art of teaching; as it was hoped, by his friends, he might become a native teacher in his own land. I had then no thought of being a Missionary in Africa, for India was the land where I wished to labour for Christ, but God so ordered it, that this young man, "Yapi Ginza," was among the first to welcome me to Kafirland in 1859, has been associated with me from the first day in my work, aided me in acquiring the extremely difficult language (his native tongue), proved ever a valuable assistant, is now a deacon of the Church, earning a good degree, and is efficiently carrying on the boys' school, at the same time studying for the Christian ministry.

A Kafir, "Tyo Soga," was for some years at the head of the most important mission station of the United Presbyterian Church in South

Africa, and only relinquished it to go to regions beyond, amongst his yet wholly heathen countrymen, leaving the charge of his Church and the semi-civilised natives to European agents. "Tyó" was educated in Scotland, and has so thoroughly mastered the English tongue, and is so excellent a preacher in that language, that wherever he preaches in the colony he attracts large audiences. He has recently given to his people, in their own tongue, the first part of the world-famed production of the immortal dreamer, John Bunyan, in the purest and most idiomatic Isixosa. The whole of the word of God, several hymn books, catechisms, and some school books are now read by our people in their own language.

THE LANGUAGE OF THE KAFIRS.

The language was the great difficulty with which the earlier Missionaries had to contend, and which proved all but insuperable; even now there exists no lexicon of the Isixosa. It is of peculiar structure, belonging to the allitteral or euphonic class, and is so thoroughly a language, *sui generis*, as compared with European tongues, that knowledge of any of these languages whether living or dead, affords no aid in its study. It is very copious and full, giving evidence of a higher state of cultivation than now obtains amongst the people, possessing great flexibility, and in its verb a capability of very full and definite forms of expression. In the spoken form it is considered somewhat marred by the utterance of certain sounds called *clicks*, represented in the script characters as C, X, and Q. These sounds have been thought by some to have been borrowed from the Hottentot, but this is more than doubtful. In connection with these harsh sounds this fact is remarkable, that words which express very wicked ideas, or abominable and reprehensible acts, have often one, and sometimes two of these sounds in them. The Hottentot language has them in great variety, and the names of natural objects in South Africa, in so far as these are named (principally the rivers), are still Hottentot, as Incemerha, Iqonce Iriui. But the euphonic concord is at once the beauty and the difficulty of the tongue, and it was the lack of a key to this, and the absence of all written language, which made the early acquisition of it so extreme a difficulty.

The Rev. John Boyce, of the Wesleyan Missionary Society, discovered this euphonic concord, and the Rev. J. Appleyard, of the same Society, has compiled an exhaustive grammar of the language; to both of whom every student of the tongue is under deep obligation.*

The Kafir Mission is commended to the thoughtful concern, prayerful interest and generous support of the British Churches. We are not

* The writer of this paper much regrets that space could not be found for the paragraph devoted to the illustrations of the Kafir tongue, as he believes it would be found of interest to many of the readers of the *Witness*.

without causes that excite concern. Our people are very poor, and the effort to maintain a decent appearance for themselves and children, when they begin to feel rightly towards God, is often too severe a tax for them. A reddened blanket or skin suffices for a heathen dress, thrown off if the wearer has occasion to go out in the rain, or carried on his "umsimilelo" (walking stick), if he is on a journey in the heat of the day; but this a Christian cannot do; and as all clothing must be imported it is necessarily expensive. Then the Missionary is of the race into whose hand the whole or major part of his country has passed, and this, whatever the merits of the case, is regarded by the Ixosa, in his land, as by the New Zealander in his, as wrong; thinking of us now as did the Welsh and the Scotch in the days of our Edwards. Then where the Missionary of the Cross penetrates unrighteous men will follow, their course marked by the ill they effect, by the strong drink they introduce, and their anti-Christian influence. Added to this there is found the large military force in the country, with its attendant moral ills. Lastly, there exists there what the ambassador for Christ finds everywhere among a heathen people, "no conscience of sins," no thought of nor care for the future, the natural hatred of the human heart to the purity of the Gospel, as to the self-denial which the reception of it involves.

But greater is He that is with us than all that are in the world. We crave but sympathy from His Church: when that rises to the full consciousness of its sacred duty and noblest privilege, then for brass it will bring gold, and for iron silver, for wood brass, and for stones iron. When it becomes the Lord's remembrancer, then the little one shall become a thousand, and the small one a strong nation, the garden become a fruitful field, and the fruitful field be counted for a forest; the glory of the Lord shall be revealed, and all flesh see it together, FOR THE MOUTH OF THE LORD HATH SPOKEN IT.

FACTS ILLUSTRATIVE OF MISSIONARY SUCCESS.

A MISSIONARY of mature judgment, who has laboured for several years in the North West Provinces of India, recently wrote these words from the city of Benares: "To close our eyes to the revolution of thought and feeling, of religion and morals, now silently in operation on an extensive scale among the masses of India, educated and uneducated, high caste and low caste, wealthy and poor, and not to recognise and welcome it as a bright and encouraging feature in their condition, cheering to the Christian labourer there, refreshing and stimulating to the Christian worker at home, would, on the one hand, indicate an obdurate adherence to prejudice and preconceived notions; and, on the other, a singular absence of gratitude to God for this marvellous change which He has already so graciously effected. If judged by the number of converts to Christianity, Missions in India have much to show, and need not be ashamed. But,

if judged by the aggregate extent of their results, of every character, it is indisputable that they are imparting new life to the country, are spreading everywhere new ideas of God, of His law, of human duty, and of the great future, which are producing a revolution of opinion, among the entire Hindu race; and, associated with education and other useful civilizing influences, they are, step by step, slowly, yet surely, completely changing the web and woof of Hindu society."

It would be alike easy and pleasant to illustrate the truth of these words by a variety of facts. I wish, however, rather to exhibit in this article, the power and success of Missionary effort within the Christian fold. "There are no signs of the power and reality of true religion among Christians in England, which are not exhibited, again and again, among the converts from heathenism. It purifies and elevates their lives, and sustains and gladdens them when death draws near, even as it does among ourselves, with those who come strongly beneath its influence. Facts illustrative of this, are the best reply to those who discountenance Missionary work." This statement I shall prove and illustrate by a variety of incidents, all coming under my own observation, and occurring in one place. With one exception, I use fictitious names, otherwise every statement is correct.

Peary Mohun Mukarjea was the son of a high-caste and very bigoted Brahmin, possessed of considerable wealth. Peary was his only child; the heir to his property, therefore, and the only person who, according to Hindu belief, was competent to perform the rites, which, at death, would exempt his soul from misfortune and sorrow, running through numerous transmigrations and vast ages. He was loved, therefore, tenderly as a son, and cherished as the destined deliverer of his family in a future state. When, therefore, he resolved to embrace Christianity, the grief and consternation of his father was extreme, the old man felt as if his hopes, alike for this world and the future, were about to be wrecked. Nor could he, in the slightest degree, understand the conduct of his son. The idea of one religion being true and another false, and that it is a duty to forsake the one for the other, had never entered his mind. The first duty of any one was to continue precisely in the state of his ancestors, and all change seemed to him to partake of the nature of undutifulness and impiety. He could see that this step was directly adverse to his son's interests. Caste inexorably demanded that the father whose son became a Christian should never allow him to remain in his family, should never embrace him more, but treat him as an unclean, despicable, and deluded being. For his own sake, as well as his son's, he did all he could to dissuade him from a step, which to him seemed most calamitous to them both. He appealed to Peary's tenderness of heart, and love of home. He offered him large sums of money, the utmost indulgence and license, and the rectification of whatever had possibly displeased him, if he would but return home. On the other hand, he described vividly the wretched condition he

would be in as a Christian, abandoned by every friend he had, and deprived of the pleasures and indulgences of home. It needed great strength of resolution to resist the pleadings of a greatly-loved father, when all earthly considerations were on his side; but Peary had counted the cost, and chosen his course, after months of anxious deliberation, and gave up all for Christ's sake. He never repented of the step he had taken, but in future years even, it was evident that the sorrows of that great struggle had left its traces in his heart.

Heathenism allows men to be intensely selfish. It imposes little or no check on the propensities of our nature, and in many instances it stimulates these propensities toward evil. It is as striking, therefore, as it is gratifying, to see Christian principle inducing Christian practice, on the part of those who all their lives have been amongst those who have followed no Divine law, nor acknowledged any holy restraint. There are certain departments in India of official business presided over for the most part by Europeans where great laxity prevails. Situations in such departments are eagerly desired, for they may be made very profitable. A young Hindu convert was employed in this way. His salary was good, his work was by no means heavy, and he soon saw that he had great facilities for enriching himself. He had but to take what was offered to him; to enter a smaller or a larger number in his books as the case might be, and to wink hard, and his salary might easily be doubled. It would only have been doing as others did without shame, and almost without fear. He knew that such things were regarded as mere matters of course; Europeans set him the example, Hindus see no evil in such practices, but he could not thus act; the principles of his new faith would not allow him this license, and so he resigned.

In this case a situation was abandoned because it could not be held without a violation of conscience; but I have known instances where one situation was abandoned for another under the impulse of motives equally honourable.

Russick Chundersen, after his conversion, obtained a situation in a Government office as a writer. Such situations are eagerly desired, for the pay is good, the work light, promotion occurs frequently, and the position is regarded as highly respectable. The office in which Russick found himself was one of the best and largest in Calcutta. It was an Eden in the estimation of educated young men. The wish, however, arose in Russick's mind to devote himself to Missionary work. It had no attractions save such as are spiritual. His salary he was told would be small; he knew that he would have to work hard, and endure much obloquy; nor was there much prospect of an honourable position, for no native preacher in the mission had ever been ordained. These considerations did not, however, deter him, and he relinquished his secular position with its good salary for Missionary service with its inferior pay.

Hindus have no confidence in one another. It would be exceedingly

difficult to find any instances in which, to any great extent, persons among them have combined for a good or a noble object. This is doubtless the main reason—it is far from the only one—why it is so easy for England to rule and to hold India with only one English soldier to 3,000 of the population. An utter want of truthfulness, and a propensity to use any information respecting another as a weapon against him, and for the advantage of its possessor, are the main causes of that distrust which so painfully characterises Hindu society.

Improvvidence is another marked feature of the character of the people. Fatalism leads them to accept implicitly whatever may occur, and to leave everything indolently to destiny. This often leads to the utmost recklessness and distress. Self-reliance, however, care for the future, and mutual confidence, are beginning to characterise Christian converts. One of the most gratifying proofs of this is seen in the Bengal Family Pension Fund. Its design is to secure entirely by monthly subscriptions, pensions for the widows and orphans of native Christians. The pensions depend on the amount subscribed; and the rates of subscription and pension are regulated by elaborately calculated data so as to secure the perfect safety of the Fund, so that all demands made on it may be fully met. It is unsectarian, but only native Christians are eligible to its advantages. It has now more than 125 subscribers, and a capital which has increased every year until it now amounts to £4,300. The rate of subscription is high, yet many for seven or eight years have every month paid to its secretary sums which for them are very considerable. Now no such fund as this exists among the heathen, or could possibly exist; their selfishness, improvvidence, untruthfulness, and want of confidence in each other, makes such things utterly impracticable. It is a fine testimony to the power of Christian principle that it successfully counteracts all this weakness and defect, and produces qualities of an exactly opposite kind.

Hindus are sometimes said to be wanting in gratitude. It has been remarked that in some of their languages no word for it exists. This is probably a mistake, at all events the thing itself is there. Many of our countrymen never put themselves into such relations to the people that gratitude can fairly be expected to exist; but where kindness has been shown, where real service has been rendered, the Hindu recipient is not behind other men in the measure of his thankfulness. I could give abundant evidence of this in the case of many who are not Christians; but such as have been helped in their spiritual conflicts, cherish towards the agents of their conversion and enlightenment a gratitude which I fail frequently to trace in England; as if the measure of the difference between Christianity and Hinduism were the measure of their indebtedness to the person who had led them from the one to the other. Some of them write the following words:—"We cannot enumerate in writing the numberless benefits we have received from you, nor is it within our power to repay

them in any way. We feel,—feel sincerely and deeply, that we owe to you, a debt immense of endless gratitude." Another writes: "I find that I have not answered your kind favour of November 19th yet. I am sorry for this, for it looks like ingratitude, a term which, applied to me in reference to yourself, I should resent with all the anger it is possible for me to collect." Another sending to England with great trouble, a beautiful present, says: "I hope you will kindly accept it from me as a small token of my affection, respect, and gratitude for you."

Death is never such a test as it is to those who have deliberately forsaken one religion and embraced another. The mind in its dread presence is forced to reconsider its decision. If the faith of a Hindu Christian then failed him, and superstition regained its old domination over his imagination and his fears, the end would be terrible indeed. Converts seem all keenly alive to the possibility of such a contingency, or eagerly wish to see what aspects of faith, and hope, and joy, will be educed in the last hour. One of the calmest and most satisfactory deaths I have ever known was that of Nilmoney Biswas. Neither his mind nor his education were of a high order, but he had much simplicity of character and of faith. From the time of his conversion until his death, thirteen years after, his life was in harmony with the demands of the New Testament. He was fully conscious that his end was approaching, and prepared to meet it as if he had no fear, though fully conscious of its dreadfulness. His wife, his fellow-converts, especially the youngest of them, his heathen friends, and the boys he had taught in school, were all suitably advised, and personal faith in Christ was urged on them because he had tried it, and found then its sustaining power. Calmly and distinctly he arranged all his affairs, telling his friends not to grieve on his account, and exhorting them to trust more confidently in God and in Christ. His last words were, "How good it is to die as a Christian."

The statements made in this paper, it should be understood, are not exceptional, but illustrative of numerous facts of a similar or analogous nature. They are given only as specimens of the power of Divine truth largely seen in one mission station. If it be remembered that there are scores of missionaries alike in India, Africa, the South Seas, and the West Indies, who can give similar instances of the power of the Truth, and the growth of Christian virtue in hearts once most imbruted and defiled, it will convince the unprejudiced that the fruits of missionary toil are more real and varied than is usually supposed.

ED. STORROW.

THE BIBLE IN JAPAN.

AN esteemed missionary from Japan, now in America, has laid before us reliable facts which cause us to hope that God is indeed sending salvation to this hitherto benighted and inaccessible nation.

"The educated natives of Japan learn to write and read Chinese, though they cannot speak it; and inasmuch as no Japanese version of the Scriptures has yet been made, the Protestant missionaries there have procured Bibles and other Christian books from the Mission presses in China, as the best present means of circulating Christian truth. Most of these books have been sold to persons applying for them either for themselves or for their friends.

"In this way a good many copies of the Chinese Bible have been put into the hands of intelligent and educated men in that country, and numbers have been carried into regions remote from the open ports. The consequence is, that some (we know not how many), who have read the Word of God, though not in their vernacular, have come to the knowledge of the truth, and are believers in Christ. The cases about to be mentioned will serve to show how the silent volume of Revelation has exerted its Divine power in the midst of, and in spite of, the greatest obstacles to the propagation of the Gospel. The reader should bear in mind that the old law against Christians (*i.e.*, Romanists, the only persons known as Christians at the time of its enactment) is not yet repealed in Japan—a law, the penalty of which is death.

"It needs also to be understood, that all the territory of Japan is divided among a large number of Daimios, or feudal lords, who exercise almost all the rights of sovereignty within their own domains. Of these, eighteen hold large territories, with jurisdiction over their inhabitants, receiving their revenues from these subjects, and having their cabinets, armies, and vessels of war, like kings, whilst they all acknowledge the Mikado as sovereign of the empire.

"About five years ago, the Prime Minister of one of these great Daimios by some means procured a copy of the Scriptures in Chinese, which, no doubt, had been brought into Japan by a certain missionary. As it was not safe for this Japanese to read it openly, he with his younger brother studied it in secret. In order to get instruction upon points that occurred to them in their reading, they made use of a trusty servant, and sent him to the port where the missionary resided, either to put questions to him *vivâ voce*, or else to be the bearer of letters of inquiry from themselves to the missionary; and thus for the space of two years they kept up this intercommunication with him at irregular intervals. Finally, having occasion to go to the port on business for his master the Daimio, the Minister took with him his younger brother, and embraced the opportunity to pay a visit to the missionary. Like all high officials in Japan, he was attended by a large train of armed followers and servants. Such men never appear in the streets without a similar retinue. At the door of the missionary's house, he left his attendants without, and entered accompanied only by his brother. This was his first personal interview with the missionary. He stayed there several hours, whilst he gave an account of the wondrous way in which God had led him and his brother, by study of the Bible and by

the power of the Spirit, to a knowledge of the truth and faith in His Son Jesus Christ; and ended by asking, 'What hinders that we should be baptized?' Arrangements were made, and the next day, at an hour agreed upon, these two men came to the missionary's residence, and, leaving their attendants without as before, they were both baptized in the name of the Father, and of the Son, and of the Holy Ghost, in presence of the missionary's family, and of another missionary who resided in that place.

"These interesting converts to Christ requested that no report of the baptism should be made at that time, lest the fact of their conversion to Christianity should come to the ears of the government, and thereby a work of grace, that appeared to have been begun among some others of their province, be arrested by persecution; for they said there were several friends of theirs who were reading the Bible in secret, and they hoped to see them brought to believe on the Son of God. No report of these baptisms was published; and for the same prudential reasons this narrative is now purposely written without giving the names of persons or places.

"More than two years passed after the return of these men to their native province, when the Prime Minister came again to see the missionary who had baptized him. This time he brought with him his son and a doctor, his vassal, to be baptized, these also being the fruits of the Word of God in that region shut out from the approach by the preacher of the Gospel. The son and doctor were baptized in the presence of the missionary and his family and the Prime Minister. The latter had not concealed his own conversion from his master the Daimio, nor that of the two converts that now accompanied him; he had, moreover, faithfully set before him the way of salvation, and endeavoured to show him that the Christian religion is the basis of the best and highest civilisation, and the great want of Japan; and instead of being reprimanded or punished for so doing, the Daimio had taken to reading the Scriptures himself, and had been so far convinced of the truth of his Minister's declarations, that he now had sent him to the missionary with the earnest request that he would come to his capital and take up his residence there permanently, in order to establish schools throughout his dominions upon a Christian foundation.

"To the friends of the Bible Society it cannot but be cheering and encouraging to know these facts, thus briefly stated. They furnish an answer to the query often propounded even in these days of God's wonderful movements upon the heathen world, when it is sneeringly asked, 'What is the use of sending the Bible to men who are Pagans?' To this it is frequently added, as though there could be no denying it, 'They cannot understand it; we must wait till they are civilised.' A merchant from England once said to an American missionary in the presence of the writer: 'You missionaries should have waited thirty years, until we merchants had enlightened the Japanese and civilised them by commerce, before attempting to Christianise them.'"—*The Missing Link Magazine*.

THE
CHRISTIAN WITNESS,
AND
CONGREGATIONAL MAGAZINE.

SIR HENRY VANE THE YOUNGER.

By *Marie Sibree*.

"CROMWELL'S victories are swallowed up of death; Vane has swallowed up death itself in victory." So exclaimed Sikes, the ardent admirer of Sir Henry Vane, when that noble spirit had been hurried from a world that was not worthy of him. Perhaps few men have been so misunderstood and ill-appreciated as the subject of this brief sketch. Even among those of his contemporaries, from whom he might naturally have expected sympathy, or at least respect, there were few who could understand the singleness of heart, the purity, and fixedness of purpose that characterised every action of his life, and to maintain which, he cheerfully mounted the scaffold.

The youthful Henry Vane set out in life with the most brilliant prospects opening before him. All that Fortune had in her lap she showered at his feet: an ancient and noble name, a remarkable and striking presence (far more to be desired than mere beauty), genius of the brightest order, the smiles of royalty, and the promise of great wealth, honours, and power. But the sunny smiles of royalty and fortune did not long satisfy the aspiring soul of their favourite. Until he was fifteen, he entered eagerly into the gaieties of youth; but he was formed for better and holier things, and his true nature revolted thus early from the misappropriation of her powers. And a higher power than nature laid its arresting hand upon him; at that age God called him to repentance, opened his eyes to see the hollowness and vanity of earthly possessions and endowments, and showed him such a glimpse of the realities of the world to come, that he never afterwards lost sight of the vision.

Very unlike his son was the elder Sir Henry Vane, "a busy, bustling man," as Clarendon truly describes him, who enjoyed the confidence of his

sovereign and exercised considerable influence in the Cabinet. He was made a member of each successive Parliament from the year 1614 (two years after the birth of his son Henry) until the time of his death. He was several times sent as ambassador to foreign courts, and his diplomacy entitles him to high praise; indeed his whole political career until the fall of Charles I. was one of great success. But beyond his aptitude for public business, he seems to have had nothing in common with his illustrious son; and the serious change that took place in young Henry's heart and life, was a source of intense annoyance to the worldly-minded courtier. Sikes says on this subject, "This new steering of his course contracted enmity to him, in his father's house." On leaving Westminster School, where he was educated, the youth was sent to Magdalen College, Oxford, with the hope that the society into which he would be thrown would check his religious zeal, and allure him back to the follies he had renounced. But the truth had taken deep hold of the young and ardent gentleman commoner, and the ridicule and frowns of his new associates were unheeded.

At sixteen he had entered Magdalen Hall; he afterwards refused to take the Oath of Supremacy, and quitting his gown and wearing a cloak, he studied in the Hall for some time. His stay at Oxford was short, for we find him the following year in Geneva, where his predisposition towards liberty in all matters, whether civil or religious, was greatly strengthened. In this city he found many congenial spirits, and we are not surprised to find that the elder Vane, now Controller of His Majesty's household, should be bitterly chagrined and perplexed at the course his son had adopted. Concealment of his principles was not possible for so honest a man as our hero, and persuasions and threats were utterly useless on the part of the father, for not only was young Vane disaffected towards the Church, but republican sentiments were openly avowed. The personal influence of the King was as useless as that of Laud; indeed, the latter must have felt deeply mortified at the result of *his* interference.

Thus early in his career, Vane had marked out his course; his genius and piety rendered him invulnerable to the sophistries of a prelate, or the blandishments of his King. It was probably after his return from Geneva, that he formed a friendship with John Pym, which lasted until the death of that worthy gentleman; but for some years their intercourse was interrupted by Vane suddenly forming the resolution of quitting England, and seeking in the New World the freedom that he failed to find in the Old, thus relieving his father from many selfish anxieties.

The reason for this voluntary exile Vane gave some years afterwards to the multitudes assembled to see him die, and his words should live for ever in the memory of all to whom liberty is sweet. "I was willing," says he, "to turn my back upon my estate, expose myself to hazards in foreign parts, yea, nothing seemed difficult to me, so I might preserve faith and a good conscience, which I prefer before all things; and do earnestly

persuade all people rather to suffer the highest contradictions from man, than disobey God, contradicting the light of their own conscience. In this it is I stand with so much comfort and boldness before you this day." And so to an almost unknown land, friendless and alone, set sail the young enthusiast; leaving behind him all the pleasant and desirable things of this life, and the elegancies and refinements of civilisation, so congenial to his cultivated tastes and high birth.

Who can now estimate the sacrifice made by those early pilgrims for the sake of freedom? Those who set sail for the far West, were not homeless adventurers seeking wealth and power; they were not the refuse of society, that founded the first colonies in America; they were the noble and gentle, the heirs to houses and lands, many of whom could trace their descent from the Conquest; they were the brave, the beautiful, the learned and the accomplished. And for one high principle, they resigned their country, their birth-right, their pleasant homes, their fathers' sepulchres; and went forth, young and old, knights and tender maidens, to build new homes, to toil for daily bread, and lay their bones in a strange land.

But even the Puritan heroes were not without their failings. Henry Vane's appearance amongst the passengers for New England was viewed with unreasonable disapprobation. An unfounded prejudice instantly sprang up towards him, on account of his father's position in the Cabinet, and his own striking person and long hair. He was taken for a spy, and therefore at first avoided and looked upon with a jealous eye.

But such a man as Harry Vane could not long be overlooked, and to use Sikes' words, "he that they thought at first sight to have too little of Christ for their company, did soon after appear to have too much for them." Whatever might have been the quality of the pilgrims' piety, we are sure Vane could not and would not hide his own strong religious feelings; the flame of his zeal burned so brightly and steadily all through life, that it must have shone out in that little ship, where for weeks men and women could mark every word and action of the suspected passenger. Early in the spring of 1635, Vane landed in Boston, and his character and talents soon gained for him a prominent position in the colony, and made men wonder that one so eminently fitted for swaying the destinies of men, should "choose the better part," and cast in his lot with exiles. The following year he was elected as Governor of Massachusetts.

Clarendon affects to give an account of his residence in America, and the reason for his ultimate return to England, but there is so much falsehood and misrepresentation in that gossiping historian's recitals, that other sources must be applied to for the simple, unvarnished truth. When Vane accepted the governorship of the new colony, he must have been assured that the office was one surrounded by many and serious difficulties; in our brief sketch, we cannot pretend to enter into the subject, but merely to exonerate him from the unjust reproach cast upon him, of having raised strife and discord in the little community. It was impossible that amongst

a people so disposed for controversy on every subject, that the legislature could be settled without some contentions, and there was more to be done than at first sight appeared ; the boundaries of the new colony had to be fixed with the Indians, and laws had to be framed suited to the exigencies of the times, and the peculiar position of the colonists. The enthusiastic attachment manifested by the younger portion of the community towards Vane, excited the envy of the older men, who had neither influence nor popularity, however good and learned they might be ; and to this cause may be traced the first seeds of opposition that sprung up towards the young governor.

At all times and in all circumstances, however trying and perplexing, Vane rose superior to the wants of the State, and knotty questions were untied by him with an ease that made young men applaud, and men of ripe experience sit in silent amaze at his "wisdom and godliness." For not merely were there political and magisterial duties to discharge, but it was an age of theological controversy, and it was impossible for Vane to avoid taking part in these discussions. But before these controversies began to assume the serious and even violent tone that was afterwards manifested, we find that Vane's administration was eminently successful ; and our information is founded on the testimony of Winthrop, who was first his opponent, and then his successor, in the government. After a tour through the towns on the northern and eastern parts of the colony, Vane made a public entrance into Salem, amidst every demonstration of affection ; and on his return to Boston he so conciliated many of the Indian tribes, that they were induced to take a neutral position in the Pequot war with the settlers ; and never did his wisdom and moderation shine so conspicuously, as in the intercourse with that declining but noble race of men.

It was when the religious disputes began to wax hot that Vane's friends wrote urgent letters, pressing his immediate return to England ; and foreseeing the coming storm, the Governor laid his resignation of office before the Council, but so many obstacles were placed in his way, and his adherents so earnestly remonstrated with him, that his resignation was withdrawn. Here we must note one important circumstance—important, inasmuch as it displayed the chivalry and generosity of Vane's character. It was the arrival in the colony of the famous Mrs. Hutchinson, a lady who, notwithstanding her many indiscretions, possessed rare talents, and a remarkable and almost irresistible power over all who came under her influence. And it was the fate of this singular woman to kindle such a flame in the little community, on the subject of religious doctrines, that it forms a chapter of American history. We cannot defend Mrs. Hutchinson in the course she took to counteract what she believed to be the erroneous teachings of some of the pilgrim pastors ; nor can we think that Vane could have approved of the manner in which she commenced and conducted hostilities ; but that this lady had truth and justice on her side he could

not doubt, and when she was denounced as a heretic, and was threatened with the punishment usually awarded for that crime, Vane could no longer hold his peace. She was a woman, and as such she claimed protection from insult; she advocated the truth, and she deserved a fair hearing; she was exercising the liberty of thought and speech, to obtain which, she and they had forsaken the Old World; and Vane, the champion of freedom, could not tamely see the dearly-bought rights of the colonists infringed, and it was for these causes, and not for a love of contention, that he became the warm defender of Mrs. Hutchinson, and one of the leaders in the controversy. Universal toleration was Vane's creed, and through life he carried his belief into practice, "without partiality or exception, even when its operation was in favour of those whose sentiments he disliked."

We cannot here enumerate the points of difference between the contending parties, only observing that they involved religious questions of vital importance, and no doubt the result of the conflagration was of lasting benefit to the community at large. But its immediate effect was the animosity that it excited against Vane himself. At the annual election of a governor Vane was rejected, and Winthrop was chosen in his stead. Still the people of Boston clung to him, devoted in their affection as ever, and elected him and his most attached friends as their representatives in the general court. The first act of the Winthrop party was to try and put down, by *main force*, the Hutchinsonian heresy; such intolerance aroused Henry Vane, and in the dispute that followed we find the first specimen of his genius as a statesman. He boldly, and at great personal hazard, declared that the theory on which New England was planted was absolutely impracticable; and yet this clear-sighted practical politician has been denounced as the type of all that is wild and visionary. Time proved the truth of the statement, which, when uttered, was received with indignation and contempt.

Disappointed in his highest hopes, and unable successfully to contend with Winthrop and his adherents, Vane decided to return home; to use again the words of Sikes, "he ripened into more knowledge of Christ than the Churches of New England could bear testimony of. Then he returns to Old England." Leaving behind him a name venerated and beloved to this day, Vane sailed from America in August, 1637, the people of Boston attending him to the vessel with every mark of love and respect. Amidst the engrossing cares and changes and sorrows of his after life, America had always a place in his memory and affection; and one of his first acts on returning to England, was to give a substantial proof of his interest in her welfare by rescuing Rhode Island from the barbarous native princes, and procuring the charter for that colony. Even his old opponent, Winthrop, was compelled to acknowledge the greatness of the former governor's character; and adds, "although he might have taken occasion against us for some dishonour which he apprehended to have been unjustly

put upon him here, yet both now, and at other times, he showed himself a true friend to New England, and a man of a noble and generous mind."

For some time after Vane landed in the old country, he took no part in public affairs, and the curious remained unsatisfied as to whether or not he had changed his views on civil and religious questions. At this epoch of his life he seemed to pause, and in retirement to gather up all his forces of intellect and character for the coming struggle. His retirement, however, if strict, was not solitary; for we find that in the interval he entered the holy state of matrimony, and, "with his father's approbation, he married Frances, daughter of Sir Christopher Wray, of Ashby, in Lincolnshire." Some important changes had taken place in the government during Vane's absence in America, and from his retreat at Raby Castle he watched the coming on of the storm; the first signs had appeared ere he left his country, and now the infatuated King was driving his honest liberty-loving subjects to the last point of endurance. And we may be sure it was with no indifferent eye that Vane scanned the political horizon; and with no wavering unprepared mind did he consent to his friend Pym's proposal to sit in Parliament for the town of Hull.

The elder Vane had, no doubt, felt considerably relieved when his son so quietly took up his residence at Raby, and settled down with his bride, apparently contented with domestic enjoyments and literary pursuits, away from the Court and the Council. Perhaps he imagined that American experiences had disgusted him with public life, and that not finding in the New World the sympathy he anticipated, he had returned to the Old, to make the best of what it contained. But the self-seeking, obsequious courtier, had as utterly failed to understand the true character of his son, as did Clarendon, who pretended to interpret what must ever remain enigmatical to sordid, worldly souls. Young Henry was fitted by nature to fill a high and important post, and he could not have been so unconscious of his powers as to suppose that his public work was done, and that henceforth he should sit down in ease and obscurity.

We are told that when Vane consented, in 1640, to sit in the short Parliament, his father and the King were filled with alarm. They foresaw possible hostility to the Court, and hastened to avert the evil by loading the new member with favours, thinking to propitiate him by such means. First, he was chosen Joint-Treasurer of the Navy with Sir W. Russel, a post "of great trust and profit," says Clarendon; and then, three months afterwards, he received from Charles the honour of knighthood. That these conciliatory measures had failed, must have been soon evident, for the young knight kept aloof from the royal party, and was seen continually in the company of Pym and Hampden.

The borough of Hull again returned him as their representative in the following November, and "he was freely chosen," says Sikes, "without any seeking of his, as a burgess, and about thirteen years did he indefatigably labour for his country's relief." And here we may quote from a better known

personage, who knew Vane well, and had watched him long ; Ludlow says : "He soon made appear how capable he was of managing great affairs, possessing, in the highest perfection, a quick and ready apprehension, a strong and tenacious memory, a profound and penetrating judgment, a just and noble eloquence, with an easy and graceful manner of speaking. To these may be added a singular zeal and affection for the good of the commonwealth, and a resolution and courage not to be shaken or diverted from the public service."

Soon after the assembling of Parliament, Lord Strafford was brought to trial, and Vane unexpectedly furnished the principal evidence against the guilty nobleman. For once we may trust Clarendon's recital of the circumstances to which we must revert, as his statements are corroborated by more trustworthy writers. They are simply as follows :—The elder Vane being absent with the King during the previous summer, had entrusted the keys of his cabinet to his son, who, having occasion to open the cabinet, to obtain necessary documents referring to his own estate at Raby, had the curiosity to look into a red velvet box that was there, and discovered such things concerning the intentions of the King and his counsellors, that he sent for Mr. Pym to advise him what course to pursue, to arrest threatened damage to the country. Young Vane felt in a great strait, knowing that if he took advantage of knowledge so accidentally obtained he must forfeit his father's favour ; and yet the information was of such vital importance to the country, that at length he consented to allow Mr. Pym to make a copy of it. No use was made of the document until Strafford stood in Westminster Hall, on the charge of high treason ; and we may imagine the dismay and astonishment of the prisoner, and of the elder Sir Henry Vane, when Pym produced the notes of a council at which Strafford had recommended the introduction of an Irish army to reduce England to obedience. It sealed Strafford's fate, and produced a coolness between the father and son which lasted for some time, although a motion was made "that the father might be enjoined by the House to be friends with his son." And can we now hesitate in thinking him fully justified in choosing rather to incur the censure of his father and his sovereign, than to peril the best interests of his country ?

Vane was quite as decided in his opposition to ecclesiastical intolerance, as he was to political and military despotism ; in the impeachment of Laud he took an active part, and his masterly speech in favour of the Bill against Episcopal government is still on record, and needs no comment ; and we are not surprised to find him chosen as a lay member of the famous Westminster Assembly of Divines. In all their deliberations, Vane was discovered to be behind none in theological attainments, his controversial powers had been freely exercised in defence of justice and truth in New England ; and convictions matured by three years' quiet observation were so eloquently and irresistibly set forth, that the most celebrated members of the Assembly were now brought over to his way of thinking.

(To be continued.)

THE LORD'S SUPPER: WITH SPECIAL REFERENCE TO THE TEACHING OF THE ESTABLISHED CHURCH.

By the Rev. J. Hadford Thomson, M.A.

PART THE THIRD.

THE RIVAL INTERPRETATIONS OF THE ANGLICAN COMMUNION SERVICE.

I.

THE compromise, in which the Church of England originated, occasioned the existence and perpetuation of two distinct and, in some respects, antagonistic parties. After the separation from Rome, whilst the leading divines of England maintained the Protestantism of Geneva and of Scotland, there were many who held to the old doctrines so far as was compatible with their ecclesiastical position. But it was not until the long reign of Elizabeth had put a vast and impassable barrier between the Churches of Rome and of England, that prominent and powerful Churchmen began to "hark back" to the forsaken creed. The High Church party was formed in the latter part of the reign of James the First, and in the time of his successor became the most powerful, and indeed the persecuting party in the Establishment. Laud, successively Bishop of Bath and Wells, and of London, and Archbishop of Canterbury, was the leader and the representative of the party. After describing the Arminianism of this school, bordering upon Pelagianism, an historian remarks:—"On the doctrine of the sacraments, this new party began to speak a language long unknown in England. The Lord's Supper, they affirmed, was not only a sacrament but a sacrifice. They carefully insisted that the communion-table should be called an altar; and, having obtained this point, they proceeded to make it the foundation of another: We have the wood, said they, and the altar, but where is the lamb for the burnt-offering? Thus they inferred the doctrine of the real presence—the real presence of the natural body of Christ." He then explains their views on baptism, and sums up:—"Here then was a new system of theology; new at least in England, and to the Churches of the Reformation."*

Hence it has arisen that the so-called High Church views of the doctrines and sacraments are by the Evangelicals—the successors of the Puritans—denominated "Laudian." These opinions have never ceased to be held; but during the religious deadness of the eighteenth century, comparatively little controversy arose upon them: controversy in that age being waged chiefly with infidels outside of the Church. In the religious revival which has since taken place, the Evangelical party certainly had "the start" of their opponents; but in the years from 1833 to 1841, appeared the "Tracts for the Times,"—which were the symptoms of the

* Marsden's "History of the Early Puritans."

revival, by Oxford theologians, of the Laudian party in the English Church. Around a few men of great ability there gathered a numerous body, especially of the younger clergy; and the Tractarians became a great power in the country. During the last few years, attempts have been made to revive not only Catholic doctrine, but Catholic usages in Divine worship. By these means, popular attention has been drawn to the High Church movement, which previously had interested chiefly the educated section of society. The ordinary middle-class English mind can know without disturbance that sacramental doctrines are being taught; but to illustrate those doctrines by vestments, ornaments, gestures, and processions, is to flaunt a red cloak before the eyes of an angry bull. Hence the outcry against "Ritualism,"—as it is incorrectly called—which has filled the land during the last few years; and hence the prosecutions which have been instituted with such fervour, and with partial success. There is, on the part of Evangelical Episcopalians, no dream of eradicating from the Church the doctrines of Baptismal Regeneration, of the Real Presence, of Episcopal power to convey the Holy Ghost, of priestly authority to absolve from sin; but if a few dyed rags and wax-candles can be thrust out, what a triumph will be gained for our glorious Protestantism!

Laudian, Tractarian, Ritualist,—the High Churchman's great topic of difference from his Puritan brother is the Eucharist. Its divinity of character, its propitiatory virtue, its indispensable necessity, its frequent and early observance, its splendid accessories, its reverential treatment: this is the High Churchman's chosen ground. To what lengths superstition is carried in these directions is known but to few; yet there is certainly no endeavour after concealment; every attempt is made to bring facts into publicity, and apparently to excite investigation and discussion. A few extracts from well-known publications of the party will illustrate the High Church teaching upon the Lord's Supper. Some of these publications have been sold to the number of many thousands.

II.

An English clergyman says:—"It is by this Sacramental communication of Himself to us, that we become members of Christ, and sharers of His merits and of His grace." Again, "By the Real Presence of the Body and Blood of Christ in the Sacrament, veiled beneath the form of bread and wine, we offer before God, Christ Himself, who hung upon the Cross, the very Victim which was once for all slain, and we plead the merits of His death by this offering of His Body and Blood."

The testimony, however, of clergymen giving their individual opinion may be thought of little consequence. Take then this extract from the "Altar Manual," edited by "a Committee of Clergy:—"Our Blessed Lord ordained His Apostles Priests of the New Law, and gave to them and to their lawful successors, power and authority to do as He had done, saying unto them, 'This do in remembrance of me;' *that is to say, offer*

this sacrifice as a memorial of my passion (!); and this power was to continue in His Church until the end of time. When, therefore, the Priests of the Church 'do this,' i.e. celebrate this Sacrament, breaking the bread and blessing the cup, according to His command and example, they do precisely what their Divine Master did. Upon their pronouncing the words, 'This is my Body,' 'This is my Blood,' in the Prayer of Consecration, the Holy Ghost comes down upon the elements of bread and wine, and they become, 'verily and indeed,' the Body and Blood of Christ! The outward elements of bread and wine do not cease to be what they were before, but they *become* what they were not before." If this be insufficient, reference may be made to a voluntary society, calling itself, "The *Confraternity of the Blessed Sacrament* of the Body and Blood of Christ!" This is an association for promoting what may be called "Catholic" views upon the Lord's Supper. From their little manual is extracted this "Act of Faith," recommended for the performance of the Associates:—"O my beloved Lord and Saviour, Jesu Christ, I firmly believe, because Thou hast said, 'This is my Body, this is my Blood,' that in this blessed Sacrament Thou art truly present, Thy Divinity, and Thy Humanity, with all the treasures of Thy merits and Thy grace; that Thou art Thyself mystically offered for us in this Holy Oblation; and dost, through Thy own Presence, communicate the virtues of Thy most precious death and passion to all Thy faithful—living and departed."

To make the Catholic views still plainer, if possible, a few quotations are added from Mr. Blunt's book on the Sacraments. He says that Christ's expressions, "Take, eat," &c., "must inevitably have conveyed to the Apostles, accustomed as they were to the sacrifices of the Temple, the idea of feeding on a sacrificial victim;" that, "Do this," means, "Offer this!" The words of institution, he holds, "indicate a real supernatural presence of Christ's true Body and Blood in the consecrated elements of the Holy Eucharist." "The presence of Christ in the Holy Eucharist, being, therefore, the presence of His Body and His Blood upon our altars, constitutes at once a sacrifice more true than any of the sacrifices of the old Law." "The act of consecration," he explains, "is in itself an act of sacrifice." He recommends that the prayer of oblation should be offered, as Andrews and others offered it, before communicating, instead of after, as in the Prayer Book. Sacrifice is of first importance, and is presented in offering; communion, by eating, comes second. "Those who faithfully receive are in some mysterious way incorporated with Christ's human nature." But if not fit worthily to receive, Christians may kneel and worship!

The "Priest's Prayer Book" gives the following very outspoken testimony with respect to the sacrificial aspect of the Eucharist: "As far as pain and death are concerned, our Lord's Sacrifice of Himself is over, for He suffered once for all; but He is now continually *re-presenting* Himself as the Lamb once slain, the Sacrifice, before God's throne, as a propitiation for our sins. He will continue to do so until He comes again in glory,

because we are always sinning, and are, therefore, always needing propitiation for our sins.—That which Christ is doing in Heaven, the Church, which is His body, does on earth, by celebrating the Holy Eucharist, and thus showing forth, not before men but before God, His death. Hence, this is the Church's great act of worship, and is dependent on the reality of our Lord's Presence." It is in accordance with this representation of the Eucharist that the Sacramentarians always speak of the communion-table as the *altar*. It is needless to say, that this designation is not scriptural, and is not to be found in the Prayer Book, authorised and now in use; although it occurs in the customary Coronation Service. In the Communion Service, contained in the Book of Common Prayer, we read of "the table," "the holy table," "the Lord's table," but nowhere of "the altar." Why should those, who sometimes make a boast of their strict conformity to the Prayer Book, depart from its usage in this particular, and that so obtrusively that the "table" is scarcely mentioned in their writings, whilst their references to "the altar" are offensively numerous? The reason is plain: whatever in the authorised formularies of the Church of England they can use or stretch to their purpose, they appropriate and boast of; whatever is *not* in harmony with their scheme, they *keep out of sight*. Their reasoning is short and easy: Mr. Skinner says, "if there is no altar in the English Church, there is no Sacrifice, and if there is no Sacrifice, there is no Christianity." For authority, they fall back upon the first Prayer Book of Edward the Sixth. However, it was determined, in 1857, by the Judicial Committee of the Privy Council, with the full concurrence of the Archbishop of Canterbury and the Bishop of London, that a stone altar is illegal, as being inconsistent with the rubric and canons, which enjoin a moveable table. There can be no question that it was common from early times to speak of the table as an altar; in the first instance, rhetorically, and afterwards in a superstitious sense. But an altar is for a sacrifice, is commonly made of stone, and is enclosed; a table is for a meal, is formed of wood, and is open in construction. As there is no doubt which of these was used in the New Testament Churches, there is no doubt as to which of them should be alone admitted into Protestant places of worship.

A writer in "The Church and the World" writes thus:—"Ritual is valuable only as the expression of doctrine, and as a most important means of teaching it, especially to the uneducated and the poor; and the great doctrine which is the true ground-work of the whole theory and practice of Church-worship, is the doctrine of the Eucharistic Sacrifice." "The Priest does on earth that which Jesus does in Heaven—he represents the priestly functions of his Heavenly Master, and for that reason, and for that reason only, is called a priest; whilst that on which this mysterious transaction takes place—that on which lie, veiled under the visible symbols, that body and blood, which once for us were sacrificed upon the cross—is called an Altar."

A few observations should be made upon the *elements themselves* which are employed in this service. The Ritualists quote the opinion of the commentators: "It was a round cake of unleavened bread which the Lord broke and divided." This is used as an argument in favour of what are called "altar breads," made without leaven, and of a round form and thin. The use of these was introduced in the eleventh or twelfth century, and is, consequently, an innovation. Whilst the afore-mentioned Book of King Edward, and an injunction of Queen Elizabeth, sanction the use of such breads, the present Prayer Book provides that fine wheaten bread, the best and purest, shall suffice. Still, apparently for the mere sake of copying the mediæval Church, the "breads" are preferred.

Another innovation, in the English Church, is the *mingling of water* with the Eucharistic wine. Now it is probable that our Saviour, according to common custom, mingled the wine with water, and this was certainly done in the second century; this, however, is not the chief reason why this commixture is practised. This will appear from the following prayer, to be offered secretly by the priest on mingling water with the wine: "From the side of our Lord Jesus Christ flowed Blood and Water; we, therefore, likewise mingle them, that the merciful God may vouchsafe to hallow both, for the healing of our souls. Through the same, &c."

There are some remarkable recommendations made as to the *administration* of the Supper. It is clear that this meal was first celebrated in the *evening*. But what is the teaching of the Catechism referred to before? The question is asked, "Is it right to celebrate it in the evening now?" To which, mark the answer:—"A.—No. Our Lord's celebration was an exceptional case, and ever since that time, the rule has been to celebrate in the morning, in order that all may communicate fasting." This is a downright falsehood, and one does not know whether to wonder the more at the imposture of the deceivers, or the credulity of the deceived. Why was the feast called a supper or evening meal, if it was celebrated in the morning? Why did St. Paul so designate it when writing to the Corinthian Church? Was the meeting at Troas a morning meeting? Were not the Agapæ, or feasts of love, held in connection with the Eucharist, and *before it*? Does not Pliny represent the Christians as joining in the sacred meal at the second, not the first, meeting of the day? It is indisputable that the earliest practice was to observe, not a Lord's *breakfast*, but a Lord's *Supper*. It is not argued that morning Communion is unlawful or undesirable; but we should maintain the right of following the example set by our Lord and by the primitive Church even in so comparatively immaterial and unimportant a matter as the hour of Communion.

What shall be said of the practice of regarding the Eucharist as a *viaticum* for the dying? Surely, this is a dangerous custom, and one which has no kind of support from Holy Scripture. And yet the effect of Tractarian teaching is to produce the belief that this Communion on a dying bed is almost necessary to salvation. What are we to make of

instructions like these: "If the patient be unable to swallow solids, a very small particle of the species of bread should be put into a spoon with the species of wine, and the two be administered simultaneously. . . . If he be unable to take wine, the species of bread may be tinged with a single drop from the chalice, and administered as in the last case. When this is impossible, Communion under one kind becomes necessary." It is notorious that these instructions are complied with. What views of religion are such usages likely to open up to bystanders? And what can be said of the ministry of one, who should distress a dying fellow-creature with an observance so forced and painful, and who should thus neglect to use the closing moments of a patient's life, to point him away from this fading world, and all the things of sense, to an unseen but present and gracious Saviour, and to the realities of the eternal state? There is a rubric in "The Communion of the Sick," which encourages superstitious views: it requires the Ministers in time of Pestilence to "exhort their Parishioners to the often receiving of the Holy Communion," "to the intent they may be always in a readiness to die." But another rubric assures him who is hindered from receiving that by repentance, faith, and thanksgiving, "he doth eat and drink the Body and Blood of our Saviour Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth."

It is not surprising that those who take the view of the Eucharist which has been illustrated, should encourage the rendering to it of a veneration almost idolatrous. The "Directorium Anglicanum" is a manual of Directions for the right celebration of the Holy Communion. Its frontispiece "displays a priest, with his back to the people, wearing a robe stiff with embroidery, in the act of elevating above his head with both hands a chalice which contains the sacred wine, and which the congregation are commanded to adore, while the attendants on bended knee raise the hem of his garment." Here is an explanation of the position and the posture. "The midst of the Altar is truly the centre of our faith and hope and love. The priest ministering there is engaged in a mysterious work; therefore he naturally turns not to us, but by his very attitude teaches us like him to turn away from earthly things, and to look unto the Lord." To quote again from the "Directorium," the Minister is thus instructed:—"After the words, 'This is my body which is given for you,' the Hostia should be placed in a paten, and the celebrant and his assistants should reverently *genuflect*. (It should be remarked that, previously, bowing only is permitted.) Then rising, the celebrant should at once elevate it, with the first finger and thumb of both hands, for the worship of the faithful, while he is saying, 'Do this in remembrance of me.' No one should sit after consecration, but all should remain kneeling or standing till after the final consumption of the Holy Sacrament."

No reader can be so unacquainted with modern movements as to be startled and shocked upon learning that *prayers for the dead*, and something very like masses for the dead, are openly advocated and performed, though

not audibly by the minister, in the National Church Establishment. "The Altar Manual" recommends the following prayer for the faithful departed, to be presented after communicating: "We beseech Thee, O Lord God Almighty, for the souls of the faithful departed [especially . . .] that this great Sacrament of Thy love may be unto them salvation, joy, and refreshment. O Lord my God, grant them this day a great and abundant feast of Thee, the true and living Bread who camest down from Heaven, &c." The following prayer is to be recited by the priest—who uses the "Priest's Prayer Book"—with the friends of the departed:—"Grant rest, O Lord, to the soul of Thy departed servant in the place of light and refreshment, whence pain and sorrow and sighing are done away; and in Thy goodness and mercy pardon every sin committed by him in thought, word, and deed, Thou who art the Resurrection and the Life, and who livest, &c." Here is another prayer of similar import: "Remember also, O Lord, the souls of Thy servants, who have departed before us with the sign of faith, and rest in the sleep of peace. We pray Thee, O Lord, that Thou wilt grant unto them, and unto all who sleep in Christ, refreshment, light, and peace." If these are only prayers, and not masses for the dead, what can you make of the following collect, to be said before Holy Communion, at a funeral?—"O Lord, look graciously, we beseech Thee, upon this Sacrifice, which we offer to Thee for the repose of the soul of Thy servant N., and grant that the medicine which Thou hast vouchsafed to provide for the healing of all living, may avail for the perfecting of the departed. Through, &c." Once more, some of the clergy wish the Bidding Prayer to be altered, so as to read thus: "Finally, we pray God to absolve the souls of all His servants who have departed this life in His faith and fear from every bond of sin."

III.

The Catholic interpretation of the English Order of Holy Communion is supported chiefly by reference to the ancient sources whence a large portion of the service was derived. The Sarum Missals, and other related Missals of the Eastern and Western Churches, are used to cast what is deemed light upon the service in the Prayer Book. Partial coincidence of language and identity of substance between the English and the Mediæval Communion Services, are considered to warrant the more Catholic construction, where such is at all possible. The usages of the unreformed Churches are also quoted; and it is boldly laid down that whatever ancient usages are not strictly forbidden are permitted. Much stress is also laid upon the restoration of the words of administration which were omitted in 1552: and it is considered, as already mentioned, an important fact that the part of the Catechism which relates to Sacraments is among the latest utterances of the English Church.

On the other hand, the Evangelicals make a very strong case for a Protestant interpretation of all ambiguities, when they confidently refer to the

evident Protestantism of the Reformers under Edward and Elizabeth, and when they point to the changes in the direction of Protestantism made in the Prayer Book of 1552, clearly showing the "animus" which actuated the revisers. If doubtful passages still stand—and they would act more wisely as well as more candidly did they admit this—they refer to the plainly expressed mind of the Reformers. The Articles, relating to the Sacrament in question, so far as they are controversial, are also decidedly in favour of the Evangelical theory.

In what respects, it may be asked, does High Anglican differ from Roman teaching upon the Eucharist? There is no doubt that the points of difference are important, and that they are in favour of the English High Churchmen, whose professed desire it is to throw off modern Roman innovations, and to return to "Catholic" purity of faith and practice. (1) The Anglicans reject Transubstantiation. (2) They give the cup to the laity, whilst the Church of Rome reserves it for the priesthood. (3) They encourage Communion, even frequent Communion; which is practically discouraged by Romanists. (4) They, or many of them, render an inferior measure of honour to the elements—something short of that worship which is offered in the Churches dependent on Rome. This last point, however, cannot be said to apply to all the modern "Ritualists," who, by their kneeling before the elements after consecration, assimilate very nearly to Roman usage.

It is not easy, from a strictly impartial point of view, to decide what is the exact teaching of the formularies of the ANGLICAN CHURCH, with regard to this Sacrament. The 28th *Article* declares: "To such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ. Transubstantiation . . . cannot be proved by Holy Writ . . . The Body of Christ is given, taken, and eaten in the Supper, only after a heavenly and spiritual manner." This is the teaching of the "Catechism:"—"Q. What is the inward part or thing signified? A. The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper." In the Communion Service, the priest prays that the communicants "may be partakers of His most blessed Body and Blood;" and returns thanks that they have been fed "with the spiritual food of the most precious Body and Blood of Thy Son our Saviour Jesus Christ." All this language is very ambiguous. There can indeed be *no doubt* that the Church of England teaches a Real Presence of the Body and Blood of Christ in the Eucharist: on this there is no room for misunderstanding, and it is acknowledged by men of all shades of opinion. But, according to the Prayer Book, this presence is of a *spiritual* kind. How the body of Christ can be really and spiritually present in the bread and wine it passes comprehension to conceive. That a *body* should be *spiritually* present, is a proposition which cannot be rendered by the understanding. It cannot be wondered that the

doctrine has been very variously represented by persons with different theological leanings. It is unfortunate, that the language in question was not made more definite and decisive; that less room had not been given for interpretations varying in bias and result. If it be replied to this remark, that the words of Scripture are equally vague,—whilst it may be conceded that this is so, with regard to *some* statements, it must be maintained that there are *others* which completely exclude the sacramentarian explanations. Advantage has been taken of the ambiguity in question, by those who prefer what is called the Catholic—as distinguished from the strictly Protestant—interpretation, to assimilate the, in some respects, beautiful Communion Service of the English Church to the mysterious, magical, transcendental service of the Church of Rome, commonly called the “Mass.”

In conclusion, it must be admitted that whilst the Prayer Book remains as it is, and whilst the National Church exists, living within it parties so distinct as are the Evangelical and the Catholic, there is no prospect, indeed no possibility, of anything like an understanding being arrived at which shall be at all satisfactory. The only party whom the present formularies can thoroughly please is the Broad Church party, which desires the continuance of an arrangement which includes theological schools of diverse character within the pale of a National Establishment. Neither High Church nor Low Church will permit the alteration of the Liturgy to the advantage of the rival section. But perhaps one party or the other, if not both, may soon find the position intolerable; and then the bond will be snapped.

THE EARLY LIFE OF FRIEDRICH WILHELM KRUMMACHER.

THE well-known author of “Elijah the Tishbite,” and other popular and practical works, was taken to his rest on the 10th of December, 1868. After his decease, his family found among his remains, to their no small surprise and joy, an autobiography which related the history of his life and experiences to the year 1848. The volume now published* is one of the deepest interest, and is sure to be welcomed by a large circle. We shall endeavour to give our readers some idea, for the most part in Krummacher’s words, of his progress from childhood to that spiritual light and life which distinguished his ministry.

I. HIS BOYHOOD.

Friedrich Wilhelm Krummacher, the son of the equally well-known author of “The Parables,” was born at Mors on the Rhine, on the 28th

* Friedrich Wilhelm Krummacher: An Autobiography, edited by his daughter, Translated by Rev. M. G. Easton, M.A., with a preface by Rev. Professor Cairns, D.D. Edinburgh: T. and T. Clark.

January, 1796. "The times in which I first opened my eyes on the light of this world, were," he says "stormy and troublous. On the left bank of the Rhine there had already been established the republic of Robespierre, Danton, and Herbert, all besmeared with the blood of king and citizens. The inhabitants also of the hereditary possessions of the Great Elector, till then so happy, saw with stifling indignation the Prussian eagle supplanted by the Gallican. In what an overflowing measure, too, had the country to taste, under the orders daily issued—'voitures, chevaux d'ordonnance, pioniers, execution militaire, etc.'—all the miseries of war and of foreign domination! Yet it appears that, in the house of the director of the school for training teachers, which office was held by my father, who was devotedly attached to the royal house of Brandenburg, neither courage nor good humour ever altogether disappeared. Amid all the tumult of the world around him, my father, Friedrich Adolf, found quietness and humour enough to establish a diary in the name of his little first-born son, in which he carefully recorded everything, however insignificant it might be, that appertained to the life of his child; but especially notices of his observable progress in bodily and mental growth, together with earnest prayers to God on his behalf, are strikingly prominent in its pages. When the little boy first laughed to his parents; how he attentively followed with his eyes a little bird flying about in the room, and thereby proved his strength of vision; and particularly how he commenced to aim at expressing the difficult words *mamma* and *papa*—all these incidents are recorded in the diary."

But for such incidents, and for the history of his father's spiritual progress, and various occupations as a teacher and pastor, we cannot find space. As illustrative of the times we quote one passage:—"In the year 1812 we saw a great part of the grand army of Napoleon pass along on its march to Russia, with imposing pomp, and with an overbearing haughtiness, as if already the whole world were subject to it—a spectacle which naturally presented a most powerful attraction to our youthful fancy, whilst our parents in secret gnashed their teeth with anguish at the sight. The retreat, a few months afterwards, of the Emperor's army, once so proud and intoxicated with victory, but now reduced, by the judgment of God which overtook them on the snowy plains of Russia, to a few tattered fragments, awakened, indeed, quite other feelings within us, and it contributed also not a little to withdraw our attention from our accustomed every-day work. Particularly exciting to us was the moment which afforded us the opportunity for a brief quarter-of-an-hour, during a change of horses, of seeing Napoleon himself, the great oppressor of nations, resembling in his aspect the busts of the Emperor Nero. We saw him as he sat, leaning back in silence in the corner of his carriage; only once did he bend forward with cold formality when some young girls, without any display, handed to him a bunch of flowers. On the box of his carriage cowered his Mameluke Rustan, and armed carabineers with drawn sabres formed his escort."

The year 1818, "the year of the reviving and elevation of the Fatherland, which had been long enough trodden down," was one of great excitement and enthusiasm to the youth of Germany. "This year," he says, "with its calls to arms, its enthusiastic bands of heroes, worthy of the ancient German fathers, its frequent victorious battles and skirmishes—which latter, with the booming of cannon, the rattle of small arms, and the glitter of swords, penetrated on one occasion within the boundaries, and even into the very streets, of our town. It could not but be that such scenes as these should materially derange all our plans of study."

"But how," he asks, "did it fare with our Christianity? That great period of the most glorious deliverance and elevation of the Fatherland, undoubtedly bore on it the stamp of a sacred festival. The people rendered to God, after having long forgotten Him, the honour which was His due. The churches were again filled with worshippers as they had not been for many years before, and again they echoed with the songs of praise and thankfulness. 'The Lord has been our helper,' men were heard frequently to say—men from whose lips such a pious utterance was never heard before. . . . Even the cold, hard rationalism (which then, from almost all the pulpits of the land, cast down to its scanty congregations, condemned to spiritual famine, its poor ideas, which were only chopped straw and husks) felt itself breathed upon and irradiated by the general religious spirit which hovered in the very air; and its God, who till then had only idly contemplated, as from an immeasurable distance, the movements of His great world-machine perpetually revolving according to fixed laws, became a living God, and came near to men as the Hearer of prayer and the Director of battles."

II. HIS STUDENT LIFE.

Having completed his curriculum at the Gymnasium, young Krummacker proceeded to the University of Halle, and "sought wisdom at that fountain of learning." "No Greek youth," he says "could ever look with more hopeful expectation on the pinnacles and domes of Athens and of Delphi, as from afar he saw them rising to his view, than we did on the towers of 'Alma Mater,' toward which, with knapsack on our back and staff in hand, we now eagerly hastened, when at length we saw them appear on the horizon, rising up from amid the dark heath of the extended plain in which the town is built. Our fair dreams, sad to say, ended in many disappointments, the sting of which we afterwards keenly felt."

"The depression that had fallen on the University of Halle from the sorrowful events of the time, had now passed away, and in the winter semester, 1815-16, there had assembled at that university more than 600 theological students, many of whom were adorned with badges of honour which they had won on the battle-fields of the great war of liberation, from which they had just returned."

Of the professors at Halle, all but one Rationalistic, Krummacker gives

characteristic sketches. "If the rationalism of Niemeyer presented itself in a gentle and veiled form, that of Wegscheider stood forth in an open, decided, outspoken manner in his theological teachings at Halle. The only source of religious and moral truth which he then recommended to us was Reason, which, in searching the Holy Scriptures, had to determine whether the biblical statements were worthy of being received, or were to be rejected. As a consequence of this, we saw the Lord of Glory stripped of all His supernatural majesty, shrivelled into the rank of a mere Rabbi, noble indeed, and highly gifted, but yet always entangled by the prejudices of his time. He had never performed a real miracle, and had neither risen from the dead nor ascended up into heaven. We saw also the whole contents of the Gospel, after being stripped of its particularistic and mythic veillings, reduced to a mere moral system, for the manifestation of which no divine revelation was at all needed."

"Many congregations are to this day doomed to spiritual famine, because they have presented to them only the husks and chaff which were there gathered and stored up by his students. If Wegscheider was not the founder of rationalism, since he stood on the shoulders of Semler and others, yet he was certainly its most distinguished apostle, and most able advocate and director; and Röhr was its great homiletic expounder, the channel through which the wisdom of the Professor at Halle was popularised in the sermons of pastors, and thus diffused throughout the churches."

"The rationalism of the great Hebrew scholar Gesenius, who was then still a young man, presented itself to us in a form altogether different from that of the always respected and earnest-minded Wegscheider. I cannot think of this little, lively, petulant man, from whom, it is true, much was to be learned in *Orientalibus*, and who was skilful in urging us on to write long Hebrew exercises in private, otherwise than with the traces of a sarcastic smile playing around his mouth whenever he had occasion to allude to any of the specifically Christian doctrines, or to the history of the miracles recorded in the Bible. In particular, in his Lectures in Church History, his unbelief not unfrequently rose up and manifested itself in the most open frivolity; we seemed to be frequently conducted by him through some large lunatic asylum, in which there was presented to us only that which excited deep pity and compassion, or provoked Homeric laughter, with which the whole area of his auditorium, always filled to its remotest corner, was oftentimes convulsed in response to the sallies of the Professor's wit. Unfortunate, indeed, is he who has not learned the history of the church of God on earth, otherwise than as taught in the lectures of that caricaturist in the Theological Faculty at Halle. On the other hand, fortunate is he who had wisdom to appropriate to himself the treasures of Oriental literature and antiquities which this 'master in Israel' was wont to scatter so abundantly among his students. As a philologist he has achieved for himself a deathless name. What Oriental scholar of the present day does not stand upon his shoulders?

"The only one in the University of Halle who—I would say held aloft the banner of the Gospel, were I not afraid lest, in such an expression, I should present him before the reader as a man of heroic stature, which, certainly, this man, whose memory I revere, was not, and therefore I will rather say—taught with a believing heart a Scriptural theology, was 'der alte Knapp' (the old Knapp), as he was then called, though he was only fifty years of age. . . . Had this beloved man entered with more freedom and vigour into the subject, and had he, in a more direct manner than that which he adopted, aimed the lance of the faith and of science against the neology of the time, this from the prevailing susceptibility then moving the minds of so many youths, would have enabled him to raise up a new school in opposition to the rationalistic. But his timid and strictly didactic method said as little to the youthful thinkers as did the too contracted, ascetic form in which his life of faith had clothed itself. He did not understand how to meet those thoughts which, at that time, pulsed within us, and were leavening our spirits, nor how to use the means necessary for bringing us over to the adoption of his own religious sentiments."

From Halle Krummacker proceeded to the University of Jena, and after a period of study there, he became "an ordained assistant-preacher to the German Reformed Congregation" at Frankfort-on-the-Maine—whither we shall follow him.

III. FIRST MINISTRY AND FIRST TRUE FAITH.

When Krummacker passed his examinations for ministerial work, it became painfully manifest to him that "his whole Christianity consisted as yet more in undefined sentiment than in firm conviction—more in the hazy vision of the imagination than in the possession of truth won as the result of warfare against error, or as gained from experience." This was in the beginning of the year 1819. "In the two reformed congregations of Frankfort, the preaching of the true faith was never altogether silent." In Krummacker's time "the four pastors all preached the pure and unfettered word of God, although they were not all equally decided in announcing its fundamental doctrines." But it was to a French pastor that the young German preacher owed his "more perfect knowledge" and experience of a true Christianity, and we shall quote the narrative in full.

"Manuel was *much* to me, yea, *very much*. In spirit I anoint the tombstone of this distinguished man, whose life came too soon to an end. His was a character out and out pure and genuine as gold. He was distinguished by a thorough scientific education, and by the depth and penetration of his mind, combined with a remarkable power of imagination. He very soon won my whole heart. In our reciprocal friendly intercourse there gradually grew up a certain degree of inward sympathy, such that a separation from each other, for hours together, became absolutely unbearable, and he received me as an inmate of the parsonage-house, which was situated near to the church. Oh the never-to-be-forgotten delightful days we

spent in fellowship with each other! I bless the man whom the Lord used as the principal instrument in leading me to know the depths of my own heart better, in revealing to me the barren deserts which were there, in vivifying and making distinctly felt in my heart my need of salvation, and in heightening the earnestness of my prayers. He has often made me despair of myself, but under his encouragement I always again was able to compose myself and gain courage. When the world with its phantoms threatened again to ensnare me, his voice, to me, always clothed itself in the language of God: 'This is the way! walk in it. Turn not aside to the right hand nor to the left.' Tempted by doubts—historical, critical, or philosophical—we sought in common their solution, and rested not till it was found. We read together Latin, Greek, and German, with which languages he was perfectly acquainted, and also French. We engaged in a constant interchange of thoughts, if not about some portion of God's Word, about some one of the Reformers or Church Fathers, or about some distinguished theological work of recent date. We refreshed ourselves in reading Pascal's 'Thoughts,' and in the writings of the Magus of the North, which had then just appeared; we wandered also through Goethe's 'Faust,' 'Iphigenie,' and 'Tasso,' and enjoyed together the chief productions of all literature. We also usually took our walks together through the fields and woods; and it then happened not seldom, as it was the season of the advancing spring, that his Swiss home-sickness showed itself in all its power. Even to this day do I hear him, as on these occasions, with a longing sigh, he poured out these words from his heart, 'O ma patrie! mon lac! mes belles Montagnes!' (O my country! my lake! my beautiful mountains!) He was at last, however, set free from all this longing for home, inasmuch as in spite of all the opposition he encountered in the love of his congregation toward him, he exchanged his official position, which was in every respect exceedingly agreeable and richly blessed, for that of prison-chaplain in Lausanne, a situation, in a worldly point of view, by no means so comfortable. It is probable, however, that his decision to accept of this inferior situation was hastened by his discovery that a love which was shut up in his breast, the secret of which only betrayed itself to my suspicion, was altogether hopeless. The object of this tender affection, which he kept anxiously concealed, was the daughter—worthy of all love—of one of the most distinguished families of his congregation. Her name was Sophie Gontard, and it is probable that she never knew how the heart of her pastor was moved toward her.

"Manuel was a decided and richly-gifted witness 'of all the blessings which we have in Christ Jesus.' He preached with fervency; but nourished as he was with the milk of the Greek and Latin classics, and always farther increasing his acquaintance with them, he laboured, even in the form of his sermons, to attain a perfection which, perhaps, many times injured their popularity, and weakened the impression of their devoutness. Every sermon, costing him from eight to fourteen days' labour, when it

was finished, rightly laid claim to be regarded as a sort of classic, and, as is generally the custom among French pastors, was delivered in different churches, and frequently at the express desire of the congregations who had heard the fame of it. . . . His activity in the prison at Lausanne laid upon this intellectual, and on many sides highly-cultivated and gifted man, not a little restriction ; but his humility was great, and genuine enough to make this scarcely at all perceptible by him. He boasted only of the homiletic and psychological experience which he acquired there. And the witnesses of his laboriousness in this inferior position, whom he gained also there, speak much in praise of his self-denying fidelity. In the most vigorous period of his manhood, when pastor of the town church of Lausanne, he departed this life in the peace of God ; and I have myself not long ago seen evidence how happy memories of the name, and how the image itself of that genuine honest witness for Christ, live in his congregation, and even far beyond its limits.

“I cannot also forget what the celebrated and excellent Schöff (town-councillor), Johann Friedrich von Meyer, was to me during my year of training at Frankfurt. Always welcomed by him with the greatest frankness, I never left his study without feeling myself strengthened in the faith, and more filled with the love of the Lord. I was wont to lay before him all the scruples of conscience which in many ways filled me with anxiety ; and it was affecting to see with what deep concern he entered on the subject referred to him, and sought by his discourse to me, which always fell from his lips like calm refreshing dew, to set me free from my difficulties. I yet hear him saying, ‘Does the Mosaic history of the creation awaken doubts in your mind ? Are you not rather filled with the highest admiration of the sublimity of these words, ‘In the beginning God created the heaven and the earth,’ which went forth like lightning into the night of the dark world ? My dear young friend, could the great secret of the creation of the world be brought near to our limited human circle of vision in a form more beautiful and more appropriate than it is here presented in the history of the six days’ work, in which single creations follow each other in the order in which also natural science classifies them ? Do not regard the Bible as intended to be a convenient handbook of geology, but with me praise the loving condescension of the great God, who would make Himself in it understood by the weakest and most limited in mental capacity of His earth-born children.’ On another occasion he said : ‘You feel difficulty at this, and that, in the third chapter of Genesis ? The world in the midst of which this chapter places us is no longer in existence. How can we then at all comprehend its appearance ? But the events recorded in it—does not your own heart and life confirm them to you every day ? Is there not always something in your own heart which desires to be as God ? Do you not frequently meet in the depths of your own soul the feelings of an exile who looks back with longing heart to the home from which he has been driven ? Do you not also find yourself, with all the children of

Adam, under the sentence of the thorns and the thistles, and at last of death itself, as of some strange thing that has fallen upon their original nature; and wherever you sojourn, does not that word reach you regarding the "Seed of the woman" who will "bruise the serpent's head?"

"When on one occasion I gave expression to some fears, in view of the efforts of critics to undermine all faith in the Holy Scriptures as the Word of God, this valued friend said to me with a smile, which mirrored forth to my view the unclouded clearness and unshaken stability of his faith: 'Let not yourself be moved! All these destructive operations shall and must serve, according to the will of God, only to make evident the absolute immovableness of the foundation on which our faith rests. But though our adversaries—supposing that which is impossible to be possible—were to succeed in bringing suspicion on the authenticity of all the apostolic writings—yea, to prove that our four gospels were composed in the third or some other later century—what matters it? *Christ yet remains: He is the Lord!* The evidences of His divinity, as well as of His mediatorial reign, and of His power to save, are now indelibly recorded in the history of the world, and engraven on the souls of millions of men whom He has redeemed and sanctified, and brought to the possession of heavenly glory.'

"But of incomparably greater value to me than were these apologetical hints, to which I might add many more, with which he came to the help of my weaknesses, was the glance which he thus afforded me into the innermost realm of his heart, as well as the familiar communications which he made to me from the world of his own spiritual experience, and which were so strengthening to my faith. He was a mystic in the noblest sense of the word, and a man of prayer such as few then were. How often did the Lord seem near to him in most remarkable answers to prayer, and in gracious help which He vouchsafed! Hence the peculiar, gentle sunshine which seemed to irradiate his brow. Often when I looked upon him, the words once written of Moses came to my remembrance, 'When he came down from the mount, he knew not that the skin of his face shone when the Lord talked with him,'

"It was greatly to my encouragement that, on one occasion, after he had condescended to hear me preach a sermon, he said to me: 'I am glad from my heart to observe your growth in the knowledge of the grace of our Lord Jesus Christ. May God help you to go on still further!' My joy at this testimony might indeed have given place to shame, for my whole knowledge of Christianity was at that time by no means great. Yet that word of his comforted me somewhat, and spurred me on to greater endeavours.

"When I now review the sermons I then preached at Frankfurt, I cannot but see—however greatly in them fancy prevailed over experience—that there was in them something, as it were, of the cock-crowing heralding in me the dawn of a new morning of life. As Christ had been long since recognised by me as a God-man, who had come down from heaven, and is

now highly exalted above the whole race of Adam, so I felt already also, in a very lively and increasingly profound manner, that I, a sinful creature, estranged from the Creator, could not be without Him, in order to my sanctification and salvation. That this belief made itself evident in my public ministrations, accompanied by the breath of thorough truthfulness, is testified by the circumstance that on one occasion, a Würtemberg pietist, a believer of great experience and of tried fidelity, who had come to Frankfurt on business as a merchant, when he heard me preach, came to me with the earnest request not only that I would give him the sketch of the sermon, but that I would also grant him permission to have it printed. Moreover, I remarked, and in an increasing measure among my regular hearers, a not inconsiderable number of true Christians, whom to this day I ought to thank that they were so patiently contented with the stinted provisions which then in my youth I had to offer to them. But, above all, I thank the Lord for the rich blessings which, unconsciously to themselves, they were the instruments of conveying to me. Yea, the name *Frankfurt* stands as the name of the true cradle of my life of faith, and is written, in letters that are indelible, in the very centre of my heart. And also for another reason I bless Frankfurt: It gave to me from one of its excellent families belonging to the city, my dear wife, the faithful companion of my earthly pilgrimage, the most precious blessing which next to God Himself, I possess in this world."

EARLY NONCONFORMIST ORDINATIONS.

By the Rev. James Brown, B.A.

MR. WALTER WILSON states, in his "*History of Dissenting Churches*," that "the first public ordination held by the Nonconformists, after the Bartholomew Act, was performed at the meeting-house in Little St. Helen's, June 22, 1694." Messrs. Bogue and Bennett also affirm, in their "*History of Dissenters*," that "from the Act of Uniformity to the year one thousand six hundred and ninety-four, it is not known that there was a public ordination among the Dissenters in England." These historians have been generally credited and followed by writers on the subject, and the ordination service held at Little St. Helen's, has come to be regarded as the commencement of a series of public ordinations which has continued from that day to the present.

Dr. Halley, in his recent work on Lancashire Nonconformity, takes exception to the statement in question, and adduces an instance of such a service that was held many years before the one in London. The statement of Dr. Halley is thus given: "On October 29, 1672, in the house of Mr. Robert Eaton, of Deansgate, in Manchester, was conducted what I have no doubt was the first ordination in England of Nonconforming ministers." The Manchester service was held twenty-two years before the one in

London, and several similar services which Dr. Halley mentions, were all of a prior date to the one which has been almost universally held to be the first of the kind. These instances are amply sufficient to shew the mistake which Mr. W. Wilson, and those who concur with him, have made. But it is possible to find an instance of a Nonconformist ordination which was held before the one which Dr. Halley "has no doubt was the first in England of Nonconforming ministers." The case in question is one with which Dr. Halley must be familiar, as it occurred in his own loved Lancashire, but as it has somehow escaped his memory, he will not be displeased at being reminded of it. In vol. ii. p. 80, Dr. Halley speaks of an "Independent Church at Walmesley, under the pastorate of Michael Briscoe," existing in 1651, and he elsewhere (p. 325) classes Walmesley Chapel among a number of others which in the early part of last century were frequented by more than five hundred persons." For a Nonconforming ordination at Walmesley we claim an antiquity which places it before the one to which Dr. Halley gives the pre-eminence in point of time. Michael Briscoe, the first minister of Walmesley, having removed to the neighbourhood of Liverpool, was succeeded by Mr. Thomas Key. The certificate of Mr. Key's ordination is still in existence, and it reads thus:—"10th day of the 7th month, 1671." "We do certify whom it may concern, that our dear brother Mr. Thomas Key, in our judgment is competently qualified for the ministry, as hath also been certified according to the judgment of diverse reverend ministers of several persuasions. We do also certify that he is unanimously chosen by the brethren of Walmesley to be their teacher, and also he hath humbly accepted of that call. We do lastly certify, that he is ordained to that office in the name of Christ, and therefore he should be so received. THOMAS JOLLIE (*Pastor of the Church which formerly met at Altham in Lancashire*). RICHARD PRIESTLEY (*Pastor of the Church of Christ in and about Kingston-upon-Hull*)."

In the account of the Walmesley ordination, there is nothing to suggest the fact of its being the first of its kind, but the style of its expression, and the incidents that it avouches, would rather seem to indicate it to be a case that is following precedent. There may or there may not have been such precedents; we have not the materials that will help us to decide the question. All we are able to gather from this certificate, is, that it proves the Manchester ordination in 1672, *not* to have been the first of the kind between 1662 and 1672.

The old Church book of the Church that was under Mr. Jollie's care shows how early this subject of ordination was considered and discussed. In the year 1652, the minutes refer to a meeting of several members of Mr. Jollie's Church and of that at Walmesley, when the subjects discussed were: "(1.) The proper subjects for Church membership. (2.) The pastoral office. It was agreed, that the pastoral office and relation were founded on the choice of the people. Discussion *respecting ordination waived*." A minute in 1658 asserts, that "Mr. Jollie met other ministers of the

Congregational way at Chesterfield and Wakefield, to concert means for promoting peace and communion in Yorkshire, Lancashire, Cheshire, Derbyshire and Nottingham. Discoursed on the communion of Churches; *several propositions concerning ordination discussed.*" The minutes of this old Church book almost warrant the conclusion that Mr. Jollie had been engaged in ordination services before 1671; undoubtedly the Conventicle Act made such services very difficult, but Mr. Jollie and his associates held on their way in spite of such obstructions. The Churches both of Altham and Walmesley were known to keep their assemblies even in the most perilous times; the former "Church met in an alehouse, and were preserved;" the latter one "used to assemble under cover of night, in a wild and lonely spot named Yearnisdale Holme, and there amidst the solitude of the place and the stillness of the night, offered up their prayers and praises to the great Lord of all, and encouraged one another in the glorious cause in which they were engaged. But even in this secluded spot they did not regard themselves as safe, and they had almost invariably to appoint one of their party as a watchman upon one of the surrounding eminences, to apprise them of the approach of any hostile party." Notwithstanding there were such formidable difficulties in the way of the very existence of this Church, yet in its midst that ordination was celebrated in July, 1671; and if a Church so persecuted as this was, recognised and practised the duty of ordination, who can deny that other Churches, less exposed, may have practised it as the necessity for such service arose?

The certificate shows that the minister ordained was "chosen by the brethren at Walmesley," an indispensable thing in the judgment of Mr. Jollie.* It likewise exhibits the custom at that time of submitting candidates for ordination to the examination of diverse reverend ministers, before they were ordained: on this point, too, the proceeding is in harmony with Mr. Jollie's custom, as is shown by another minute: "1696, John Jollie, examined September 29, at Whittingham, and approved. Ordained Nov. 11." It also gave the absolute and affectionate testimony of the ministers who ordained, to the candidate, his Church, and all about him; such a testimony indeed as Mr. Jollie would not give unless he could do so with a good conscience, for the minute-book informs us that in "1688 at Mr. J. J.'s ordination, Mr. Jollie and Mr. Sagar did not lay on hands, not being satisfied with some things in the confession." One other point is of great interest in this document, and it is the proof that it supplies that the ordination was performed by the pastors or presbyters of other Churches. Mr.

* The terms of the certificate seem also to indicate that the ordination was conducted in the midst of the Church. "The brethren of Walmesley chose him to be their teacher;" he accepted their call, and the officiating ministers then certified, "that he is ordained to that office," and gave him their commendation. "The brethren of Walmesley" were the principal agents in the transaction, and there is everything to justify the supposition that the ministers who officiated and signed the certificate, acted concurrently with them and at their request.

Jollie was indeed a presbyter in the immediate neighbourhood of Walmesley, but he was the presbyter of a Church from which that at Walmesley was entirely distinct, whilst Mr. Priestley was a presbyter from a very long distance.

This ordination in 1671, conducted in a well-known Independent Church, has more of the peculiarities of modern services of the kind, than of such as may be believed to have been performed at or about its own date. According to the old formula of Independent ordinations, as given in the Savoy Confession, the mode of "calling of any person fitted and gifted by the Holy Ghost unto the office of pastor, teacher or elder in a Church, is, that he be chosen thereunto by the common suffrage of the Church itself, and solemnly set apart by fasting and prayer, *with imposition of hands of the eldership of that Church*, if there be any before constituted therein." In strict accordance with this declaration, most of the early ordinations among the Independents were conducted: the service was celebrated in and by the Church itself, no ministers or members of any other Churches taking any other part than that of spectators or devout visitors on the occasion. An instance of such ordination by the Church itself is supplied in the records of the Church at Wellingborough. "The third of September, in the year 1691, we held a Church meeting with fasting and prayer, for the choosing of elders and setting them apart. We chose brother John Osborn to the office of rule with brother Henseman.

"We chose brother Robert Bettson to be our pastor; this was also with the joint consent of the Church. The brethren testified their choice by word; and afterwards the whole Church, brethren and sisters, testified their choice by standing up, and lifting up their hands to the Lord. We sent for brother Bettson in, and acquainted him with the Church's choice, which the Lord helped him to accept. Then we proceeded to ordain brother Bettson, in which *our elders, brother Henseman and brother Osborn laid their hands on brother Bettson, and prayed setting him before the Lord*, testifying to the Lord, that that was the man they had chosen to the office of a pastor. And after prayer laid their hands on him again, and declared to the people that he was their pastor. And the ruling elders gave him authority, entering into covenant with him as to write them in those transactions. *There were several pastors of other Churches by, as Mr. Davis, Mr. Greenwood, Mr. Beds, besides brothers of other Churches.*"

This ordination, like that at Walmesley, was an Independent ordination. Like it too, it was antecedent to the celebrated service at Little St. Helen's, but unlike it, it was entirely conducted by the eldership of the Church itself; other pastors were present, but they were merely "by," and took no part in the duties of the day. It will be asked how it happened that this Church in Lancashire differed so widely from its sister Church in Northamptonshire, in regard to the persons who officially conducted their respective ordinations?—why the Northamptonshire Church kept strictly to the order of the Savoy Confession in ordaining by its own eldership,

while the Lancashire Church departed to some extent from that order, in ordaining by presbyters or pastors of other Churches? The answer to this is supplied in our knowledge of the special kind and quality of Lancashire Independency. Dr. Halley exhibits the speciality of Lancashire Independency in its source. "The Congregationalism of Lancashire as it was to some extent modified by Mr. Eaton, its most influential supporter, upon the New England model, more nearly approximated Presbyterianism than the sterner Independency of London and the Eastern counties." "Mr. Eaton, although a decided Congregationalist, his Congregationalism was in everything, except in its relation to the civil power, of the New England type. He had observed how beneficially the Independent discipline of the Pilgrim Fathers had been modified, without injury to its principles, by the influence of Presbyterian emigrants. He had learnt how Churches really and inflexibly Independent, might become united and helpful to one another by ministerial unions and ecclesiastical consociations. He had cordially approved, and to some extent promoted, the measures by which the Independency of the first settlers and the Presbyterianism of later emigrants had been united in a common Congregationalism."* With this fact before us, of the Independency of Lancashire being to a great extent founded and shaped by the labours of Mr. Eaton, we have no difficulty in explaining the slight departure of the Walmesley Church from the strict order of the Savoy Confession, in the matter of ordination. Presbyterianism enjoined ordination by presbyters, the Independency of Lancashire had an innate though modified element of Presbyterianism in itself, and in such a system nothing could be more natural than for the Church to elect, and for presbyters to ordain, the pastor elect.

Another question also arises out of the incident; granting that the special circumstances under which Independency took its rise in Lancashire, may account for its peculiar development in that county, how has it happened that the Independents generally have abandoned the mode of ordination by the eldership of the Church itself, and have adopted the course which was followed by the old Congregationalists of Lancashire, of ordaining by presbyters? The true explanation of this change of procedure is found in the fact that in the year 1691 the Presbyterian and Congregational ministers of London came to a happy union, and published the "Heads of Agreement," to which they both assented. In this published declaration it was stated that after a pastor had been "chosen by the brotherhood of that particular Church over which he is to be set, and he accepting, he be duly ordained and set apart to his office over them; wherein it is ordinarily requisite that the pastors of neighbouring congregations concur with the preaching elder or elders, if such there be." These "Heads" gave the rules of procedure not only to the London Churches, but were also extensively adopted by Churches in the provinces. We have the testi-

* Halley; vol. ii., 62, 82.

mony of Mr. Harmer that the management of "the Congregational Churches in Norfolk and Suffolk had been conformable to them as far back as the memory of man reaches." There is ample evidence that other provincial Churches also shaped their conduct by the same rule, so that we think it may be fairly assumed that the present mode of ordination among the Independents, took its rise from the event which led to the publication of these "Heads of Agreement." It must not be supposed, however, that the Independent Churches uniformly and without exception conformed to this rule, but it may be affirmed that after some little delay and demur they gradually acquiesced in it. About the middle of the last century, a Church might be found here and there which adhered to the plan of the old "Confession;" one such occurred at Whitehaven, the Church book of which place states that at the ordination of its pastor, "the Church did not think it necessary to call in the assistance of ministers, judging that every Church hath a power to appoint its own officers without being dependent upon any other, and that the imposition of hands generally used, was no ways useful or essential to a minister's ordination." The Wellingborough Church ordained Mr. Grant in 1723 according to the mode previously adopted, "but on his resigning his charge in 1770, their old ideas had become extinct, and Mr. Carver, his successor, was ordained by the ministers of the neighbouring Churches in the usual way."

Our modern practice seems to be founded upon that which prevailed in Lancashire two hundred years ago, but it may be doubted whether we have not relaxed in the scrupulous and conscientious fidelity that used to be shown by the pastors who officiated on those occasions, a relaxation which has been greatly to our disadvantage.

TRAINING FOR LAYMEN.

By Rev. Josiah Miller, M.A.

THE value of lay-agency in the Christian Church is beginning to be recognised by all denominations; but the subject of culture for that work has been little considered and discussed. We believe that it would be of great advantage to promote a healthy public sentiment amongst the people of God, upon this part of one of the most pressing and important questions of the day. In former days, the adequate training of the ministry itself was either neglected or opposed by prejudiced and fanatical minds, which asked for a "God-made ministry," without taking into account the Divine requirement of the culture and development of those gifts which He had bestowed to be improved; and it is to be regretted that even now there are every year those who enter the ministry, either without any proper preparation, or without sufficient previous study and discipline. But, on the whole, public sentiment in the Christian world is right with regard to the need of special training for the work of the ministry. Able men are

raising up supplementary collegiate institutions, and anxiously pressing us on to a time when every minister shall so add culture to ability and piety, as to be "a workman that needeth not to be ashamed."

But is not the training of laymen for Christian work also necessary? In times far less advanced than our own, society has demanded that the humblest handicraft should not be practised till years had been spent in its acquirement. Before making a pair of shoes or a loaf of bread, there must have been a seven years' apprenticeship; and now the cry is everywhere for skilled labour, "technical" knowledge, and emphatically for "culture." And shall it be thought right, that Christians should at once engage in the most difficult and responsible work, simply because of their commendable willingness for service, and burning enthusiasm to do something for Christ? To us it seems that it would be in every way better if there were time given to preparation, and the enthusiasm showed its strength by leading to a daily training, pursued in spite of difficulties, and for a considerable period, till there was recognised qualification for evangelistic work; for in every department of Christian effort, whether it be in religious conversation, Sunday-school teaching, or preaching, there are three principal elements of knowledge to be acquired, and these cannot be thoroughly learned without much diligent and thoughtful study. The mind to be acted on, must be known; its nature and laws should be examined, and it should become familiar to us by much actual observation. Thus the Christian teacher will be alive to its dangers and aware of its subtleties; he will know how to awaken attention, excite interest, and produce a lasting impression; he will succeed in stirring the conscience, convincing the judgment, and winning the heart. The Holy Book, to be used as the instrument, must also be known; and how much knowledge is often required to give an intelligent and useful exegetical explanation of a single chapter! Questions of geography and history, manners and customs, human government and religion, theology and ethics, have all to be answered. And if we pass from passage to passage, what a wide range of subjects is included in a Book that was ages in forming, that speaks of so many countries and peoples, and was written by so many hands; that reaches in its testimony to a period before all other history and extends to eternity, and that treats all the profoundest questions, both human and divine. And in addition to knowledge of the mind to be acted on, and the Book that is to be the agent employed, there must be aptness to teach, if there is to be success in Christian effort. Teaching itself is a vocation; many possess knowledge and are themselves impressed with the truths of the Gospel, but they fail to instruct and impress others: they have not given attention to the art of teaching. To amuse and instruct one child would tax the patience of an uninitiated person, and he would probably fail in his task; but the trained infant-school teacher is not embarrassed with a hundred, but gathers them around her in a cheerful smiling band, and pleasantly beguiles them into knowledge and good habits.

It will be admitted, that to become master of these three elements there

must be training. But it may be objected, that he who is master of them should give his life to the ministry, and not be satisfied with anything less; and that he who is not, cannot find time, amidst the absorbing avocations of his daily course, to acquire them. We reply, that he who devotes his leisure to preparation for Christian work, comes from his ordinary occupation to the favorite pursuit with peculiar zest; and that such a course pursued during a long period, will almost equal in its results what may be accomplished in a college curriculum, when all other occupations are laid aside. Disappointment has often followed, when the young Christian, in the earnestness of his first enthusiasm, has resolved to enter the ministry, without sufficiently considering whether he had the requisite qualifications, or whether he could not accomplish more by rendering Christian service in connection with a secular occupation. Why should there not be many lay-students who, while enjoying the advantages of a collegiate course, should continually aim to qualify themselves for the subordinate offices of the Christian Church? And when there are so many facilities for culture, such as books, classes, and lectures, why should there not be many Christians who, though they cannot command a college course, will subject themselves to a continual training for Christian service? The time is past for comfort and criticism to suffice for the pew. If a man avows himself a Christian, he is immediately asked what he will do for Christ. He is taught that an idle Christian is a solecism, and that "he is not his own, but bought with a price." But it will be the work of a generation to provide a laity trained for Church service. We acknowledge the claim to service; it will be a step in advance to admit that it must be cultured, and to give devoted toil that it may be so.

Will it not be well that our young men and women should have this subject brought before them? Our hope is in them, as the future district visitors, Sunday-school teachers, deacons, and village preachers; and there is every reason to believe, that the experience of the coming twenty years will add to every argument in favour of their being trained for their work. Giving themselves heartily to the Saviour, having it in view to be eternally His, they are called to the severest tests. They are zealous; but are they willing to give a practical proof of it by toiling at grammar, till inaccuracies of expression, that might offend, are laid aside? Are they willing to sit at the feet of wise and good men, till they have acquired correct habits of thought and expression, and until they have exchanged their superficial acquaintance with Scripture and theology for a thorough knowledge, so as to prevent the possibility of their bringing the Gospel into contempt, or making its services a weariness, by their public inefficiency? Are they willing daily to regard their course as a life-long education and discipline to serve Christ's cause in the world, by which religion will be inwoven into every part of the fabric of their life, and by which there will be in them enjoyment of religion, growth in the Christian life, and a testimony to men to an extent otherwise unattainable?

While preparing this paper, we have seen that there has been commenced in London an autumn course of lectures in connection with the "Lay Preachers' Training Association." No charge is made to those who wish to attend, and about seventy members of the new society have already enrolled themselves. Why should there not be similar courses of lectures in several of our central towns? And why should not a similar work be attempted by ministers in the smaller towns, that the workers might be collected in bands, and trained for their work?

Such noble laborious ministers have been raised up by God, that even the "one-man system" has borne good fruits, though continually crippled for want of sufficient supplementary organisation, and for lack of numerous qualified helpers; and too often we see our most useful ministers prematurely worn out by the excess of work thrust upon them, while the spiritual capacities of laymen are rusting for want of exercise. How best to utilise these dormant powers is one of the crying questions of the day. At present a practical difficulty lies in the way of their use,—the ordinary congregation is impatient of them in public service, because they have no special training for it. To this work laymen should gird themselves, and the power of the ministry would be economized, and the latent capacity of the congregation would be developed and applied. In proportion as this is accomplished, and the ministry is surrounded by a band of cultured Christian workers, so will that ministry be appreciated, sympathised with, and adequately sustained and supplemented; and the joy, fruitfulness, and beauty of the Christian Church will appear.

THE OLD TOWN AND ITS ASSOCIATIONS.

Among the scenes which arrest the traveller's eye there is, perhaps, no one which more awakens interest and curiosity than the Old Town. Especially is it so to the mind thoughtful and accustomed to review the past, and mark the progress of society. Some objects, says Dr. Johnson, are worth seeing, but not worth *going* to see; but, we think, the Old Town is worth going to see. As we journey we see it in the distance, resting quietly in the midst of the wide-spreading landscape; and as we approach it we find that we may be instructed as well as pleased in looking at and contemplating its many objects, on which time has strewed the frost of ages, and which recall to our minds a whole history.

Some of our old English towns have, especially, such objects, and vividly recall the doings and scenes of past days. The old houses, with their abutments, sloping roofs, and casement windows; pieces of cemented stone, which once formed part of the surrounding wall; the old church, with its tablets and monuments, speaking of honoured dust entombed for ages; the city gate, arched over, and exhibiting its crude figures, are all beautiful with the poetry of age, and speak to us in silent voice of past

changes and memorable events. Some objects appear as they were, and stand where they have stood for centuries, and though the town, on the whole, wears the livery of age, great has been the change which has passed over it. Could an old burgher of centuries past come forth from his dusky tomb and walk the old streets again, how strange and unaccountable to him would the alteration appear. To see the Town without its walls and massive gates, to hear no sound of tocsin to summon the inhabitants to listen to strange news or prepare for its defence, to find the duties of the day performed without the fear of an invading foe, and many going out and coming in without suspicion or inquiry, and to see no castle near, with frowning battlements, to which one might look for help in time of need, would lead the supposed burgher of past ages to exclaim, "How can these things be?"

Nor could these things be unless a long struggle had been before,—the darkness is before the dawn. We are the result of the past. For us millions have lived, suffered, and died. We should not be socially what we are but for them. They toiled, sowing; and we enjoy, reaping. We enjoy peace through their conflicts, strength through their weakness, hope through their discomfiture, and wisdom through their errors. What we possess we rejoice in, but we do so over the dust of buried generations.

The rise of town life is full of interest, and unfolds to us some of the principles on which God acts in carrying forward the work of social progress. It has been slow in rising—the growth not of years but ages. A great historian has said, that it takes a thousand years for a nation to become civilized, and that it has taken England *that* time. Slow and gradual is the process by which great changes are effected, and effected, too, at the expense of much suffering. If joy came in the morning, there was first weeping in the night. It is true of social as of individual life, that "God's way is often in the sea, his paths in deep waters, and his footsteps are not known." It is the law of heaven to educe good out of evil, light out of darkness, and order out of confusion. Nations, as individuals, are not only subject to the laws of growth, but pass through periods of affliction. The human body in its advance to maturity has, by a kind of necessity, its stages of disease, and the same may be said of a nation ere it arrives at the maturity of its civilization.

As we see the towns of England now, we see them in this state. Very different was their position ages ago. Most of them then were under the rulership of the neighbouring baron. His rule was their rule, his wish met with their servile compliance, and his name was their dread. It was not till the Crown gained power by conciliating the people, and the barons thereby became weak, that town life, in any form as we now have it, began to develope itself. This was seen in the twelfth and thirteenth centuries. Some of the towns had charters granted them by the king; guilds were formed; money began to be paid in lieu of service; and in time the barons themselves would come and reside, for safer habitation, within the walls of

the town over which they had been accustomed to tyrannise. But in all this there is a history, and a long one, too, of oppression endured and efforts made to obtain liberty and justice. What a tale could the old towns of England tell of cruelty perpetrated and sufferings experienced, if a stone out of the old walls could speak. Many a conflict have they witnessed between the people and their rulers to shake off "the yoke of bondage;" and though the laws of right were often trampled under foot, the spirit of right lived unsubdued. What can subdue it?

"Not stony tower, nor walls of beaten brass,
Nor airless dungeon, nor strong links of iron,
Can be retentive to the strength of spirit."

There is a kind of romantic pleasure in looking around on the old dwellings of the citizens, and thinking of them as they lived in *their* day and generation. Many of the houses remain without having undergone any perceivable alteration. We think of the bright as well as gloomy skies which have been over them, of the merry sunshine which has poured in through those old casement windows, and of the wind and rain which have beat against those old walls, and feel how "the inaudible and noiseless foot of time steals on," and that our life is passing quickly away. But what a history should we have, if all were told us of what had taken place in each of those old dwellings during the ages they have stood. Earthly joys and sorrows have been there, hope and fear, sickness and health, life and death. And may not the angel of the Lord have encamped at times round about those habitations, as being the abodes of the just?

As we wander up and down the old streets, and look at the antique dwellings, with their sloping roofs and bayed windows, and here and there peep out at some opening on the adjacent country, with its green slopes, its wild copses, and clusters of majestic trees, we feel captivated with the quiet beauty around the quiet town, and are almost led to believe that the old inhabitants dwelt peacefully apart from the strife and commotions of the great world, and that "the lines had fallen to them in pleasant places, and that their's was a goodly heritage." This, however, only tends to exclude from the mind what has taken place there outwardly and inwardly. Oft has intestine war spread terror through the town, and the mustering call been heard to defend its walls, or to go forth to meet the advancing enemy. Those quiet streets, too, have been trodden for generations by men whose social and political state awakens now our sympathies; whose lives were one of monotonous and *servile* toil; who enjoyed few domestic comforts, and fewer social ones; who scarcely had their labour lightened by a stroll beyond the city gates; and, what is of more account, who passed through their toilsome pilgrimage with little light to guide their steps into the narrow way that leads to heaven.

The church chimes called then, as now, to worship, and the sons of toil would tread the way thereto. But little, in those times, was provision

made for their spiritual good. All the gathered worshippers could *hear*, but few could *read* the lessons from the Book Divine. When the sun rose silently on the sacred morn, and "gilded the proud tops of mountain pines," the rude forefathers of the hamlet, and the dwellers in the Old Town, awoke to the possession of few religious privileges compared with what we enjoy; and the religion they held, even when Protestantism had gained the ascendancy, was shaded by superstition, and allied to customs and ceremonies which misled rather than instructed the worshipper. Yet, in those Sabbath assemblies there were doubtless some who, though seeking after God in the twilight, found Him. As we look on the old church we are affectingly reminded of those worshippers, and of the multitudes who went there on Sabbath hours, bearing on their hearts, as we do now, more or less of the load of life's cares. Many worshipped during a long life nowhere else but in that old church, and now quietly lie outside its walls under the green turf, and beneath the shade of the ivy-mantled tower:

"Collected here the frail remains
Of slumbering thousands lie."

Peace to their ashes! and charity bids us hope that many who lived and died in the Old Town, and repose now round its old church, shall awaken finally to life eternal in the resurrection of the just.

In nothing, perhaps, is the difference more strikingly seen between the old and modern town life, than in their customs and amusements. The fair, at which once our forefathers purchased mostly what they wanted, is now so altered in its character, as to be only the shadow of what it once was, and, in many instances, the shadow has passed away. It was a busy day in the Old Town when the fair was held, and scarcely was there life in it save then. From all the surrounding country, and with wearied steps, the villagers came to purchase scantily a few of the necessities of life, and to gaze on the mixed and motley scene with wonder and surprise. "There was speech in their dumbness, and language in their very gesture."

The old games clung to with such fond tenacity, and customs of festive mirth, endeared by old associations, have now mostly become only remembrances of the past. The prevailing and lamentable ignorance of former days gave a liking to sports and amusements, rude, demoralising, and cruel. Much of the loud laughter and vociferous mirth of the alehouse have subsided. The name of the bull-ring may exist, but its reality is gone. The May-pole has its poetic charm only in the historic tale, but the flowers of spring are as much admired, and more sensibly gathered; while the show-man's exhibition and the juggler's tricks are fast giving place to the instructive lecture or musical entertainment.

In the old days our ancestors were the subjects of fears to which we, in these modern times, are comparative strangers. Science has freed us from what often appalled the inhabitants of the Old Town: Ignorance is the mother of superstition; and superstition then, like a cloud more or less

dark, was spread over every habitation. What is now easily explained on well-known principles, was then attributed to some magic power or supernatural influence. Around the fire at night, "when wind and rain did dark December beat," would many a tale be told of strange noises heard and apparitions seen. The belief then was, that at earliest dawn ghosts trooped home to churchyards; and if this were true, the whistle of the railway-engine has driven them mostly all away, and is likely to keep them, in future, safely at home.

Imperceptibly, except in remote places, has the progress of education with the dissemination of secular and Christian knowledge, removed from the minds of the inhabitants both of town and village, those superstitious notions which held for ages such dominion over them.

The Old Town seems somewhat, in its outer aspect, much the same as when the burghers of bye-gone days walked its narrow streets, or looked out of the bay-windows of their dwellings. The change is chiefly seen in their domestic and social life. "Out of doors," many things remain as they were; but "in doors," most things have become new. Great is the difference now in dress, food, and manners from the olden times. We find not now for the wearied head at night the chaff bolster or wood log; nor black bread, with soup of pea-shells, for the mid-day meal; nor garments worn, whose coarseness appears still coarser through want of cleanliness. Such things were known, in past times, even to those who, were they living now, would occupy a position above the humble artizan. Though the form of the room be the same, we rarely now miss the bookshelf, nor comfortable furniture; and though space may be wanting for due ventilation, yet sanitary laws are attended to around the habitation, and, consequently, diseases, which once kept down the population of the Old Town, now enter the homes, if not much fewer in number, certainly, much mitigated in their severity.

The Old Town has also known privations which it may never know again. Gaunt famine has been seen there, and the noisome pestilence—for the one generally followed the other—has walked its streets in the darkness, and wasted by noon-day; when the song of mirth was hushed, and the wail of lamentation heard. Not unfrequently were such national visitations in those olden times, and we can but imperfectly imagine the dire train of sufferings they produced. Happily those times are past, with the darkness and misery peculiar to them, and town life now is a very different thing from what it once was.

Great changes have indeed passed over the Old Town, and changes for good; for they were but signs and pledges of better times. Our forefathers were, as pioneers, clearing the way for the coming in of civil and religious privileges, by which we now enjoy a better heritage. We owe to them much. They stood the brunt of many a battle, bore manfully what otherwise it would have been our lot to bear, and struggled after a state of things which they longed for, but died without the sight. In the Old Town many

a noble soul has been cradled and nursed for the great world. Many a mental ray has been kindled there, which afterwards became a great light amidst the surrounding darkness; and many a youth has been equipped there for "the battle of the Lord." Though it may never be as influential as it has been, yet the recollection of its doings and sufferings endears it to us, and excites in us the wish that "peace may ever be in the Old Town, and prosperity within its gates."

W. BEALBY.

IRISH EVANGELICAL SOCIETY.

Quarterly Record.

THE work of Irish Evangelisation now occupies a position it never occupied before. And Congregationalists are, undoubtedly, called upon to aid it with an energy and liberality hitherto unknown.

To strengthen and increase their EVANGELISTIC AGENCIES, the Committee of the Irish Evangelical Society have already, at a considerably-increased expenditure, engaged permanently two brethren of eminent ability and adaptation for the work of public itinerant Evangelism. One has been most successfully employed since October, 1868, in the Province of Ulster. The second commenced his arduous work, in June last, amidst the intensely Popish counties of Limerick, Clare, Cork, and Kerry, where many, it is believed, have, as the result, been spiritually blessed. A third gentleman long accustomed to deal especially with Roman Catholics, is now on an experimental visit in the Provinces of Leinster and Munster, where the Papacy is predominant, to ascertain whether means for dealing systematically with that important class of the community can be permanently employed.

From the journals of the gentleman second named, the following extracts are now presented, with the assurance that those who read them will be deeply interested. The facts recorded

illustrate so strikingly the *need* for the Evangelistic labours the Society desires to extend, as also the difficulties and encouragements encountered by the brethren engaged in them, that many, it is hoped, will be inspired to contribute more largely their prayerful and pecuniary aid.

"On Thursday, August 19th, after a good deal of trouble, and the use of Mr. P——'s name, Lord B——'s agent, I succeeded in getting a large store-house on the quay from a Roman Catholic. I wrote out a number of circulars and sent them to the Protestant families, and visited a number personally, to let them know of my service.

"The store was very dirty, but I cleaned it out myself, and got seats carried in, and lights hung up—in short, I did everything I could to make the dark, dirty place clean and comfortable for the service. It took me Thursday and Friday to do all this. I also walked out to the country to tell some Protestants of the service. On Friday night, at half-past seven o'clock, the service was to be held. I was there for a quarter-of-an-hour before any one made their appearance. I thought no one was to come, but I gave myself to prayer, and was sure some would come. At last a few began to drop in. Some Catholics came to the door, and were anxious

to know what was to be done. I went out and told them that the Gospel was to be preached—that the Bible, God's book, was to be read and explained; and if they would like to hear that, they were at liberty to enter. But they said that they had got no ticket. I told them that no ticket was required, that it was free, and they might come in if they would promise to be quiet. About forty-four Protestants came, and no sooner did I begin to sing a hymn than the Roman Catholics poured in. There were three or four times more Roman Catholics than Protestants present. I was much surprised and pleased. I read Luke xv., and said a number of plain practical things about ruin and salvation. How interested and attentive the Catholics were! They drew closer and closer. Some of the men sat down on the forms, while a number of women sat on hay at the back of the forms, and listened very attentively all the time. But after I had read and explained the chapter, a great crowd that had collected round the door began to get very troublesome. A cripple man, a fish dealer, the worst character in B—, had been fetched and made drunk for the purpose of giving us trouble. I gave a short address, but had to close on account of this noise at the door. I came to the door to speak to these rough fellows, but their unearthly yellings were so dreadful that my voice could not be heard. Those inside were afraid to depart. After awhile I told them to go, for they would remain as long as we stayed, and that I did not think any of them would be injured. They all departed, and when I left the noise made was something awful. But I feel thankful to God that such an opportunity was afforded of addressing so many Roman Catholics, and I am not without hopes of good being done.

Thursday, 28th.—To-day I spent several hours visiting at R—, and at B—, about three miles out of C—. I had a good deal of climbing over the mountains—rather exhausting work in hot days like what we have at present. There are a great many Protestants scattered about in this quarter, but they are very careless about divine things. Inter-marriages with Roman Catholics are very common, and generally Protestantism suffers from it. I had several conversations with men and women, Catholics and Protestants, in the fields and in their houses.

"I had a service in a farm-house in B— to-night. About twenty, young and old, were present. It is scarcely possible to get a service in the country just now. They are so busy with their harvest, that some are even working by moonlight. But these small meetings, in a place like this, are of great importance. I think it is truly sad to find the Roman Catholics more alive to divine things than Protestants, and often more willing to be personally talked to about their soul's salvation than those who sit week after week in the church.

Sunday, 29th.—At seven o'clock I had a service in a farm-house about four miles out of C—. Over twenty were present. At the close of the service I spoke to two young men who were anxious about their soul's salvation. One of them I have hopes of as being able to believe in Jesus as his Saviour. The other was also led into the light. There was a Roman Catholic woman present at the service, who appeared much interested.

Thursday, September 2nd.—To-day I had some preparations to make for the service to-night in the Court-house. The Court-house of B— was kindly granted me for a service by a Mr. G—, a merchant in the place, to whom it belongs. I got a

woman to clean it out, and also a boy to carry in forms, which I got the loan of from two shops in the town. I then borrowed candlesticks, and got candles to light up the place. I also visited a few, telling them of my service. About twenty Protestants were present. Three of these came from the house where I had the service last night. A number of Roman Catholics were at the door, and heard much of what I said. They also appeared much pleased with the simple Gospel hymns I sung. I got a Roman Catholic boy to assist me in preparing the place for the service, and to be my door-keeper. The people who were present to-night were very earnest and attentive, and I do think a good impression was made.

"Monday, 6th.—I had a service to-night at S—, in an empty house where the Wesleyans hold meetings. It is about a mile and a-half in the direction of S—. The room was quite full; about thirty, if not more, were present. The whole service was solemn and impressive. I spoke to several young women at the close, who were anxious about their souls, and seemed unwilling to leave till they got peace with God. I went out two hours before service-time, and visited some of the people.

"Friday, 17th.—Through the influence of Mrs. R—, of the hotel, I got the Court-house of S— from the senior magistrate, for a service to-night. When I went to see it in the early part of the day, it did not look a very comfortable place inside. It was damp and dirty, with broken windows; but I thought it might be improved a little, to add to the people's comfort who might attend my service. So I got it swept and dusted, and a little sawdust sprinkled on the floor. Then I got forms and candles put into it. While getting all this done, many persons, old and

young, came and looked in, and wondered what was to be done there to-night. As there never had been preaching there before, that thought did not enter their minds. Many of them went away, saying that there was to be a show there to-night. During the day I visited ten families, with the intention of making known the service, and of getting them to tell their different circles about it. Then I gave myself to prayer, that the people might be made willing to come, and get a blessing when they did so. Whenever the door was opened and the candles lighted, scores of children gathered around the building, and were rather inclined to give disturbance. I sat reading my Bible and praying, for at least twenty minutes before any one came. The first that came were two women and a girl. When they saw nobody come they did not seem inclined to enter, but I induced them to walk in. They were alone for about ten minutes before any others came; but after that, many others began to gather inside and out. The Court-house filled; fifty at least were present.

"I got a man to be door-keeper, but he left me—was afraid of himself; and in vain I tried to get a successor, till a courageous woman offered her services as door-keeper. The senior magistrate also sent three policemen to walk about to keep order—one of them was a Protestant, but the other two were Romanists. Upon the whole the service went on quietly and successfully. Many were gathered round the windows, and at times made a noise, and at other times were attending to the singing and preaching. Several times I was struck in the face while preaching with very small wet stones, but went on as if I never felt them. When the people inside went to their knees to pray wild shouts and laughing drowned my voice for some

seconds, but I prayed for them, and believe God will bless them through what they heard to-night. At the close the senior magistrate, who heard my discourse, came up and thanked me for it, and told me if I came back the Court-house was at my disposal for another like service.

"While I was preaching a strange looking gentleman came in. He got a seat, sat for a short time, and then rose as if to go out. He asked some questions of a man beside him, and then stood looking me in the face as if he would interrupt me. He said nothing, but made for the door, and disappeared. But he could not leave the Court-house, for he was seen looking in at the windows during the remainder of the service. After all was over, and as I was leaving the Court-house, this gentleman was before the door, with a crowd round him. I heard him describe my preaching as '*insulting*,' and a gentleman, the Church schoolmaster, declaring it as '*excellent*.' Then he called it '*insulting and foolish*' in my presence. I told him very kindly that he was quite at liberty to call it what he pleased, and if he did not like it he was not forced to hear it or believe it. I also told him that I wished him well, and would pray for him. He said no more, but went away quietly. I learned afterwards that he was from S——, and was an agent of the '*Southern Reporter*' Newspaper, and of course a Roman Catholic.

"The Church schoolmaster thanked me very much for what he heard me preach. He visits a little, reading the Scriptures to the people, and praying with them, and he said that he learned much from my address that would be a help to him in the future. I felt very grateful to God for this, and take courage to go on in this good work.

"I have said much about this

service, because I think it is important. I do believe much good will result from it.

"*Sunday 19th.*—I had a small children's meeting this afternoon in the Hotel at S——. It was very cheering to see the children so fond of the Gospel hymns. They were at my service in the Court-house on Friday night, and almost night and day since they have been singing the hymns I sung there. Some of them were making many earnest enquiries about my return, and will be living in hope of seeing me again.

"At night I went out about two miles to a place called L—— T——, and had a service in a farm-house, kindly offered me for that purpose. The room was quite full—about thirty must have been present. They were all very earnest and attentive to the Word of Life. I had personal conversation with almost every one of them at the close of the service, and found many of them in an interesting state of mind.

"Several have come to me and asked for a hymn-book as I walked along the streets of S——, and several times I have heard these hymns being sung as I passed along. This has pleased me very much, and makes me hopeful in regard to the future.

"*September 21st.*—Last night I returned from the West to Cork. When I went into the West I just expected to remain a fortnight, and so took no more articles of clothing than what I would absolutely require for that time, that I might the more easily move about from place to place. But so much work opened up for me, and the Lord gave me favour in the eyes of so many, that I could not make my stay shorter than five weeks. If I had had sufficient clothing with me, and had not been disabled with a sore foot, I would have stayed longer in the West; however, I have left it

with the hope of being able to return, if the Lord will, on another occasion.

"The work in the West consists chiefly of visitation and cottage meeting. After getting a house for a service, it is well personally to visit the people all around, and get them out to the service. This is rather difficult work in a wild country like that, but it is very important for the cause of true religion. One who engages in it must be ready to put up with few comforts, and to feel happy in almost any circumstances. If one

can do that then there is a large field of labour for him in the West. I simply send these lines to give you an idea of the work in that part of Ireland.

"The longer I remain in Ireland the more I see the need for such services; and places are opening up to me on every hand. I am just beginning to get into the work, and I trust a few souls have come under the saving power of the truth as it is in Jesus. However, that is in the Lord's hands."

Golden Words for Busy People.

MORE CHILDISH THAN MY CHILD.

"Lord, what faults I correct in my son I commit myself; I beat him for dabbling in the dirt, whilst my own soul doth wallow in sin: I beat him for crying to cut his own meat, yet am not myself contented with that state Thy Providence hath carved unto me; I beat him for crying when he is to go to sleep, and yet I fear I myself shall cry when Thou callest me to sleep with my fathers. Alas! I am more childish than my child, and what I inflict on him I justly deserve to receive from Thee: only here is the difference. I pray and desire that my correction on my child may do him good. It is in Thy power, Lord, to effect that Thy correction on me shall do me good."—*Thomas Fuller*.

INTERMITTENT PRAYERS.

"Intreat the Lord that He may take away the frogs from me." Thus many often desire the prayers of others, but only in some great pinch. If their chariot be set fast in some slough of affliction, then they send in all haste for some to draw them out by their prayers; who at another time change their thoughts of the saints and of their prayers, yea, and of God Himself. The frogs are gone, and Moses hears no

more of Pharaoh till another plague rubs up his memory."—*Gurnall*.

BEING SOMEBODY.

"What is the use of being in the world unless you are *somebody*?" said a boy to his friend.

"Sure enough, and I *mean* to be," answered the other. "I began this very day. I mean to be somebody."

Ashton looked George in the face. "Began to-day! how? *What* do you mean to be?"

"A Christian boy, and so grow up to be a Christian man," said George. "I believe that is the greatest somebody for us to be."

George is right. There is no higher manhood than Christian manhood; and it is in the power of every boy to reach that. Every boy cannot be rich; every boy cannot be President; every boy cannot be judge; but God asks you all to a Christian manhood—to be *his* sons, and so, with His Son Jesus Christ, to be heirs of heaven.—*The Christian at Work*.

TWO PICTURES OF DEATH.

In a scantily-furnished chamber lies an old Scotch minister, with grey hair and wrinkled skin. But his brow is high and broad; his deep-set eyes are

bright and piercing; a smile plays round his lips; and though feeble and dying, he looks calm and happy. Let us speak to him, and say :

"Do you think yourself dying, dear sir?"

He fixes his eyes calmly upon you, and slowly replies :

"Really, friend, I am not anxious whether I am or not; for if I die, I shall be with God; if I live, He will be with me."

Now let us step into yonder mansion. Entering a richly-furnished chamber, we find a dignified personage enfolded

in warm robes, and seated in a large easy chair. He, too, is feeble and dying; but the light is unsteady, and he looks like a man ill at ease with himself. Let us also ask him a question :

"Mr. Gibbon, how does the world seem to you now?"

The eloquent historian of the "Roman Empire," for he it is, closes his eyes for a moment, then opens them again, and with a deep sigh, replies :

"All things are fleeting. When I look back, I see they have been fleeting; when I look forward, *all is dark and doubtful*."—*Protestant Churchman*.

Pages for our Young Friends.

THE BOOT ON THE WRONG FOOT.

JEM HASTY had many good traits of character. He was generous when he happened to have the means, obliging and kind upon impulse; but like his name, he was hasty. He could not stop to see a thing fully, to do a thing thoroughly, or even to speak of a thing accurately. But he was always considering these *little* things as too small and "of no consequence." The consequence of course was, that he was always getting into trouble himself and putting others to trouble. It was a small affair to be particular about buttoning his shirt-collar; and so in the midst of company, or in church, his collar must start up and come off, and then he would jerk it on again with so much strength as to tear off the button. He had his garden so planted and subdued one year that he began to take a pride in it; but one evening he hurried through the gate, aware that he had not latched it; but it was a small affair, and "of no consequence." The result was, that the next morning he found some hogs in the garden, and they had rooted up everything, even the choicest flowers. If he was going a journey, ten to one he would get packed and leave out of his carpet-

bag the most important thing which he would need. Many a time the poor horse went supperless, and the pig stood calling for food, just because Jem considered such things "of no consequence."

But at last poor Jem received a lesson which really *did* make an impression on him. He was to go to the great city to enter a large mercantile house. But as he would be the youngest clerk, he knew he must be on his feet all day, and run and do a multitude of errands. His trunk was sent down to the *dépôt* the night before, and he was to get up early and walk down and take the cars. As he took off his boots he set them were he knew he could find them even in the dark. But in setting them up he noticed that he put the right boot were the left ought to be. "No matter," thought he, "I shall remember it in the morning, and can change them when I put them on. It's of no consequence." So he lay and thought how he would enjoy himself in the great city, where there are omnibuses and carts and jams and crowds of men and a world of business, and he would one day come back a great rich merchant, and bring father and mother and the sisters such presents as would astonish them.

By the time he got through with these waking dreams, his candle, which he ought to have blowed out, was all burned down. "No matter," said he, "I can dress myself just as well in the dark." But when the morning came it was cold and dark, and the ground was frozen. He overslept, and at the call of his father had to spring from the bed and hasten to the cars, or he would be too late. Up he sprang, and dressed himself in almost no time. His boots seemed to go on hard, but on they went. He started, and walked and ran over the rough frozen ground, and actually reached the platform barely in season to get into the cars. But how he had run and toiled!

And now he began to feel that his boots hurt him. His feet were sore, and they ached, and all at once it flashed upon him that in consequence of his haste and carelessness he had got *the wrong boot on both legs*. But his feet were wedged in, and in the cars without a boot-jack he found it impossible to get them off. All day long he lived in agony, and when he reached the city his feet were blistered, corns were started, and troubles for years to come were laid up for him. He had no time to rest and heal his poor abused feet, and for a very

long time he suffered for that which he thought "of no consequence." But it was a good lesson for poor Jem. He began to see that little things which seem "of no consequence" at the time, may have great results in the future; and it made him a cautious, careful man, after long years of discipline.

Now we all have some weakness, some spot at which we are very likely to fail. It is one thing in one man, and another thing in another. What shall we do to prevent the consequences of these frailties? I answer, do three things:

1. Set a double watch over the easily besetting sin every day and hour.
2. Strive very hard to recover, if you trip.
3. Ask your heavenly Father to help you and to keep you.

It belongs to the young to attend to this; for many a boy feels like Jem Hasty, that it is "of no consequence," when in fact the results may be terrible even for years to come. Many a character is ruined and the hopes of friends are crushed by no greater mistake than *putting the boot on the wrong foot*.—From "*Nuts for Boys to Crack*," by John Todd, D.D.

NOTICES OF NEW BOOKS.

Sunday Echoes from Paris. Fourteen Sermons, preached in the English Church in the Rue D'Aguessean, with a short preface to each. By John F. SERJEANT, Assistant Chaplain. London: James Nisbet & Co.

THESE Sermons are thoroughly evangelical in doctrine, and clear and vigorous in style. Without any pretensions to profoundness or eloquence, there is a sprightliness and homeliness about them which make them, what few sermons are, quite readable. The volume is unique in one respect—in the preface which introduces each sermon, telling us the history of its *genesis*, and when, where, and how often it has been preached. This looks, we confess, very like affectation, or as if the preacher regarded his sermons as so important

that readers must know all about them. And yet the prefaces themselves are quite unaffected in style, and tell their tale in an easy and gossiping manner. Of the first sermon (Text, Acts ix. 23, 24) the author says:—"I found the germ of the following sermon somewhere in the pages of that Prince of Preachers—William Jay. I think it is in one of his Morning or Evening Exercises. He gives, in his comment on the words of the text, only three divisions of my sermon. What he saw, what he felt, what he did. To these I added the fourth—what he was." Of another sermon he says:—"The divisions of the sermon are taken from Matthew Henry. There are a few thoughts in it from Mr. Ryle's tract, 'Living or Dead,' while the illustration of the carriage wheels and its spokes

is a souvenir of a speech which I heard twenty years ago from Dr. Cumming." Again:—"Those who are familiar with Sidney Smith's writings will recognise a sentence or two; while, for two or three other sentences towards the end of the sermon, the pages of Mr. McLaren, of Manchester, have been laid under contribution." And so on. Sometimes Mr. Serjeant criticises his own sermons, and sometimes he remarks on his audiences, as when he says of Dawlish, in Devonshire:—"No one listened to me. I preached on a Sunday afternoon in summer, and the hearers were chiefly rustics. How hard it is to move such." All this is of little moment to the world to know or not to know. And if preachers generally followed the example of our author, the world would not contain the books that should be written. But we have quoted from his prefaces to suggest to our ministerial brethren what may prove to be a useful as well as interesting employment, the tracing of the history of their own thoughts and compositions.

Thoughts on Preaching, specially in relation to the requirements of the age.

By DANIEL MOORE, M.A., Honorary Chaplain in ordinary to the Queen, etc., etc. Second Edition, with considerable enlargements and additions. London: Hatchard's.

THIS volume may be read with advantage by young preachers and by old. It is the work of a man who knows how to preach, and knows how to help others towards excellence in the same great calling. The titles of its ten chapters will give some idea of its contents:— I. Preaching, as an ordinance of God. II. The office of preaching, as designed for the instruction of mankind in religious truth. III. The intellectual demands of the present age. IV. Persuasion as the final object of preaching. V. The parts and arrangements of a sermon. VI. On style in relation to preaching. VII. The subject matter of preaching. VIII. The delivery of a sermon. IX. Extemporary preaching, and its efficacy as compared with the written sermon. X. Supplemental topics. Conclusion. Mr. Moore discusses these many subjects with a moderation and sobriety which are the fruits of a varied experience, and with that earnestness which the importance of the subject demands. He does not sacrifice the intellectual to the spiritual, nor the spiritual to the in-

tellectual. On his very last page he says of the former:—"The kind of teaching required must be teaching, not for an age of manuscripts, but for an age of books; not for an age in which the first rudiments of sacred science have to be taught by little and little, but for an age of large, ready, and widely-diffused popular intelligence, when even the poorest will be comparing the statements he hears in the pulpit with the books which he can read at home." But of the subservience of the intellectual to the spiritual, he says, on the same page:—"God has told us we are to covet earnestly the best gifts; and intellect is one of the best. But the limits of its employment in the pulpit are defined plainly. It is to clothe truth with power. It is to adorn holiness with beauty. It is to help to seat the conscience on its throne. It is to witness for a loving Saviour and a pardoning God, to the world, to angels, and to men. It is well used of the Christian minister to reclaim the erring, to instruct the ignorant, to convince the gainsayer, to establish the wavering and the weak. The rest is vanity. The rest is presumption. The rest is sin."

HYMN BOOKS.

1. *The Mission Hymn Book.* London: Jarrold & Sons.
2. *The New Sunday-School Hymn Book.* New Edition. Edited by Edwin Hodder. London: Hodder & Stoughton.
3. *A Book of Praises for Home and School.* Selected and arranged by S. D. MAJOR. Bath: S. D. Major.
4. *Gems of Song for the Sunday-School, and for use in Families.* Edited by GEORGE THOS. CONGEEVE. London: Elliot Stock.
5. *The Smaller Congregational Hymn Book.* Designed for Prayer Meetings, Village Services, and Family Worship. London: Hodder & Stoughton.
6. *The Congregational Sunday-School Hymn Book.* London: Hodder and Stoughton.

WE cannot attempt to characterise these various Hymn Books. They are all good, but it would be very difficult to determine their degrees of excellence, or to show wherein one may excel another. The first contains 226 hymns; the second, 190; the third, 315; the fourth, 204; the fifth, 154; and the sixth, 310.

Religious Republics: Six Essays on Congregationalism. London: Longmans, Green & Co.

WE have long proposed to enable our readers to form a judgment of this volume for themselves, by carefully-selected extracts from its pages. But "the best laid schemes" of editors as well as other people are often frustrated, and we can now do little more than announce its publication. We have long wished to see a volume of this order. Oxford and Cambridge have given us volumes of essays on subjects of university or general interest. Various sections of the Church of England have published in the same form manifestoes of their beliefs and aims. And why should not Congregationalists? It has now been done, and done by young men, and being young, comparatively unknown. This increases our satisfaction. There is a general disposition to look to certain men of mark and notoriety, and to expect that everything relating to us as a body shall emanate from them, or have in some shape their imprimatur. And we too much forget the vast amount of intelligence and power which must exist in less prominent but highly-educated circles, both lay and ministerial. Of the existence of such intelligence and power, we are pleasantly reminded by these Six Essays.

"The aim of the volume," the preface explains, "is twofold: first, to describe the religious system of Congregationalists, whether Baptist or Independent, and the forms of character and opinion which it has contributed to produce; and secondly, to explain the basis of reason on which Congregational Nonconformity rests." The first Essay is by William Mitchell Fawcett, Barrister-at-Law, on "Congregational Polity." The second is by T. M. Herbert, M.A., Minister of the Independent Church at Cheadly, near Manchester, on "The External Relations of Congregationalism." The third is by Edward Gilbert Herbert, LL.B., Barrister-at-Law, on "The Congregational Character." The fourth is by Harwood Pattison, Minister of the Ryehill Baptist Church at Newcastle-on-Tyne, on "Congregationalism and Esthetics." The fifth is by Phillip Henry Pye-Smith, M.D., on "Congregationalism and Science." And the last is by James Anstie, B.A., Barrister-at-Law, on "The Spirit of Nonconformity." The writers are thoroughly acquainted with the body whose views and character they represent, and give their opinions with great moderation and fairness. Speaking for a denomination more distinguished for essential unity than for an apparent uniformity, all their opinions will not be accepted by all. And they are not by us. But we cannot withhold our expression of indebtedness to the authors of the Essays for their manly vindication of the principles of Congregationalism.

We give one extract,—not as a specimen, but because of the relation of its subject to arguments used in the Irish Church debate in high places:—"It has been reckoned as a fatal defect of voluntary churches, that those who find the money must necessarily be the rulers; because, as it is said, they have it in their power to withdraw the pecuniary support on which the organization depends. This is a sample of a good many objections urged against Congregationalism by writers who are not practically acquainted with the working of the system. It is a very fine theoretical difficulty: it looks likely to be true; yet nevertheless, it is almost wholly without foundation. In some small congregations, there may perhaps be men whose single contributions are so large, in comparison with the gross sum raised by all the other members of the congregation, as to render the withdrawal of such contributions hazardous to the existence of the society. Under these exceptional circumstances it is quite conceivable that the man who pays for everything will be permitted to have everything his own way. But to assert of the great body of Congregational Churches that they necessarily become timocratic, in the sense of being governed by one or two large subscribers, is ludicrously incorrect. For, in the first place, the greater part of the revenue of these churches

is almost invariably derived from numerous contributions of small amount. Every member, and indeed every hearer, is expected to add something to the common fund. In this sense, certainly, some of those who find the money rule; but they do so, not because they have provided the money, but because they are members of the church. The largest subscriber to the funds of the society, if he has not this qualification, is excluded from taking any part in the decision of its affairs. If he has joined the church, the characteristic attitude of his fellow-members is not deference but jealousy. Where wealth is accompanied with high character, zeal, ability, and wisdom, these qualities will of course secure for their possessor, influence; but there are few societies in which wealth, without their accompaniments, will avail so little. Most congregationalist ministers can recall instances of men of wealth, whose persistent efforts to thrust themselves into the diaconate, have been frustrated by steady opposition of their fellow-members, deeming them unworthy of the office."

The Hundredth Number of the British Quarterly. London: Hodder & Stoughton.

WE welcome the Hundredth number of the "British Quarterly" right heartily. We remember the birth of the First number, and how heartily we welcomed it; and we have seen, we think, every number between the First and the Hundredth. We could easily lay our finger on articles which were not, to use a common phrase, *up to the mark*, and on articles from whose conclusions we differed. But we should be ungrateful, indeed, to the "Father and Founder" of the Review, and ungrateful to the honoured brethren who now conduct it, if we did not acknowledge the great service which it has rendered to the cause of Evangelical truth and Nonconformist principles; and we hope that the future will transcend the past in excellence of every order. We submit to our readers the following paragraphs from an article by the Editors, entitled, "A Retrospect and a Prospect":—

"In announcing a new series of the 'British Quarterly,' they would earnestly solicit for it the practical sympathy of those who value the principles which it advocates. Without adequate literary expositions, no cause dependent upon conviction can largely or permanently prosper. If, especially, children are to continue the work, and transmit the principles of their fathers, it is essential that these be inculcated in the highest forms of intellectual and moral exposition. It is impossible to over-estimate the practical importance of imbuing early thought and life with great principles, appealing to the highest reason for their truth, to the noblest feelings for their support, and to the most fastidious taste for a justification of their forms. Sometimes we hear from heads of families expressions of surprise and disappointment, when the sons whom otherwise they have highly educated, proved recreant to the principles of whose history and nobleness they are so justly proud, and which have been the strength and stay of their own characters. What wonder, when, beyond the accidental contacts of social life, no care has been bestowed to furnish them with worthy means of learning, how these principles justify themselves to the reason and religion of educated men.

"In all churches, again, there are ministers of limited means; debarred, therefore, from much of the higher literature of the day, and even from those expositions of their own principles, which are elicited by the ever-changing aspects of great questions. Is it matter for surprise if the educated and opulent find such men practically incompetent to preach and lecture to their families on such matters, or to meet them in social converse on their own level of current intelligence? And yet how few such think of providing for their ministers access to such literature as would qualify them more adequately to be exponents of great principles. Literary journals of a high character rarely enter their circle, or come into the hands of their ministers."

We commend these words, and the entire subject of Denominational Literature, to the earnest consideration of our readers.

CONGREGATIONAL REGISTER.

September—October.

[To prevent mistakes and delay, all communications for the Register should be addressed to the Editor, 2, Ivy Lane, Paternoster Row, E.C., and marked on the envelope, "For Congregational Register."]

JUBILEE SERVICE.

Sept. 26, 27. **DARTFORD.** Sermons by the Pastor, Rev. J. H. Bowhay and Rev. J. Frame. A Public Meeting was held. Chair taken by C. Collins, Esq.

COLLEGE OPENING.

Sept. 15. Opening of **BRECON** Memorial College. Inaugural Address by Rev. T. Binney. Address by H. Richard, Esq., M.P., on "The Voices of the Fathers to their Ministerial Successors in Wales."

ASSOCIATION MEETINGS.

Sept. 14. Western Association of Congregational Ministers, **SCOTLAND**, at Cumnock. Essay by Rev. D. Russell, on "References in the Epistles to our Lord's Life on Earth." Sermon by Rev. H. Batchelor.

Sept. 15. Norfolk Congregational Union, at **EAST DEREHAM**. Chairman at Public Meeting, Rev. F. G. Terry.

Aug. 25, 26. Conferences of Evangelical Churches of the South West of **FRANCE**, at St. Jeandu Gard. Sermon by M. le Pasteur Luigi. Paper on "Lefèvre d'Étaples," by M. Barnaud; and on "The anointing with oil, and the confession of sins," by M. Luigi.

Sept. 21. Shropshire Association, at **MARKET DRAYTON**. Chairman, T. Barnes, Esq. Addresses by Rev. G. Kettle, on "Church Unity;" Rev. H. Campbell, M.A., on "Church Action;" Rev. W. Champness, on "Church Prayer;" Rev. T. Gasquoine, B.A., on "Church Finance."

Sept. 20, 21. North Bucks Association, at **BICESTER**. Sermon by Rev. J. Rowland. Address at the Devotional Meeting by Rev. J. W. Parker, on "Faithful Ministry."

Sept. 30. Durham and Northumberland Association, at **HEXHAM**. President, Rev. J. Wadland, B.A. A Discussion took place on the Claims of the Colleges on the Churches; and a paper was read on a "Pastoral Sustentation Fund," by Rev. J. T. Shawcross.

Derbyshire Congregational Union, Third District, at **CURBAR**, near Bakewell. Paper on "Inspiration—its Form and Fulness," by Rev. T. G. Potter. Chairman, J. H. Hulme, Esq. Addresses were delivered on "The Union—its

Work and Success;" "The Power of a Consecrated Life;" "Our Strength;" and "Spiritual Power in the Pulpit," by the Secretary and the Revs. H. Starmer, G. Luckett, and J. T. Hallows.

NEW CHAPELS OPENED.

July 25. Bethesda, **ORO**, Canada, by Rev. R. T. Thomas (Pastor, Rev. J. G. Sanderson).

Aug. 26, 31, and Sept. 1, 5, and 12. **SWANSEA**, by Revs. T. Jones, W. Cuthbertson, B.A., Dr. Halley, T. Binney, and L. D. Bevan, LL.B.

Sept. 18. **BOOTH** (Pastor, Rev. D. Jones), by Rev. S. Martin.

BURTON JOYCE, by Rev. E. Mellor, M.A.

Sept. 27, 28. Cowley Road, **OXFORD**, by Rev. J. Spence, D.D. (Pastor, Rev. J. S. Scammell).

CHAPELS RE-OPENED.

Aug. 8. Rugby, **ORO**, Canada (Pastor, Rev. J. G. Sanderson), by Rev. Principal Lillie, D.D.

Sept. 16. **REIGATE** (Pastor, Rev. G. Adeney), by Rev. Dr. Stoughton.

Sept. 21. **YARDLEY HASTINGS** (Pastor, Rev. J. Ault), by Rev. Dr. Spence.

Sept. 23. The Temple, **ST. MARY CRAY** (Pastor, Rev. R. E. Forsaith), by Rev. J. C. Harrison. The building was renovated, and a new organ provided, at the expense of W. Joynson, Esq.

Sept. 26. **MARKET WEIGHTON**, by Rev. E. H. Davies.

— **Albion Chapel, ASHTON UNDER-LYNE**, by the Pastor, Rev. J. Hutchinson.

CHAPEL DEBTS CLEARED.

Eastborough, Scarborough.

CHAPEL FOUNDATIONS LAID.

Sept. 17. **MOUNTAIN ASH**, by S. Morley, Esq., M.P. Address by H. Richard, Esq., M.P.

— **CROSS KEYS**, Wales, by Mr. C. Lewis.

Sept. 30. New Road, **THORNTON**, near Bradford, by Mr. J. Craven. Pastor, Rev. W. M. Arthur. Address by Rev. J. G. Rogers, B.A.

Oct. 14. **BUENGREAVE**, Sheffield, by H. Allott, Esq.

SCHOOL ROOMS OPENED.

Sept. 26. School and Reading Room, **MEXBOROUGH**, by Revs. J. Calvert and Dr. Falding.

— **CODICOTE**, Herts, by Mr. W. H. Bartlett.

ORDINATIONS.

Sept. 14. **G. J. WOODWARD**, Shaftesbury. Introduction, Professor Newth. Prayer, Rev. F. Beckley. Charge, Rev. J. Barker, LL.B. Sermon, Rev. Dr. Stoughton.

Sept. 16. **W. T. BLENKARN**, Watton. Introductory Discourse, Rev. W. Griffiths, M.A. Questions and Prayer, Rev. F. S. Baaden. Charge, Rev. W. Tritton. Sermon to people, Rev. P. Colborne.

Sept. 27. **J. SCAMMEL**, Oxford. Charge, Rev. Dr. Halley. Questions and Prayer, Rev. J. Rowland. Sermons, Rev. J. F. Stevenson.

Sept. 28. **D. R. VAUGHAN**, Frodingham and Beedford. Questions, Rev. G. T. Coster. Prayer, Rev. J. Parnaby. Charge, Rev. J. Sibree.

Sept. 29. **T. HATTON**, Rawden. The Revs. S. Dyson, J. G. MIALL, R. McAll, S. G. Green, and Dr. Falding took part in the service.

Sept. 29. **T. PERFECT**, Canning Town. Introductory Discourse, Rev. S. McAll. Questions, Rev. T. Egg. Prayer, Rev. W. Tyler. Charge, Rev. Dr. Smith. Sermon to people, Rev. T. E. Stallybrass, B.A.

Oct. 7 and 10. **E. EVANS**, Dedham. Introduction, Rev. S. McAll. Questions, Rev. R. Roberts. Prayer, Rev. T. W. Davids. Charge, Rev. T. Lessey. Sermon, Rev. R. Ashton.

Oct. 12. **W. H. STENT** as Co-pastor with Rev. E. T. Prust, Northampton. Introduction, Rev. J. Baldwin Brown, B.A. Prayer, Rev. E. T. Prust. Charge, Rev. S. Martin. Sermon, Rev. J. H. Gamble.

RECOGNITIONS.

Sept. 6. Rev. J. D. **THANE**, Brill. Address to the minister, Rev. W. H. Dickenson. Sermon to people, Rev. D. Martin.

— Rev. **W. PARKES**, Newington Chapel, Liverpool. The Revs. J. Shillito, J. Mann, J. Kelly, and S. Pearson, M.A., took part in the service.

Oct. 5. Rev. **T. CARTER**, Hammer-smith. Exposition of Principles, Rev. J. Stoughton, D.D. Prayer, Rev. J. E. Richards. Address to minister, Rev. J. H. Hitchens.

CALLS ACCEPTED.

J. JONES, of Brecon, to Ystalyfera.
A. RANSOME, Wesleyan, to King's Lynn.

J. B. WRIGHT, formerly of the Wesleyan Reform Union, to Upper Westbourne Park.

REMOVALS.

Rev. **H. CROSS**, Brixham to Knaresborough.

Rev. **W. M. STATHAM**, Brompton to Wycliffe Chapel, Hull.

Rev. **G. DEANE**, B.A., B. Sc., Harrold to the Mathematical Tutorship, Spring Hill College.

Rev. **J. MILLER**, Inverurie to Blairgowrie.

Rev. **T. JONES**, Bedford Chapel to Swansea.

Rev. **C. CALLAWAY**, M.A., Kirkby Stephen to Wellington, Salop.

Rev. **H. RIBTON COOKE**, Stoke Newington to Bournemouth.

Rev. **H. R. LOVELL**, Exmouth to Victoria Park.

Rev. **D. HARDING**, Chesham to Tunbridge.

Rev. **G. O. FROST**, Southwark to Hordsham.

Rev. **R. T. BROWN**, Hacham to Lichfield.

RESIGNATIONS.

Rev. **D. W. PURDON**, Thame.

Rev. **J. W. SAMPSON**, Yeovil.

Rev. **T. SNELL**, Berkhamstead.

Rev. **T. E. M. EDWARDS**, Launceston.

Rev. **W. LEGG**, B.A., Reading.

Rev. **J. R. GOULTY**, B.A., Belvedere.

DEATHS OF MINISTERS.

Aug. 25. Rev. **J. WILLIAMSON**, of Tientsin, China. Length of missionary service six years.

Oct. 6. Rev. **J. WOODWARD**, of Christchurch. Aged 73. Length of ministry, 46 years.

TESTIMONIALS.

Sept. 22. To Rev. **J. MILLER**, on leaving Inverurie. Purse and Watch.

Sept. 22. To Rev. **W. COURTALL**, on leaving Haverhill. Timepiece and Purse.

— To Rev. **J. TROTTER**, on leaving Basingstoke. Purse.

Sept. 27. To Rev. **J. HENDERSON**, on leaving Ravensthorpe. Purse.

Sept. 29. To Rev. **A. E. LORD**, on completing thirty years' ministry at Hersham, 1864.

MERCHANTS' LECTURE, at Weigh-Chapel, on Tuesday, November 9, 1869, at Noon, by Rev. Dr. Raleigh.

THE
CHRISTIAN WITNESS,
AND
CONGREGATIONAL MAGAZINE.

SIR HENRY VANE THE YOUNGER.

By Maria Sibber.

[CONCLUDED.] When the country finally resorted to arms, Vane was reappointed by the Parliament to the office of Treasurer of the Navy, and we cannot omit to mention an action of his, connected with this appointment, that sheds lustre over his name. The fees of the office were enormous at that time, said to be no less than thirty thousand pounds per annum, and to ensure the continuance of this office for Vane, Charles had conferred on him a patent for life. At Sir Henry's urgent request, Parliament annulled the patent, and, with the exception of one thousand, yearly paid to his deputy, the rest of the money was paid into the public treasury.

Amidst all the reverses that met the Parliamentary army at the beginning of the war, Vane and his coadjutors, Cromwell, St. John, and Marten, never seemed to doubt the final issue; with the confidence that only those can feel who are warring a just warfare, they calmly looked beyond the present, and held on their course without wavering. Their expedients never failed; when their armies were defeated, others were quickly formed from materials the most unpromising and unexpected. But when the liberties of a country are at stake, who can limit the resources of her defenders?

When it was felt necessary to seek assistance from Scotland, Vane was entrusted with the delicate and dangerous mission. It had been reluctantly consented to, for the bigotry of the Presbyterians was so great, and their opposition to freedom of thought and worship so strong, that they were almost as dangerous as the power they were seeking to destroy. But it was a positive necessity, and the leaders of the House, conscious of their own high purposes and undaunted courage, sent forth the embassy in July, 1648. Clarendon cannot refrain from eulogising Vane's genius and skill in performing his trust. "Sir Henry Vane," he says, "was one of the com-

missioners, and therefore the others need not be named, *since he was all in any business where others were joined with him.* He was, indeed, a man of extraordinary parts, a pleasant wit, a great understanding, which pierced into and discovered the purposes of other men with wonderful sagacity." Vane had been obliged to proceed to Scotland by sea, and his journey was lengthened out unavoidably for twenty days, and that at the most critical time of the war. It, indeed, needed unusual grace to bear such suspense and anxiety with equanimity; but Mr. Godwin says that, through it all, Vane "preserved his serenity," so convinced was he of the justice and righteousness of the cause he had espoused.

Arriving in Scotland, after further delays and many weary debates, the "Solemn League and Covenant" was signed, and by the determination and foresight of Sir Harry a clause was inserted that saved the liberal party from being afterwards over-ridden by the intolerant Presbyterians. This was one of the most memorable actions of Vane's life, and though he is accused by many of breaking the League, and even signing it with the intention of so doing, he, in fact, always adhered to the spirit of what he put his hand to, and resisted the false interpretation put upon the words of the Covenant. And very solicitous was he to be rightly understood in this passage of his history; during his trial, and at the scaffold, he refers to it, declaring again and again his devotion to all "that was noble, just, and good in that memorable league," while he protested against the continual endeavours of the Scots to wrest it "to other ends than itself warranted."

During his visit to Scotland, Vane became acquainted with the Marquis of Argyle, and their acquaintance soon ripened into a warm friendship, notwithstanding that Argyle belonged to the obnoxious sect. The 26th of October found Vane again in London, where the members of both Houses had already subscribed to the League, by oath and by signing the name. That the embassy had not been in vain was soon evident, for the 19th of January following twenty thousand men crossed the border. The devoted Pym had gone to his rest, and on Vane devolved the chief conduct of civil affairs; before Cromwell had made himself conspicuous, Vane's penetration had marked him out as the mainstay of the army. In Vane's fertile mind originated the "new modelling" of the army, and in June, 1644, he was upon the field with Manchester, forwarding those measures that brought such success and triumph to the Parliamentarians.

But the seat of government was Vane's post, and in the service of the public he was unwearied, hardly allowing himself necessary rest, and almost separated from his family. While Cromwell won laurels in the field, and realised Vane's most sanguine expectations, Vane fought battles quite as bravely in the Council and the Assembly; but nothing found him unprepared, and when the Presbyterians were determined to build up their own church government upon the ruins of Laud's system, they found, in him, a strenuous and undaunted opponent. He was "a man *above* ordinances," and though Clarendon has striven to convert this into a term of reproach,

it simply means that Vane declined that others should lay down laws for his conscience. Had England thrown off one yoke, only to stoop under another, and that a foreign one much less attractive in appearance?

King Charles himself seemed to become impressed with the influence that the member for Hull exerted, and offered to negotiate with him and St. John—the envoys from both sides meeting at Uxbridge; but the perfidy and treachery of the King were incurable, and the treaty rendered useless by his own falsehood.

It is impossible for us in such narrow limits, to trace all the steps of Vane through the ever-shifting scenes of the Revolution. After the self-denying ordinance and the reformation of the army, Charles experienced repeated reverses; great and memorable battles proved the invincible strength of the Ironsides, and the difference between men fighting for a romantic sentiment of loyalty, and men inspired by patriotism and unlimited faith in the Divine help and favour. Meanwhile, Vane and St. John had devised means for strengthening their party, and adding new members to the House; and thus were introduced many honest, virtuous men, who had already done good service to the Parliament. The Presbyterians felt that they too must reinforce their numbers; and a letter written by Cromwell after the battle of Naseby, revived the old question of toleration. "Honest men," he wrote, "have served you faithfully in the action; I beseech you in the name of God not to discourage them. He that ventures his life for the liberty of his country, should be left to trust God for the liberty of his conscience."

Again Charles, from his retreat at Oxford, made overtures to Vane, but the recent disclosures after Naseby, confirming the King's perfidy, corroborated Vane's just estimate of His Majesty's character, and the overtures were answered by total silence. Perhaps some will ask what it really was that Vane desired, and what he aimed at, and so laboured to attain. In the words of Mr. Forster, we reply, "he sought a good and popular government, extensive representation, freedom of thought, freedom of the press, and perfect liberty of conscience. Because he could not find these under a monarchy, he became a republican; but under a monarchy he would have been content with these." Many historians speak of him as a mere theoretical republican, but Vane believed that what he conceived was possible, and he pursued his object with all the enthusiasm of his nature. He was far in advance of his age; the privileges we now enjoy, and *many more*, he laboured to secure for the people of the seventeenth century.

Up to the close of the war, Vane had the most implicit trust in Cromwell; and, indeed, no foresight could have anticipated the steps that that great warrior-statesman afterwards took, and we find them acting still in unison. The Presbyterians, or "moderate party," grew stronger and stronger in the House (for such lofty sentiments as sustained Vane and his adherents, could not find an answer in less disinterested minds), and Vane's position became one of great difficulty. Trusting firmly in Crom-

well, he had to throw his party upon the support of the army; and it was no common army whose aid he sought, so that again the opposition was foiled.

A final treaty with Charles was arranged, and Vane and Hollis were chosen as representatives of the Parliament, and they had a personal interview with the King. His Majesty took his stand upon two points, and refused to concede these; some of the commissioners who accompanied Vane, would have gladly excused him these and other concessions, but Sir Harry stood firm, and would not lend his aid to establish peace upon such a rotten and hollow foundation. Returning to Parliament with a report of their interview, Hollis' party urged that the King's answer should be deemed satisfactory. Next morning the House was purged by Colonel Pride, and "Vane alone, of all the republicans, refused to participate in a triumph obtained by such means;" and though he had deemed it fair for the army to have its due share of influence at this crisis, the "forcible expulsion of members, and the introduction of the sword into the House of Commons," filled him with grief and dismay. Feeling it impossible to take part against his own friends, and still trusting in the purity of their intentions, he retired at once to his Castle of Raby, and appeared no more in public until after Charles' execution. Vane never expressed an opinion about the justice of this act, but that he considered it an *unwise* step there is no doubt.

At Cromwell's earnest solicitation, Sir Harry left his retreat on the 26th of February, 1649; indeed, his presence was felt to be indispensable by many. The new Council of State, that was formed after the King's death, had elected him a member, even before he had given a reluctant assent to join his old friends. When he was requested to take the oath, he refused, saying, that he did *not* agree with *all* that had been done; so an entirely new oath was drawn up for his satisfaction. In this Council, acts were passed and appointments made, that led to those glorious results that marked the few years that followed. The appointment of Blake to the command of the fleet, laid the foundation of our naval supremacy. Bradshaw was elected president of the Council, and Milton (his kinsman) was made secretary of foreign tongues to the same assembly. It is with deep respect we mention these illustrious names, and the friendship of three such men as Milton, Vane, and Bradshaw, was a thing as perfect as it is rare.

But now arose the question of the settlement of the government on a lasting basis; and here new troubles began, into which we cannot enter. Vane strove hard to secure for the country those rights that had been so long withheld, and in the committee for deliberation he was never absent. The matter to be first settled was the dissolution of the Long Parliament, and the calling of a new one. During this time, Vane was at the head of naval affairs, and the Dutch war breaking out then, his exertions were incredible; success everywhere crowned the valour of the gallant Blake, "leaving foreign nations to wonder whether the secret of success lay in

the genius of the Council-chamber of the Commonwealth, or the bravery of her sons upon the waves." Milton addresses a famous sonnet to Vane about this time, and the tribute of such a poet must carry weight with those who wish to judge impartially of the poet's subject.

As Cromwell's schemes were developed, Vane and he gradually diverged into separate paths, until the latter's forcible dissolution of the Parliament quenched Sir Harry's last hope of their establishing a pure republic. Vane was Cromwell's greatest rival, not in seeking honour and power for himself, but in genius and in those qualities that make a great statesman; and when the members withdrew from the House that memorable day, Cromwell, unable to accuse Vane of anything whatsoever, "in a loud and troubled voice," addressed to him those words that have been so often quoted against their subject (as if implying unutterable censure, but which are really empty of any such meaning), "Sir Harry Vane! Sir Harry Vane! *The Lord deliver me from Sir Harry Vane!*" We cannot doubt which was the greater man—he who took up his residence in Whitehall, or he who, feeling no longer able to serve his country, could return to his own home, and the shattered remains of a fortune, which he had cheerfully and generously sacrificed for that country's weal. At Raby, or at his other seat of Belleau, in Lincolnshire, he resumed his studies, enjoyed the society of his family once more, and waited patiently until he could use his talents and influence for the benefit of his beloved land. It was at this time he published his "*Retired Man's Meditations*," and other works referring to religion and philosophy. The Meditations contain some of the noblest sentiments that have ever been inscribed; our space forbids our making quotations, but Vane's writings always evince a public spirit, quite contrary to the mere visionary character that is generally attached to him.

Though he refused to take part in any of the conspiracies to upset Cromwell's government, Vane watched the course of events with a patriot's anxiety, and at length wrote a political treatise, in which he pointedly reproved Cromwell for certain actions; but, before it was printed, Vane sent the manuscript to Fleetwood, hoping that the Protector would be warned and induced to follow his advice; but Fleetwood, it is supposed, had not the courage to present the treatise, so on its being returned to Vane a month afterwards, without comment, the latter immediately published it.

The effect of the pamphlet was such that Cromwell at last trembled, and summoned Vane before the Council with the simple command, "You are to attend." Irritating as this unceremonious mandate must have been to the man that so long held one of the foremost, if not *the* foremost position in the nation, Vane complied, though he did not arrive in London until some days later than the order named. The Council decided that he must "either stand committed, or give a bond for five thousand pounds, as a security for his doing nothing in prejudice of the present government."

Vane refused to do this, and after the lapse of fourteen days a warrant was made out against him, and he was conducted to the Isle of Wight as a close prisoner. No *public* reason was given for this step, and the people were left to suppose that he had been guilty of some terrible crime.

It was the 9th of September, 1656, when he entered Carisbrook Castle, and the 31st of December following he was released. His treatise was everywhere read, and his influence perceptible on every hand, so that his foes fearing to assault his liberty again, used every effort and art to induce him to support the government, threatening, in case he refused, to reduce him to poverty. But all was of no avail; when the republicans gave up hope, or proved false, he stood firm and true.

On the 8rd of September, 1658, Oliver Cromwell died, and Richard, his son, was proclaimed his successor; and when the new election took place, strenuous efforts were made to prevent Sir Harry Vane being returned as a member. He offered himself to Hull, and he was re-chosen by a full majority of votes; but those who managed the election, being creatures of the government, in defiance of justice, gave the certificate to another. At Bristol the same outrage was committed, though this town also showed a great majority in his favour, until he was finally returned for Whitchurch, in Hampshire. The Court trembled when Vane took his seat in the House; there were only forty republicans left, but Sir Harry was at their head: and they had reason to tremble, for his first masterly speech against the recognition of Richard Cromwell's "undoubted" right to the Protectorate, showed that the statesman's retirement had not impaired his powers. This and several other speeches are on record; the one that Vane addressed to the House on the part of some royalist prisoners, who had been sent some years before to Barbadoes, attests his impartial justice and humanity.

After Richard Cromwell's abdication, the Long Parliament was revived for a short time, and government administration conducted on republican principles. But we must pass on to the closing scene of Vane's life. At the Restoration, Charles II. granted a wide and merciful indemnity, and as Vane had taken no share in the trial and death of Charles I. he would certainly be supposed to be included in the grant; but in July, 1660, he was arrested at his residence at Hampstead, and flung into the Tower. During the debates in Parliament upon the necessity of excluding Vane from the general pardon, the victim himself was removed from prison to prison, until at length he was immured in a solitary castle, on one of the isles of Scilly.

Clarendon advised the Lords to exclude Vane, calling him "a man of mischievous activity." The Commons, after some delay, agreed to the proposal, provided that the King should be petitioned to spare his life; and the King promised to grant their request.

Charles and Clarendon were bent upon Vane's murder, and he was kept at Scilly until an obedient Parliament could be got together, thus delaying

his trial for two years. He could not have had a doubt how this dismal and solitary imprisonment would end, but his lofty spirit never quailed; he was cut off from all human intercourse, and in almost perpetual darkness, hearing nothing but the waves surging and dashing round his prison walls, and the storms raging round the turrets, yet within his heart was rest and peace, and who shall say that gleams at least of bright happiness did not visit his dungeon? When it was permitted, he solaced himself with his pen, and referring to his productions at this time we see how unchanged were his views and principles, even in the light of eternity. In a touching letter to his wife in March, 1662, just before his removal from Scilly back to the Tower, he endeavours to prepare her for his approaching death, and tries to reconcile her and his family to the poverty that would also be their lot.

He was arraigned before the King's Bench, "as a false traitor," the 2nd of June, in the same year. He was refused counsel, and stood quite alone; nor was he permitted to see his indictment, or have a copy of it. Every indignity and injustice was heaped upon him throughout his trial, so that it was made a mere mockery and pretence. The lawyers and judges found Vane more than a match for them in legal knowledge, and though he was fully prepared to die, and had little reason to desire to linger out an existence such as he had lately led, yet he felt bound to take every advantage that he could, and resist to his utmost the shameless and illegal proceedings of his judges. After promising him the assistance of a counsel, he was remanded to prison for four days, and then when brought to trial, was told by his merciful judges that they would be his counsel. Chief Justice Forster (who presided) had been to Hampton Court for instructions in the interim, and had been heard to say, "Though we know not what to *say* to him, we know what to *do* with him." Vane undertook his own defence since there was none to defend him, and in a most masterly and ever memorable style, brought law and reason to bear upon his cause; but what could these avail, when his sentence had been passed in Charles' mind two years before. The Solicitor-General rose, and in a most brutal speech declared, "that the prisoner *must* be made a public sacrifice,"—words as true as inhuman. A verdict of guilty was passed, and Vane returned to the Tower.

His friends who saw him just after his trial, were astonished to find him in cheerful spirits, though for more than ten hours he had been in court without any refreshment, and had most of the time been energetically engaged in speaking. Charles II. proved himself a true son of Charles I., inheriting all that father's duplicity and falseness, without possessing any of his virtues; and we see how the promise was kept to remit Vane's sentence (in case he should be found guilty), by a passage in a letter the King addressed to Clarendon in reference to Sir Henry's trial; he writes, "If he has given no new occasion to be hanged, certainly *he is too dangerous a man to let live, if we can honestly put him out of the way.*" Failing to

find honest means, Charles did not scruple to use any, however mean and dishonourable.

Vane was brought up to receive his sentence the 11th of June, and on his being asked if he had anything to say, rose up; and his judges soon found that he had many things to say, why sentence of death should not be passed upon him; indeed he plainly showed that he had legal right on his side, until the judges became excited, and impatient to put an end to his able and reasonable defence. During its course, Vane alluded to the fact of the King "being out of possession;" he was interrupted and told with vehemence that "the King was never out of possession;" Sir Harry instantly replied, "*that if the King was never out of possession, the indictment against him must inevitably fall to the ground, for the charge it alleged was, 'that he endeavoured to keep out His Majesty.'*" In answer to the charge that he had violated the Covenant, he said, "Whatever defections did happen by apostates, hypocrites and time-serving worldlings, there was a party amongst them that continued firm, sincere, and chaste unto that cause to the last, and loved it better than their very lives; of which number I am not ashamed to profess myself to be; not so much admiring the form and words of the Covenant, as the righteous and holy ends therein expressed, and the true sense and meaning thereof, which I have reason to know." His only answer was "judgment of death;" this was on a Wednesday, and it was to be carried into execution the following Saturday.

The intervening time was spent by the prisoner in prayer and exhortation with his family, who were allowed to remain with him. On Friday, at the hour of midnight, the warrant for his execution was brought to him. Mentioning this the next morning to his friends, he said, "There was no dismalness at all in it. After the receipt of the message I slept for hours so soundly, that the Lord hath made it sufficient for me; and now I am going to sleep my last, after which I shall need sleep no more." He earnestly prayed his family and friends not to mourn for him; then, kissing his children, he said, "The Lord bless you; he will be a better Father to you; I must now forget that ever I knew you. . . . I have made it my business to acquaint myself with the society of heaven. Be not you troubled, for I am going home to my Father." Vane's passage to the scaffold was a triumphant procession, the prisoners in the Tower and others praying the Lord to go with him; outside the Tower gates, the people all the way, upon the tops of the houses, and out of the windows, prayed for him, and manifested deep sorrow at his fate. But while the people blessed him, the officers in charge made his position as painful and ignominious as it was in their power to do. When he ascended the scaffold, the vast multitude was astonished at his composed and Christian deportment, they could hardly be persuaded that he was indeed the prisoner. He was dressed in a black suit and cloak, with a scarlet silk waistcoat (the victorious colour), and all admired the "noble and great presence he appeared in."

He seriously and majestically addressed the assembled multitude, recounting the injustice of his trial, when he was furiously interrupted by Sir John Robinson, who cried out: "Sir, you must not go on thus, you must not rail at the judges; it is a lie." Vane replied: "God will judge between you and me in this matter. I speak but matter of facts, and cannot you bear that? 'Tis evident the judges have refused to sign my bill of exceptions." The trumpeters were here ordered to blow in his face to prevent his being heard, when Sir Henry again spoke with unruffled patience, concluding with the words, "I shall only say this, that whereas the judges refused to seal with their hands what they have done, I am come to seal that with my blood that I have done." He resumed his speech to the multitude until again interrupted, and his notes snatched out of his hand, and hands were thrust into his pockets for papers, to the indignation of the beholders, and even of many royalists present, one of whom swore that "he died like a prince," for he never lost his dignity and patience.

The whole scene made a powerful impression on the spectators; "the people remembered his career of inflexible virtue and patriotism, his trial having revived the memory of his services and sufferings. His noble countenance, serene and almost divine in its composure; his visible triumph over the fear of death, and the malice of his enemies," created intense sympathy and enthusiasm on his behalf. Vane refrained from further efforts in his justification, saying simply, "It is a bad cause which cannot bear the words of a dying man," then knelt down and prayed for a few minutes. Just before the stroke he spoke again, "I bless the Lord who hath accounted me worthy to suffer for His name. Blessed be the Lord that I have kept a conscience void of offence to this day. I bless the Lord I have not deserted the righteous cause for which I suffer;" and, as he bent his head, he exclaimed, "Father, glorify thy servant in the sight of men, that he may glorify them in the discharge of his duty to Thee and to his country." He stretched out his arms, and with one blow of the axe fell the head of one of the purest and greatest of men that ever walked the earth.

The fall of Vane shook the government of Charles II., and Burnet says, "it was generally thought it lost more than it gained by his death." Pepys, a devoted royalist, remarks, "that the King lost more by that man's death than he will get again for a good while." The character of Vane has been inexplicable to ordinary minds, because he judged of the goodness of a cause not by its apparent *success* and prosperity, but by the righteousness of its principles. Neither failures, disappointments, nor desertions had power to weaken his faith in principles he believed to be right. He has been called a visionary in religion, because he soared beyond the most enraptured enthusiast of his time; yet his religion actuated him to practise such repeated acts of self-denial, that made even his detractors admit that he was as superior to the temptations of personal aggrandisement as he was to the allurements of ambition. By the civil and religious liberties we enjoy this day, we know that Vane's life was not a failure. To quote the

words of a modern writer, "It is those who know the feelings of a crown of thorns, and of a social crucifixion, for whom Heaven reserves the final hosannahs, and a seat at 'the right hand of power.'"

THE FIRST DAYS, AND THE LAST, OF CÆSAR MALAN.

Forty years ago, and still later, the name of Cæsar Malan was a household word in large circles of English society. It is not forgotten now, and will not, so long as the history of the Church of the nineteenth century is remembered. He belonged, we are informed,* to a family still numerous in the Piedmontese valleys of the Waldenses. A portion of it migrated to France, and settled in Dauphiny. Many of his name, both in Piedmont and France, were conspicuous in the rolls of heroic confessors for Christ. The Malans of Dauphiny, after the revocation of the Edict of Nantes, sacrificed everything for their faith. While some sought, in the wilds of Africa at the Cape of Good Hope, the religious freedom which had been wrenched from them in their native land, one of them, Pierre Malan, the great-grandfather of Cæsar, fled from Merindol, his home in Dauphiny, after the martyrdom of his sister in 1714, and reached Geneva, in 1722, in a state of utter destitution.

Henri Abraham Cæsar,—for such was his full name,—was born in Geneva on the 7th of July, 1787. His mother's family, the Prestreaus, like the Malans, were a family of refugees, and her father's history was full of romantic and dramatic incidents. Cæsar's father did not inherit, at least did not cherish, the faith of his ancestors. He succumbed in no small measure to the influence of Voltaire, whose works, with those of Rousseau, occupied the place of honour on his library shelves. To him all spiritual enthusiasm was, to say the least, suspicious; and, while his amiability of disposition rendered him incapable of individual sarcasm, he greeted religious topics with the smile of superior intellect, and encountered every utterance of fervent piety with the passionless rigour of what he called his common sense. Cæsar's mother was the means of implanting in his mind the earliest seeds of Divine truth. With angelic sweetness of disposition, she combined a piety as simple as it was sincere.

Of the incidents of Cæsar's childhood, the following is recorded in his mother's words. "It was during a severe winter, and in days when our circumstances were far from affluent, when your father was about seven years old, that I made him a present one day of a pair of warm woollen gloves. A morning or two afterwards, on his return from school, I noticed that he was not wearing them, and, by dint of questioning, elicited the explanation that he had given them to a poor boy with chilblained hands.

* For Malan's history, we are indebted to his "*Life, Labours, and Writings*," by one of his sons, published by Nisbet and Co.

‘You see, mamma,’ he said, ‘I can put my hands into my coat sleeves—his coat was not warm like mine.’” The mother commended her boy for what he had done, telling him, however, at the same time, that he must not expect another pair, “though,” she added, as she told the story, “I often suffered that winter at the sight of his poor little frost-bitten hands. Still, independent of the cost to me of replacing the gloves, which I could ill afford, it was of paramount importance that he should learn from experience that those only can have the privilege and pleasure of giving who give at the cost of personal sacrifice.”

Cæsar Malan’s education was conducted from first to last at the Collegiate Institution, established by the great Reformer, and which, at this time, continued to be much in the same condition in which Calvin had left it. “There it was that contemporary scholars contracted those lasting friendships which made Protestant Geneva less a city than a family and household. There it was that young men from their earliest days were trained to order, industry, obedience; above all, to a faith in absolute equality in the presence of a common duty,—virtues which for so long a time have been the source of power and glory to the little republic.”

As a young man he became remarkable for the exemplary regularity of his life, and for his active and ungrudging benevolence. Many proofs are at hand that he exhibited from the very first in a high degree those sterling qualities which shone out so brilliantly in his after career. He was known as a “saint.” It is said (and the tradition was confirmed to his biographer by one friend still alive), that once, during an unusually bitter winter, he went, unknown to his parents, night after night, to a wood-yard to purchase bundles of fagots, which he carried off and distributed himself to sundry poor families. Testimony, too, abounds as to his courage and presence of mind. How he stopped, for instance, one day, two horses which had run away, no one being at hand to help him. Also as to the depth of his sympathy with distress, how with earnest solicitude he watched over some wounded Austrian soldiers.

Of his theological studies and of the character of his early religion, we have the following account from himself. “During my four years’ study of theology, and especially during the two last, I frequently preached, sometimes in the rural parishes of Geneva, sometimes in the neighbouring countries. At that time, I was utterly ignorant of Gospel grace, and though my character as a young man was upright, even to severity, no thought had ever entered my mind of any other way of salvation than that of my own work and deservings.

“From the very first, and through my mother’s teaching, I had learned to believe in the divinity of the Son of God, and I remember that, at the age of fourteen, I maintained this verity against some of my fellow-students in the college room; yet the belief was as dead within me, and during my four years’ study, not a syllable reached me from the lips of my instructors calculated to call it into life. Moreover, the theses which I wrote under

the direction of the professor of sacred oratory, went no further than to treat of human wisdom and morality ; yet, with this only as the testimony of my conscience, I thought myself, and was thought by others, very religious ; my morals were unimpeachable, and my general conversation reputed devout."

Writing in 1835, Malan said,—“ Were I to go back to my recollections of academical life and its theological teaching, I should fail to find a single instance in which instruction was given me on the divinity of our Saviour, man's fallen nature, or the doctrine of justification by faith. I think,” he adds, “ my contemporaries retain the same impression as myself.”

This explains the testimony of Robert Haldane, who had had considerable intercourse with those “ contemporaries.” “ If they had been brought up in the schools of Socrates and Plato,” he exclaimed indignantly to one of their professors, “ they could not have been more totally ignorant of the saving truths of the gospel. Their studies seem to have been entirely devoid of all scriptural teaching whatsoever.” “ We learnt,” adds one of them (Rev. A. Bost, sen.), “ nothing beyond the dogmas of natural religion. The New Testament was not considered necessary as a text-book of study for the ministry.”

“ Not that it is to be inferred from all this,” says Malan's son, “ that his tutors had failed utterly to set before him the sacredness of the Scriptures. The Church of Geneva herself had never yet given birth to an avowed and direct assailant of their authority. It was from a man who, until then, had occupied a leading position in the opposite camp, that such an attack eventually proceeded, in the lifetime of the present generation. But there is a worse treatment of the Bible than this, and of that she had been guilty. To attack it openly was only to throw it on the defensive, to challenge a scrutiny of the proofs on which its authority rested, to evoke all the ancient ardour with which that authority was upheld. Never *thus* did the Church of Geneva treat the Bible, to no such prominence did she expose it, *she only ignored it, she only passed it over in silence*. Investing it with an exaggerated awe, her very reverence, amounting to superstition, held it back from general use. Whilst admitting with the unhappy Rousseau, to the very fullest extent, ‘ the majesty of Scripture,’ she would have deemed it as nothing short of exaggeration to take its authority as the only rule of faith and aim of life.”

In October, 1810, Cæsar Malan was ordained to the ministry, at the age of twenty-three. The ceremony took place in the church of Geneva—M. Picot, dean of the clerical body, presiding. The oath which he took on this occasion was to the following effect :—“ You swear before God, and on the Sacred Scriptures open before you, to preach in its simplicity the gospel of our Lord Jesus Christ : to recognise as the only infallible rule of faith and conduct, the Word of God, as contained in the sacred books of the Old and New Testament : to abstain from all spirit of sectarianism : to shun everything from which schism might arise, or which might tend to

disturb the union of the Church : to hold inviolably secret all confessions made to you in the disburdening of individual consciences, except such as tend in the direction of high treason : and to exert yourself to the utmost for the edification of the Church of God, by living 'in the midst of the world,' in temperance, justice, and piety, and by devoting yourself to the zealous fulfilment of all the duties of your sacred calling."

In the following year he married the younger daughter of M. Schönenberger, a merchant long established at Geneva.

For five or six years Malan's preaching was in decided opposition to gospel truth. A stranger at that time to the religious movement which was beginning to assert itself around him, the Bible was to him an all but sealed book. Happening to be travelling, on one occasion, during this period, and having nothing to occupy him, he tried to read a chapter or two as a species of distraction. But he found the style so old-fashioned, he declares, and the language so common-place, that he put the book aside, and betook himself to a volume of literature.

Stopping at a Vaudois village on one occasion he preached for the pastor. "As we were leaving the church," he told afterwards, "he said to me, with a grave and mournful expression, 'It appears to me, sir, that you have not yet learnt that, in order to convert others, you must first be converted yourself. Your sermon was not a Christian discourse, and I sincerely hope my people didn't understand it.' Blessed salutary words ! From them and from all that this faithful servant of Christ added to them, I began to understand what a *Christian* means—what it really is to be a Christian."

"At the time of my ordination at Geneva," he writes, "I was in utter ignorance of the truth as it is in Jesus. In this darkness I lingered till 1814, at which time I first apprehended the truth that our Lord Jesus Christ is God. I had had some indefinite idea of the importance of this truth from the commencement of my ministry, after a series of conversations with a pastor of the Canton de Vaud, but it was not till the time above specified that I actually received it. Under the teaching of God's Holy Spirit, I owe this development of my faith to hearing the divine word from the lips of various Christians, among whom I may mention, in particular, M.M. Demellayer, Galland, Coulin, Gaussen, and Paul Henry of Berlin ; and, above all, M. Moulin."

"From that time I began," he says, "to discern the doctrine of grace and justification by faith without the works of the law. Galland often spoke of it, and I found that, in the expositions I made in the week-day services, I gradually arrived at the truth that man is justified by faith alone. This was in the year 1815. At the close of that year I began to teach this doctrine to my pupils at the college, and it was then that I first encountered the admonitions and reproaches of those of my superiors who did not relish the truth I was professing."

In illustration of his ignorance of gospel truth, Malan gives an analysis

of a sermon preached by him in 1813 (text—Phil. iii. 13, 14), and which had been written under the special superintendence of one of his professors. In it is set forth the innocence of human nature, and a sinner's justification by his own merits and efforts. It concludes as follows: 'As you contemplate the excellences you have already attained, and see opening before you the path to new achievements, you will taste a secret, ineffable joy. The consciousness of progress will fill your hearts with sweetest hope; and thus, in adding day by day to your previous merits, a hoard of gold tried in the fire, the purchase-money of immortality, you will anticipate with heavenly delight the arrival of that happy hour wherein you shall be called to render back to the Creator the souls which you have embellished with accumulated virtues.'

At the close of 1815 we have seen that Cæsar Malan began to teach the doctrine of justification by faith to his pupils. In the beginning of 1816 he contracted an intimacy with two pious foreigners, one of them the Lutheran pastor in Geneva, which proved a means of great spiritual benefit to him. At the same period the following incident occurred: "One afternoon, while I was reading the New Testament at my desk, while my pupils were preparing their next lesson, I turned to the 2nd chapter of Ephesians. When I came to the words, 'By grace are ye saved through faith, and that not of yourselves, it is the gift of God,' the passage seemed to shine out before my eyes. I was so deeply moved by it that I was compelled to leave the room and take a turn in the courtyard, where I walked up and down exclaiming with intensest feeling, 'I am saved! I am saved!'"

At a later period in the same year, he met casually, at an hotel, for the first time, Mr. Robert Haldane, whose visit to Geneva is associated with the conversion of D'Aubigne, Gaussen, and others. And to Mr. Haldane he owed further enlightenment and strengthening. Speaking of the new life on which he had entered, his son remarks: "If my father's case proved no exception to the rule that the experimental knowledge of salvation must be followed by a new life, this new life of his was not inaugurated by one of those tragical struggles of the soul which any observer may detect; nor yet did it erect itself on the ruins, we will not say of irregular morals, but even of worldly habits. Rather it was a quiet transition from a moral, and, in a limited sense, a devout life, to a life genuinely spiritual, and, in the gospel sense of the term, renewed. Further, this new principle in him did not start into being by concentrating a hitherto wavering mind, or by supplying, under divine grace, a force and symmetry of character as yet wanting. On the contrary, the message of the gospel found in him one to whom religion was no novelty, while morality was a sternest law; a man whose candid and ingenuous spirit, and resolute following of right, had secured for him general esteem."

It was impossible for such a man to remain long without rendering public testimony to the truth which was possessing his soul. It was on the 15th

March, 1817, that it pleased God to enable Malan to uprear once more in Geneva, the soiled standard of her ancient faith, and to proclaim openly from Calvin's pulpit that gospel whose blessed echoes had so long ceased to be heard in her national churches.

Even before his intercourse with Haldane he had preached in a country church (on Christmas Day, 1816, and January 19, 1817,) a sermon on "Justification by faith alone." It was not, however, till after that intercourse that he preached it again in the city, on the 5th and 6th of March at the Easter Festival. That sermon was a national event, and became a date in the religious history of Geneva. "The preacher's burning utterances," says Haldane, "fell like a thunderclap on those who heard him," all which is best described in his own words :—

"I preached," he writes in a large church which was too small, however, for the congregation which thronged to it. The time was evening, and the solemnity of the twilight gloom added its impression to the appeal which I pressed home to the consciences of the unbelieving and self-righteous among my hearers. I was listened to at first in the most profound silence: a silence resulting, however, from surprise and displeasure. Signs of dissatisfaction were speedily apparent as I went on to demonstrate the falsehood of human righteousness, and to exalt the righteousness of God which is by faith in Jesus Christ."

Throughout the sermon there arose murmurs of discontent and movements of ill-concealed impatience. At the close of the sermon a movement as of derision ran through the congregation; and when the preacher left the pulpit, he strode through the crowd like a soldier drummed out by his comrades, or a criminal marching to execution. His own parents, says Haldane's biographer, deserted him. His wife even was extremely distressed. Each look she gave him seemed to reproach him with the destruction of the dreams of the past—the shipwreck of the bright hopes of the future. He returned home in his robes, followed by the scorn of the populace; and borne down by its weight. But as he crossed the threshold of his door, and was about to retire into his study, he caught sight of the dignified figure and benevolent face of Robert Haldane, who exclaimed, as he shook him warmly by the hand, "Thank God, the gospel has again been preached in Geneva;" and added, "You will be a martyr to the truth in this place," meaning "a witness."

And so it was. "He was cast out of the synagogue." But of his after life, of the peculiarities of his teaching and of his ecclesiastical position, and of the great change which has taken place in Geneva since those days, we have not space to tell. We conclude with a few words touching

HIS LAST DAYS.

It was on the 8th of May 1864, in the seventy-seventh year of his age, that Cæsar Malan passed from the toils of earth to the rest of heaven. On the 8th of November preceding he entered the pulpit for the last time.

The last two months of his life are described as "nothing short of a terrible and prolonged agony." "While he had never regarded his sufferings as being merely temporary in their character," writes his biographer, "the anxiety they occasioned, and the helplessness to which he found himself suddenly, and for the first time, reduced, had combined to make him restless and depressed. Though he never uttered a word of fretfulness or murmuring, still it was evident that it was only by an effort that he could maintain his patience. But from the moment that he was told that he would never "quit the bed on which he was gone up," a peace and an absolute calm took possession at once of his whole being; and, when the pain was not too great, his expression, if words were wanting, never ceased to utter the most tender love to all who approached him."

"In fact, his deathbed seemed to those who witnessed it the most surprising of all his achievements. Said the doctor to me one day on leaving him, 'I have just beheld what I have often heard of, but what I never saw before. Now I have seen it, as I see this stick I carry in my hand.' 'And what have you seen?' I asked. '*Faith, faith,*' he answered; 'not the faith of a theologian, but of a Christian! I have seen it with my eyes.'

"On another occasion, shortly after, I spoke to him of the heavenly glory, of entrance into the dwelling of the Lord, of the sight of Jesus, of his beloved Master. Fixing on me a deep, calm look, conveying an expression of semi-surprise, 'Why, God,' he exclaimed, 'Heaven, glory, the Saviour—these are realities—realities! Why employ them to work ourselves into an excitement? *They* are realities,' he repeated. 'It is *this* that passeth away:' showing me his emaciated, and all but paralysed, hands.

"One day I asked him, after having again prayed with him, if he felt any distress of mind, any doubt, any obscurity in his heart. Raising his eyes, and casting a glance around him, 'No,' he said; 'I am not alone!' and repeated twice, 'No, there are no clouds over my sky!' When I said again to him that 'even our Saviour, in His agony, had felt the need of the presence of His friends,' and implored him to let me know if a season of trouble visited him, he promised he would: and would seek the ministry of my prayers. He never did so."

"As the paleness of death swept solemnly over his features (which, through the whole morning, had been singularly bright, and, one might almost say, grown young again), his face flushed up with a sudden gleam of delighted surprise. The servant, who was standing in front of me at the foot of his bed, broke the stillness by exclaiming, 'Oh how glorious—how glorious! Look, sir, look!' I did not catch his expression at that particular moment, but I heard one of my sisters reply to the appeal, 'Yes, our father's spirit was introduced at that instant into the presence of celestial glory.'"

"Blessed are the dead that die in the Lord."

CHRISTMAS ESSAYS.

I.—WHEN AND HOW THE CELEBRATION BEGAN.

From "Heander's Church History."

THIS feast first makes its appearance, as one generally celebrated in the Roman church, under the Roman bishop Liberius, after the middle of the fourth century. The general participation in the celebration of this feast leads to the inference, that it was not at that time a festival wholly new. It was not till later, however, that it spread from the Roman church to Eastern Asia. From what we have previously observed respecting the celebration of the feast of Epiphany in this part of the church, it would already seem clear, that the Christmas feast could not be one which originated there; but Chrysostom says expressly, in a discourse pronounced at Antioch in celebration of this festival, on the 25th of December of the year 386, that it *had first become known there less than ten years before*. In a sermon which Chrysostom pronounced on the 20th of December in the same year, on the feast of a martyr, he digresses from the proper subject of his discourse for the purpose of inviting his hearers to participate in the approaching festival of Christmas. The way in which he speaks of it, shows how desirous he was of making the interest more general, which he himself felt in a festival still new to this portion of the church. In the next following discourse, on the 25th of December, he says, indeed, that this feast, although still new in that part of the world, yet soon acquired equal authority with the more ancient high festivals: of this, the crowded assemblies, which the churches could scarcely contain, bore witness. But still, it is evident from his own remarks, that, as usually happens with new church regulations, all were not satisfied with the celebration of this new festival. A controversy arose about it. While some denounced the festival as an innovation, others affirmed in its defence that it had been of old from Thrace to Cadiz. This difference of opinion led him into a detailed argument in support of the festival. Its object would of course be acknowledged by every Christian of the orthodox church at that time, as worthy of commemoration. The grounds of opposition, therefore, could relate only to the arbitrary determination of the time: hence, Chrysostom laboured only to show that the true time was determined.

He appeals, in the first place, to the rapid and general reception of the festival, to its authority increasing every year, as evidence that the time had been rightly assumed; applying here the well-known remark of Gamaliel. But it is plain that in the settling of a date, this argument can decide nothing; although there is certainly good reason for supposing that the natural propriety of such a festival, its entire accordance with the feelings which glowed in every Christian breast, promoted its reception on its own account, and created a general belief that the true time for it had been rightly determined. Next, he appeals to the precise time, preserved

in the Roman archives, of the census of the Procurator Quirinus. On this point it is possible he may have been deceived by false reports; or perhaps at Rome itself, certain apocryphal records had been allowed to pass as genuine. In other homilies, also, written towards the close of the fourth century, by Greek fathers, who notice this festival as one which Christians very generally observed, there are, nevertheless, marks of its comparatively recent introduction.

On account of this more recent introduction of the Christmas festival from the West into the East, the Christians in many countries of the East preferred, instead of adopting a festival altogether new, to unite the commemoration of Christ's nativity with the ancient feast of the Epiphany. Thus it was at Jerusalem, and in the Alexandrian church. And it was attempted to justify this simultaneous celebration on the authority of Luke iii. 23, from which passage it was inferred that the baptism of Christ took place on the very day of His nativity. Hence again it was, that, in many of the Greek churches where, from the earliest times, neither of the two feasts had been observed, and where the feast of Christ's nativity was now introduced because it appeared the more important of the two, the name *Epiphany* or *Theophany* was transferred to the latter.

But to explain how the Christmas festival came to be observed first in the Roman church, and to pass from this to the other churches; and how the time for its observance came to be transferred to this particular date of the 25th December; certain antagonistic tendencies were referred to, growing out of the peculiar circumstances of the Roman church, of which mention is already made in older writings.

Precisely in this season of the year, a series of heathen festivals occurred, the celebration of which among the Romans was, in many ways, closely interwoven with the whole civil and social life. The Christians, on this very account, were often exposed to be led astray into many of the customs and solemnities peculiar to these festivals. Besides, these festivals had an import which easily admitted of being spiritualised, and with some slight change transformed into a Christian sense. First came the *saturnalia*, which represented the peaceful times of the golden age, and abolished for a while the distinction of ranks, the distance between servants and free men. This admitted of being easily transferred to Christianity, which, through the reconciliation of man with God, through the restoration of the fellowship between God and man, had introduced the true golden age, representing the equality of all men in the sight of God, and brought the like true liberty as well to the freeman as to the slave. Then came the custom, peculiar to this season, of making presents (the *strenæ*), which afterwards passed over to the Christmas festival; next, the *festival of infants*, with which the *saturnalia* concluded,—the *sigillaria*, where the children were presented with images; just as Christmas was the true festival of the children. Next came a festival still more analogous to the Christmas, that of the shortest day, the winter solstice; the birth-day of

the new sun about to return once more towards the earth (*dies natalis invicti solis*). In the case of this last-named feast, a transition to the Christian point of view naturally presented itself, when Christ, the sun of the spiritual world, was compared with that of the material. But the comparison was carried still further; for, as in the material world, it is after the darkness has reached its utmost height, Christ, the spiritual sun, must appear, to make an end of the kingdom of darkness. In fact, many allusions of this kind are to be found in the discourses of the Church fathers on the festival of Christmas.

That Christian festival which could be so easily connected with the feelings and presentiments lying at the ground of the whole series of pagan festivals belonging to this season, was now, therefore, to be opposed to these latter; and hence the celebration of Christmas was transferred to the 25th of December, for the purpose of drawing away the Christian people from all participation in the heathen festivals, and of gradually drawing over the pagans themselves from their heathen customs to the Christian celebration. This view of the matter seems to be particularly favoured in a New Year's discourse by Maximius, bishop of Turin, near the close of the fourth century, where he recognises a special Divine providence in appointing the *birth of Christ to take place in the midst of the pagan festivals*; so that men might be led to feel ashamed of pagan superstition and pagan excesses.

II.—MODERN ASSOCIATIONS AND FEELINGS.

In Christian lands, no day among the ordinary ones of the week obtains more notice than that of Christmas. Whether the day thus set apart, accords with the period in which the Saviour was born is of minor importance, as far as its celebration is concerned. A day has been assigned, and that day is universally observed. Custom, now, with something like the force of a law, leads us to connect with this season that great event which the angels announced over the plains of Bethlehem, when they said to the shepherds, "Unto you this day is born in the city of David, a Saviour."

How much there is in the word Christmas! Its accents fall on the ear with a kind of musical cadence. What endeared associations cluster around it. If it does not suggest bright skies and soft breezes, it does social sunshine and domestic peace. It unites, for a time, scattered friends, and dissolves the enmity which separated the once beloved. It invites us to cherish a kindly spirit, to forget old grievances, to cast a more friendly notice on our poorest neighbours, and to diffuse cheerfulness in the home. Christmas-time does thus exert a favourable influence on us all. We become more social amidst all its social festivities. There is more of the open hand and open heart. Even nature, though in her winter robe, wears a more welcome aspect, while we all endeavour to put on our best appearance. We lay aside the churlish. The kind word is on the lip. Hand join hand in more friendly grasp. Hearts are enlarged

and softened, and the poor more readily share our generosity. The gift unexpected gladdens the heart of the needy friend. The distance between master and servant, landlord and tenant, becomes less marked, and without any preconceived agreement the general wish tends, in our practice, towards an embodiment of the angel's song: "Peace on earth and good will towards man."

This season, too, awakens in an especial manner the remembrance of the past. The days of childhood and of youth are vividly recalled. The social hours of the happy home, with its cheerful faces and loving hearts, are remembered with a pleasure tinged with a sober hue. Departed and loved ones are not forgotten *now*. They live again in lively recollection amidst our social scenes of festive enjoyment. Even the man on whose head "the snow of age is drizzled" forgets not the *old* days of Christmas, with its pleasant hours and happy friendships, never more to return. It would scarcely be Christmas, in feeling, if the past were not blended with the present, and we recalled to our remembrance those who once sat with us around the blazing fire and talked the hours away. Nature has thrown over them her coverlet of green. They sleep away from us among the silent dead, and happy for us if we can think of them as sleeping in Jesus. They are now near us in our thoughts, and ere long they will join us again. Christianity not only sanctions the mirth of home life, and smiles benignantly on its social gatherings, but promises a glorious meeting never to be broken up to all who *know* Him, who has Himself gone to make ready the place for the great gathering. Although this season comes to us when winter is around us, and oftentimes with sullen skies and searching winds, yet we perhaps have less within us of what winter typifies than at any other season. While the frost leaves its impress on all objects which surround us, we feel, at heart, the glow of social warmth. We become more friendly as we feel the keen edge of the wind, and the flaky snow which thatches the roof seems to preserve from injury the charity dwelling in the hearts of those who are sheltered beneath it.

With such feelings is Christmas generally regarded. In past times it was observed by a festivity and mirth partaking of a ruder and wilder character, which, however, was only in harmony with the uncultivated state of society; and while it was always observed in connection with religious services, superstitious notions were strongly and almost universally entertained. It was supposed at this season that evil spirits were disarmed of their power to hurt. * * * "no spirit can walk abroad. The nights are wholesome; then no planet strikes, no fairy takes, nor witch hath power to charm, so hallowed, and so gracious is the time." We do not wonder that they so thought in those days, when the true light was so obscured by error, when ceremonial worship was substituted for spiritual devotion; when gross ignorance peopled the church-yard, the ruined tower, and the lonely retreat with imaginary ghosts, and often took from the night the quiet rest which it mostly brings.

As Christmas commemorates so great an event as the Advent of the Saviour, it is meet that in Christian lands it should be hailed with thankfulness and joy. Well would it be if our gratitude always sprung from an inward experience of the blessedness of "the unspeakable gift." There is nothing incompatible with Christianity in the custom of uniting this season with social gatherings and hospitable entertainment, if we cast not aside our moderation, and forget not to recognise, in our rejoicing, the goodness of God towards us in our low and lost estate. But such goodness is too generally unremembered, or remembered only as a fact in history, having no bearing on our personal life and endless well-being. Strong, indeed, is the tendency in us to overstep the limit-line of moderation in all that partakes of earthly pleasure or physical enjoyment. To many is this season welcomed, as though it gave sanction to revelling and excess. Every creature of God is good, as the Apostle says, and to be received with thanksgiving, but the Giver is mostly forgotten and dishonoured by the misuse of His gifts.

In the middle ages especially, when the haughty baron, in his gloomy castle, sought means to beguile the weary hours of the winter's day, was Christmas observed with prodigal festivity and unrestrained indulgence. In the old hall the company met, feasted long and drank deep. The yule log blazed on the wide hearth, the mistletoe hung from the ample roof, clusters of red berries sparkled from the walls, while the wild uproar of loud talk, and louder song and laughter rang through the spacious chamber, and broke the silence which reigned around the stern battlements or mingled with the wilder uproar of the angry winds. Similar scenes were witnessed in the farm-house and cottage home, and the day was more distinguished by its desecration through carnal revelling, than by Christian rejoicing.

What changes has this day successively witnessed in domestic circles which once were gathered under the old roof. The chairs in the antiquated room may remain, but where are those who occupied them? The fireplace may wear the same appearance which it has worn for many a long year, but where are the faces which once glowed in its ruddy light? The oak table may remain around which once gathered beloved families and friends, but around which gather *now* those who knew *them* not. Every return of this day has seen some change—in the absence of some one whom distance kept away, or in the appearance of a fresh face as a substitute for the one which death hath changed and sent away far beyond the sphere of all earthly meetings.

What a history could every Christmas-day record. A day annually observed has scope enough to mark the movements of God's hand in all variety of change. Custom, however, takes not this into accord. It keeps its festive days and social meetings as though no changes had taken place, and no ills had stricken sore humanity, and as though death himself were kept beyond the territory of human existence.

In the domain of home all is now life and joy. The old seem to regain some of their lost vigour, and the young, with full purpose of heart, make merry and are glad. Brooding care is thrown off for awhile, and bid to wait and worry us not at least till Christmas is over. Sorrow may not appear to us to suit well at any time, but sorrow at Christmas is regarded as something anomalous. Custom has led us so long to look *then* only at the sunny side of life.

To the Christian especially should this season be one of profit and thankfulness. It marks a stage in his journey. He may erect his monumental stone, and inscribe upon it: "Hitherto the Lord hath helped me," and rejoice in the thought that when he has finished "as a hireling his day," there is for him the "home" on high, where finally all the family shall be convened.

Let Christmas, then, in all its associations and remembrances, beget in us all the spirit of kindness and charity. Too frequently is the opposite in us, to the loss of our own peace as well as the peace of others—for love worketh no ill to our neighbour, but the absence of it does. This season is also a revealer of want. This exists more or less at all times and mostly in all places, but nipping frosts and penetrating winds render it more manifest and more intense. The fact that Christ was born to redeem from all suffering and sin should open both the hand and heart. His eye, when a sojourner here, beheld our want and woe with compassion and tenderness, and His words to every wearied mind and burdened heart were: "Come unto me and I will give you rest." Although we cannot do *much* that He did, we can do *all* that He has told us and commanded, and we never better please and obey Him than when we remember the poor He has left us. To remember such amid the keen winds of winter and the keener winds of adversity, is to remember Him who once "for us men and our salvation," had "a stable for His palace" and "a manger for His throne."

W. BEALBY.

III.—CHRISTMAS POETRY.

THE MANGER-THRONE.

Like silver lamps in a distant shrine
The stars are sparkling clear and bright;
The bells of the City of God ring out,
For the Son of Mary was born to-night;
The gloom is past, and the morn at last
Is coming with orient light.

Never fell melodies half so sweet
As those which are filling the skies;
And never a palace shone half so fair
As the manger-bed where our Saviour lies;
No night in the year is half so dear
As this which has ended our sighs.

Now a new Power has come on the earth,
A match for the armies of Hell:
A Child is born who shall conquer the foe,
And all the spirits of wickedness quell:
For Mary's Son is the mighty One
Whom the Prophets of God foretell.

The stars of Heaven still shine as at first
They gleamed on this wonderful night;
The bells of the City of God peal out,
And the Angels' song still rings in the height;
And love still turns where the Godhead burns,
Veiled in the Flesh from fleshly sight.

Faith sees no longer the stable-floor,
The pavement of sapphire is there;
The clear light of Heaven streams out
to the world;

And Angels of God are crowding the air;
And Heaven and earth, through the
spotless Birth,

Are at peace on this night so fair.

W. C. DIX.

THE MOON THAT NOW IS SHINING.

The Moon that now is shining

In skies so blue and bright,

Shone ages since on shepherds

Who watched their flocks by night:

There was no sound upon the earth,

The azure air was still,

The sheep in quiet clusters lay

Upon the grassy hill.

When, lo! a white-winged Angel

The watchers stood before,

And told how Christ was born on earth

For mortals to adore;

He bade the trembling shepherds

Listen, nor be afraid,

And told how in a manger

The glorious Child was laid.

When suddenly in the Heavens

Appeared an Angel-band

(The while in reverent wonder

The Syrian shepherds stand)

And all the bright host chanted

Words that shall never cease—

Glory to God in the Highest,

On earth good-will and peace.

The vision in the Heavens

Faded, and all was still,

And the wondering shepherds left their
flocks

To feed upon the hill:

Towards the blessed City

Quickly their course they held,

And in a lowly stable

Virgin and Child beheld.

Beside a humble manger

Was the Maiden-mother mild,

And in her arms her Son Divine,

A new-born Infant, smiled.

No shade of future sorrow

From Calvary then was cast;

Only the glory was revealed,

The suffering was not past.

The eastern kings before Him knelt,

And rarest offerings brought;

The shepherds worshipped, and adored

The wonders God had wrought:

They saw the crown for Israel's King,

The future's glorious part:

But all these things the Mother kept

And pondered in her heart.

A. A. PROCTER.

"EARLY NONCONFORMIST ORDINATIONS."

TO THE EDITOR.

SIR,—In your last number there appears a paper, by the Rev. James Browne, B.A., on the above subject, in which he demurs to a statement in Dr. Halley's magnificent work on Lancashire Nonconformity, intimating that "the first ordination in *England* of a Nonconforming minister, took place in the house of Mr. Robert Eaton, of Deansgate, Manchester, on October 29th, 1672." Mr. Browne, on what appears to be good authority, claims "pre-eminence, in point of time," for the ordination of "Michael Briscoe, the first minister of Walmsley," still he is not able to give us the date; but he does give the date of the ordination of his (Mr. Briscoe's) successor, viz., "10th day of the 7th month, 1671." But if, abandoning the idea of uniformity of practice, we regard the solemn designation of a Christian man to the office to which the Church has called him, as ordination, then Lancashire must give place to Norfolk as to priority of date. From the Church book, in my possession, we learn that in 1642 certain

exiles returned from Rotterdam to Norwich and Yarmouth, and constituted the Norwich and Yarmouth "Congregational" Church.

On June 28th, 1648, the Church met at Norwich, entered into a covenant, and "began to advise about choosing an officer out from among them, and, after some advising together, they jointly, with one consent, called Mr. William Bridge to the office of pastor in the Church, who did accordingly accept thereof, and being ordained into that office, he administered baptism to divers children. . . . He also administered the Lord's Supper *then* to divers members of the present Church and the Church at Rotterdam."

From the above extract it seems that the ordination was simply the act of the Church—possibly, of necessity so, there being no others to ordain. The same conclusions are also arrived at from the following minutes, taken from the same source:—

In 1664 the United Church divided, in consequence of the inconvenience of the distance from the one place to the other—more than twenty miles,—the pastor remaining with the Church at Yarmouth. From 1644 to 1647, the Church at Norwich seems to have struggled on without a settled minister; but in 1645, a Mr. Timothy Armitage joined them, and probably exercised his gifts in their meetings. On July 12th, 1647, "It was agreed at a Church meeting that, on 26th July, the whole afternoon be sett apart to seeke direction from the Lord, in reference to calling forth one of the members to the office of pastor. . . . Accordingly, at a Church meeting upon the said 26th day of July, Mr. Timothy Armitage was chosen to the office of pastor by all the *brethren* then present, being 32 in number, who desired hymne to give in his answer to the Church.

"August 30th.—Mr. Timothy Armitage accepted of the pastor's office at a Church meeting.

"October 4th.—At a Church meeting, it was agreed, that the 21st day of this instant, October, should be spent in prayer, and compleating the business concerning Mr. Timothy Armitage's undertaking the pastorall charge.

"October 21.—The Church being mett, most part of the day was spent in seeking God for a blessing upon Mr. Armitage's undertaking the pastor's office, concerning which he spake by way of acceptance, and concluded with prayer."

That this service was regarded as Mr. Armitage's ordination, is implied by resolutions that follow, directing the celebration of the Lord's Supper, and the administration of the ordinance of baptism.

I venture to think, Sir, that these brief minutes from our ancient Church book, throw some light on the *form* of early ordinations, and take us back nearer, at least, to the first ordination of a Nonconforming minister in England, than either the case referred to by Dr. Halley or the Rev. J. Browne.

Yours faithfully, JOHN HALLETT.

Norwich, Nov. 9th, 1869.

THE CHRISTIAN MINISTRY AND THE HOLY SPIRIT.

*From the Rev. R. W. Dale's Address at Wolverhampton.**

IN our theory of the Ministry, the direct and supernatural action of the Holy Spirit is very distinctly recognised. We say that men should not become ministers unless they are "inwardly moved of the Holy Ghost." The imposition of human hands is worthless apart from a diviner consecration. "No man taketh this honour to himself but he that is called of God."

As the "call" to the ministry is supernatural, we believe that the qualifications for it are also supernatural. Intellectual vigour, brilliant genius, eloquence, learning—we say that a man may have them all, and be utterly destitute of the powers which are necessary for this work. It is not enough that his moral character should be blameless. It is not enough that his spiritual life should have intensity and depth. I believe that many men have entered the ministry and failed, who had strong sense, adequate culture, practical sagacity, untiring industry, and genuine religious earnestness. All of us may be taught of God what we need to know in order that we ourselves may love Him with a perfect heart, and keep all His commandments; but all of us do not receive those revelations which we need if we are to stimulate and direct the religious thought and life of the Church, and if we are to make men tremble while we reason with them of "righteousness, temperance, and judgment to come."

And, as there are regions of truth which must be supernaturally revealed to the true minister of Christ, there is also a supernatural power of "exhortation" and "teaching" which is necessary to him, and without which, though he may thrill and charm vast audiences, and command admiration for his genius and eloquence, his preaching will be without any adequate spiritual results. The elements of that power escape the most critical and delicate analysis. It may receive a name in homiletical treatises, but it cannot be defined. It is too subtle for the examination of any Christian Aristotle. It is not a natural endowment. Devout and spiritual men, who can speak with clearness and persuasive force on common subjects—men who can deliver great sermons—cannot really preach. The faculty is not to be acquired by any rhetorical discipline. There is a gift of "utterance" as well as of "knowledge."

Nor is this all. There are special supernatural virtues and graces, as well as special supernatural powers, which are indispensable to the Christian minister. It is not clear that every Christian heart is necessarily inspired by God with an ardent passion for the rescue of men from the pains of eternal death, or for the development of the spiritual perfection of

* Long as our extract from Mr. Dale's address is, it is less than one-half of the whole. The second part treated of "the Holy Spirit in relation to worship," and the third "the Holy Spirit in relation to work." We trust that in its complete form it will have a very wide circulation.—ED.

the Church. "There are diversities of operation, but it is the same God which worketh all in all." To one is given by the Spirit a tender sympathy for the physical suffering of mankind; to another, a noble abhorrence of social injustice and mischievous laws and political tyranny; to another, an unquenchable thirst for a more perfect knowledge of the mysteries of God's material universe; to another, an ineffable delight in poetry and art. Who will venture to say that John Milton would have shown himself a better Christian if he had written the "Call to the Unconverted," or the preface to the "Reformed Pastor," instead of the "Areopogetica," or "Paradise Lost"? Or that Sir Isaac Newton should have tried to write a treatise on the "Rise and Progress of Religion in the Soul" instead of the "Principia"? Or that Wilberforce should have left the House of Commons and employed his enchanting eloquence in preaching the Gospel? The indignation which glowed and burned in the heart of Wilberforce against the slave trade—was it not a Divine fire? And yet how different it was from that fervent zeal which consumed the soul of Whitfield for the conversion of the human race! The moral qualities which were necessary to the intellectual triumphs of Sir Isaac Newton—the patience, the humility, the passion for scientific truth, and the devout reverence with which he bowed at last before the majesty and wisdom and power of the Creator of all things—were they not of God, as truly as that deep sympathy with the fear and trouble and suffering of the soul struggling to find its way to Christ which dwelt in Philip Doddridge? Milton's patriotism and the rapture of his spirit when he heard the symphony and song of angels, and saw "the sanctities of heaven" stand thick as stars around the throne of the Eternal, were not these Divine gifts? And yet Milton could not have done Baxter's work at Kidderminster. Both the men had genius and eloquence; they were both the servants of Christ; but, apart from the purely intellectual differences which made one a poet and the other a preacher, there was given to the one and not to the other a vehement solicitude for the spiritual welfare of mankind. You will not imagine that I mean that any Christian man can be indifferent to the salvation of the human race. If the Spirit of Christ dwell in us—and without His Spirit we are "none of his"—we must be touched with that Divine compassion for sinful men which moved Him to "seek and save that which was lost." We must all bear His image, and we can have no trace of it if the brightest glory of His character is not reflected in ours, and if we know nothing of His mighty passion for the redemption of the world from sin and from eternal destruction. Anticipating the hour when we shall have to give account to Him of the deeds done in the body, and shall have to listen to His sentence on our earthly history, it appears to me that, with whatever humiliation and sorrow we may have to acknowledge other forms of sin, the most awful fears will shake the soul of that Christian man—if there be one—who will have to confess that when he himself, through the infinite mercy of God, had escaped from all fear of the indignation and wrath, tribulation and anguish,

which threaten the impenitent, he cared nothing for the rescue of those who were still exposed to the same intolerable doom; and for that man, "saved though as by fire," will be reserved, in the hour of judgment, the keenest agony and the deepest shame. God forbid that I should ever write or utter a solitary syllable that might lessen the force and pathos of any appeal to the Christian heart to have pity on those who are in danger of eternal perdition! Sooner than that, "let my right hand forget its cunning and my tongue cleave to the roof of my mouth."

And yet it is surely true, with whatever qualifications, that with equal saintliness the depth and fervour of evangelistic zeal may vary. It was not so intense in St. John as in St. Paul. Nor is it less true that with equal saintliness, the strength of those spiritual sympathies may vary which are necessary to a man entrusted with the culture and discipline of the holiness of the Church. For a minister, therefore, to be a very spiritual man is not enough; his spiritual life must receive a special development corresponding to his special work.

According, then, to our theory, every true minister of Christ must have received a Divine call, revelations of Divine truth, not necessary to his own personal consolation and sanctity, a supernatural faculty for speaking to the nobler powers of the human soul, and spiritual affections and sympathies of a special order, originated and sustained by the special inspiration of the Holy Ghost.

This is our theory. If, then, we are anxious to create for the Church an adequate number of faithful ministers, what ought we do? Increase the attractiveness of the ministerial office, by investing it with greater social consideration and honour? Agitate for the augmentation of ministerial incomes? Build ministers' houses? Found a Sustentation Fund? I will say nothing now of the expediency or necessity of any of these measures considered in relation to other objects; but if the strength and efficiency of our ministry are in any peril, measures like these will bring us no deliverance. No increase of salaries, no Sustentation Fund, no comfortable residences for our pastors, will secure for us the ministers we require. We must appeal to God. It is because men have never received the supernatural call and the supernatural inspiration, that the vacancies which are occurring in our ranks are in danger of not being worthily filled, and that the number of our ministers does not more rapidly increase. If men are to be "inwardly moved by the Holy Ghost," we must entreat Him to move them. If they are to receive a fiery baptism from Heaven, kindling in their hearts a passion for the salvation of mankind, we must entreat God to grant it to them. "The harvest truly is plenteous, and the labourers are few." But we cannot by any scheme of ours make them more numerous; no wages that we can promise will attract them; no training which we can give will qualify them; their call and their qualifications alike must come from God; "pray ye, therefore, the Lord of the harvest, that he will send forth labourers into his harvest."

And we must leave it to Him to send whom He pleases. Loud complaints are sometimes heard that our ministers come chiefly from the less educated and less wealthy classes in our Churches. That is God's concern, not ours. If these are the men He calls, it is not for us to receive them with suspicion and doubtful cordiality. The sons of our more prosperous people, it is said, seldom enter the ministry; so much the worse for the sons of our more prosperous people. It is said that their parents discourage them, because of the social disadvantages and pecuniary loss in which the ministry would involve them. I cannot believe it; but, if it is true, so much the worse for their parents. What seems to be the fact is, that the Divine call is seldom heard by the sons of rich men; and rich men should ask why it is that their children are not "counted faithful," and why it is that "the glorious gospel of the blessed God" is not "committed to their trust." Is there anything in their own temper and spirit which explains it? Do they themselves love the world too much, and Christ too little? Their sons should ask why it is that to the children of the poor, and not to them, this "grace" is given that they should preach to mankind the unsearchable riches of Christ. These are questions for them to ask, rather than for us; and they are questions which should be asked with humiliation and pain, and with devout solicitude to know the truth.

There is another complaint which, in the form in which it is very frequently made, appears rather inconsistent with our theory. Every few months the roll of our ministers is critically examined; the discovery is made that a large proportion of them have neither passed through one of our colleges, nor taken a university degree; and their presence in the ministry seems to be censured as an irregularity, for which either they or their Churches are responsible, or is at least regarded as a necessary evil. But have we any right to impose upon the Spirit of God the restraints which this complaint implies? Must the Divine call never come to any one who is over four-and-twenty, and is too old to enter college? Are we to lay it down as an axiom, that when a man has ceased to be "a novice," and when by many years of devout and holy living he has not only obtained "a good report of them which are without," but acquired a depth of spiritual knowledge, and a steadfastness of faith, and a wealth of human experience, hardly possible in early manhood, the Spirit of God cannot be permitted to stir his heart to "desire the office of a bishop," and that, if he does desire it, the desire should be suppressed as presumptuous, irregular, and illegitimate? Colleges are intended for men who are capable of becoming scholars; can we venture to say that no man who does not show a capacity for mastering a Greek chorus or the intricacies of the Athanasian controversies can ever receive direct from heaven the supernatural gifts which constitute the supreme qualification for the ministry? We do not believe that a minister is under any obligation to celibacy; why do we lead men to think that after a Christian man is married, and it is practically impossible

for him to become a "student," he has no right to be "inwardly moved" of the Holy Ghost to become a minister? Among us, is the certificate of a college committee to be invested with the same mysterious importance that belongs to episcopal ordinations in some other Christian Churches? Is it necessary to the validity of our orders? Is any symbol of inferiority to be branded on the men who do not happen to possess it?

"If there come" into our ministry "a man with a gold" medal, "in goodly apparel," with a bachelor's gown or a master's hood, "and there come in also a poor man in vile," unscholarly "raiment, and we have respect unto him that weareth the gay clothing, and say unto him, Sit thou here in a good place," and let thy ministerial authority be confessed and honoured of all men; "and say to the poor, Stand thou there" afar off, in the kindly obscurity of some country village, and keep there; or, "Sit here under my footstool" as town missionary, and never presume to enter the pastorate;—"are we not then partial in ourselves, and become judges of evil thoughts? Hearken, my beloved brethren; if God hath chosen the poor," unscholarly man, "rich in faith," in energy, and zeal; if God hath given him the spirit of power and of love, and of a sound mind; if he has received of God the "spirit of wisdom and revelation,"—"who art thou that judgeth another man's servant? To his own master he standeth or falleth. Yea, he shall be holden up, for God is able to make him stand."

I feel as strongly as any of you that the portentous development of religious indifference and unbelief among the educated classes should make us strive to secure for our ministry men of the richest learning, as well as native intellectual power, and that the controversies which are troubling the thoughts of the Church on the contents of the Christian revelation, as well as its authority, impose upon us the duty of cultivating far more earnestly and courageously than we have cultivated of late, every province of theological learning—but when I think of the vast numbers of our working people who are untouched by any form of evangelistic agency connected with any Christian Church, I long to see a great army of preachers rising up among the working people themselves—preachers who shall be familiar, as the wealthy cannot be, with their sorrows, their hardships, their pleasures, the passions by which they are stirred, the hopes by which they are animated, their scepticism and their faith, and who shall speak to them in their own tongue of the infinite love of God revealed to mankind through Christ Jesus our Lord. Strong sense, intellectual activity, shrewdness, wit, humour, fancy, these are to be found among our working people in far larger measure than some of us perhaps suppose. On political and social questions they speak with great clearness and vigour. Let the baptism of fire descend upon some of them, and, as evangelists to the masses of our manufacturing population, they will have a power which scarcely any of us possess.

And if the hearts of men are touched by their preaching, and if the people they have taught to fear God cling to them with reverence and love, why should they not become the ministers of the congregations they have

founded? It is very possible, indeed, that the fervent evangelist may be an unwise ruler of a Church, and an incompetent teacher; but to have created a Church is at least a surer proof of the possession of some of the supernatural gifts which are necessary to the pastorate than a college certificate or a university diploma. As for the unworthy apprehension that the ministry would suffer in dignity and social consideration if any large number of men of this kind received full recognition as Congregational pastors, I have too much respect for this assembly to discuss it. What right have we to ask for social consideration on the ground of ecclesiastical office? Let our dignity perish if we can but bring our countrymen to Christ, and obtain for our Churches a larger number of pastors filled with the Holy Ghost.

And what reason can be alleged why Christian merchants, manufacturers, professional men, and tradesmen, are not more frequently called to the pastorate? It cannot be fairly said that in all cases their business and professional engagements render it impossible for them to find time to discharge its duties. They are active members of town councils; they are mayors, they are guardians of the poor, they are justices of the peace, they go into Parliament. Are there none of them who, under the stress and strain of their secular duties, lead a devout and saintly life? Are there none of them to whom wonderful visions come of the glories and terrors of the eternal and spiritual universe? Are there none of them whose hearts are saddened and agitated by the destiny which impends over the impenitent? Are there none of them who, if their tongues were once unloosed, would speak with pathos and fervour to their Christian brethren, and give them wise counsel concerning the maintenance of unbroken communion with God, and the keeping of all God's commandments? When Christian men are without a pastor, and no man comes to them in whose words they can recognise the voice of God, when they pray week after week and month after month, that the vacant office may be divinely filled, how is it that it never occurs to them that they might find perhaps among themselves what they have vainly looked for among strangers—the sanctity, the wisdom, and the zeal, the faculty for teaching and the faculty for exhortation, which are the great qualifications for the pastorate? It is one of the evil traditions which we have received from ecclesiastical communities, founded on principles which are altogether different from our own, that no man can become a minister, and “yet abide in the same calling wherein he was called.” It seems to be supposed that the boast of the great Apostle, “These hands have ministered to my necessities,” would be the shame and dishonour of a modern pastor. It is this which lies at the root of many, though not of all, the evils against which we are maintaining a feeble and ineffectual struggle by ignominious ministerial charities, and by schemes for the augmentation of ministerial incomes.

It lies at the root of still graver evils. It restrains the free action of the Spirit of God; the fire which He kindles is quenched; the call which

He gives is resisted ; and He is grieved by the exclusion from the highest forms of Christian service of men on whom He has conferred the richest grace and the noblest gifts. We "make void" the promises of God and our own faith through our "traditions."

There is, however, a kind of service which can be rendered to the Church only by men of intellectual vigour, which has been disciplined by severe studies, by men who are familiar with the great movements of human speculation in our own times and in past ages, and who can give all their strength to thought and prayer. We require scholars and theologians as well as saintly and sagacious pastors and impassioned preachers. But it is not a natural policy, and in very many cases it will not be a successful one, to take young men of nineteen or twenty, whose early education has been very imperfect, and attempt to make them scholars. We must begin earlier. We must try to secure for the children of our Churches a far higher education than that which they generally receive now. Middle-class schools must be established. Measures like that of Mr. Forster's, for reforming the great educational foundations of the country, must receive our vigorous support. We must endeavour to inspire manufacturers and tradesmen with the same spirit which is often manifested by the poorest of professional men, and by large numbers of our working people. We tell carpenters, and blacksmiths, and masons, who are earning thirty shillings a-week, that it is shameful to take their boys away from school when they are ten years old, as soon as they have learned to read and write ; we must tell tradesmen and manufacturers, who are earning their eight hundred or a thousand a-year, that it is quite as shameful to take their boys from school at fifteen, when they have just caught a genuine enthusiasm for learning. There are many homes in this country, in which the payment of a few pence every Monday morning for school fees and the cost of school-books, and the loss of the two or three shillings a-week which a lad of twelve would be able to earn, deprive widowed mothers of the small comforts which alleviate the hardships of the poor ; and the sacrifice is endured in heroic silence. But how very seldom is it that any similar sacrifice is ever dreamt of by a man in business, in order to give his son a university education. The boy must leave his Sophocles to enter his father's counting-house, and save the salary of a clerk. He must become an apprentice, that he may be the sooner off his father's hands. Why, the money which is spent on green-houses and hot-houses, would go very far towards enabling the boy to spend three or four years at one of our own colleges or at Oxford, Cambridge, Glasgow, or University College, London ; but his father cares more for grapes and geraniums than for Greek, and wastes on dreary dinner-parties the money which might have made his son a scholar.

Nor is there any reason why Christian young men of this class, who have received no call to the ministry, should not have a thorough theological education. The learning which enables a man to read for himself and to read intelligently the words of Hebrew prophets and Christian Apostles,

and of our Lord Jesus Christ, should cease to be a ministerial monopoly. Theology, the grandest of all the sciences—the result of the thought of a long succession of saints and men of genius on God's supernatural revelation, and on the great mysteries of the spiritual universe—is the common inheritance of the Church. Some who, when they commenced these studies, had no intention to enter the ministry, would gradually come to have an inextinguishable passion for ministerial work. Others who might leave college to engage in business would be able, as teachers of Bible-classes, to render to the young people of our congregations inestimable service. Many of them might in after years hear the Divine voice calling them to become preachers and pastors; and in them we should have a race of ministers disciplined and qualified for their office by long experience of the perils and temptations of human life, as well as by sacred learning and the supernatural gifts of the Spirit. If we desire to have a learned ministry, and yet believe that no man should be a minister who has not received a Divine commission, the only reasonable course seems to be to induce a far larger number of educated Christian youths to consecrate the years of early manhood to theological studies, and then to implore God to grant them that inspiration of the Holy Ghost without which no intellectual discipline, no wealth of theological learning, can fit them for ministerial service. Our present methods, though the best available in our actual circumstances, are artificial. We shall never have a really learned ministry until we have a more learned Church.

Shall I venture to discuss what our creed requires of those of us who are already in the ministry? We believe in the Holy Ghost. The same Spirit that dwelt in prophets and apostles dwells in us. It is not the sunlight of other centuries which fills the heavens and the earth with its glory to-day; and it is not by the inspiration of other centuries that men now come to know God. We have the wonderful history of our Lord Jesus Christ, God manifest in the flesh; we have the interpretation of that history in the writings of the apostles; we have a Christian literature of almost infinite preciousness; but we will tell our people that, apart from the supernatural illumination of the Holy Ghost, they can have no real knowledge of Divine truth. That illumination is still more obviously necessary to ourselves. We confess the necessity; do we habitually and practically recognise it?

Holy Spirit, who to me
 Whisperest counsel like a friend's,
 Grant that I, when taught by Thee,
 Grieve Thee not by what offends.

Holy Spirit, who for me
 Barr'st the path which devious bends,
 Grant that I, when drawn by Thee,
 Ne'er resist Thee in Thine ends.

AUTUMNAL MEETINGS OF THE CONGREGATIONAL UNION.

THESE meetings were held in Wolverhampton, from October 18th to October 22nd. They were very largely attended by ministers and delegates, who were hospitably entertained by families connected with all denominations. The kindness and cordiality with which members of the Church of England entertained Congregational visitors, are especially worthy of notice and acknowledgment.

On Monday evening, October 18th, the Rev. R. A. Redford, of Hull, preached to a large congregation in Queen-street Chapel. His text was Isaiah xliii. 10—"Ye are my witnesses, saith the Lord." I. There is a Word committed to His people, and as His witnesses they are commanded to minister that Word to the world. II. The witnesses of the Lord have another function, which they fulfil in maintaining Christian fellowship. III. Christian life bears witness for God in the heart of society. We must find another opportunity of quoting some passages from this sermon.

The first sessional meeting of the Union was held in Queen-street Chapel, on Tuesday morning. It is estimated that there were 700 ministers and delegates present. The Rev. R. W. Dale, M.A., presided, and addressed the assembly on the work of the Holy Spirit in relation to our ministry, worship, and work. The impression produced by the address was very deep, and, we trust, will be abiding. If any who heard it, or who may read it, should be encouraged by its strong utterances to make light of education and mental discipline as qualifications for the Christian ministry, we are persuaded the impression is one which Mr. Dale would not willingly sanction. The sensitiveness which has lately found frequent expression, is, we think, not so much lest comparatively uneducated men should find their way into our pulpits and pastorates, as lest unworthy men should creep in through the laxity of our practices in the matter of ordination and mutual recognition.

THE IRISH CHURCH.

Mr. J. Carvell Williams moved the following resolutions:—

1. "That this Assembly greatly rejoices that justice has at length been done to the Irish people by the passing of the Act for the abolition of the Irish Church Establishment, and also regards with great satisfaction the cessation of the *Regium Donum*, and the withdrawal of the annual grant to Maynooth College, as well as the refusal of the Legislature to sanction any scheme involving the concurrent endowment of various religious bodies in Ireland. That this assembly tenders its grateful acknowledgments to the Right Hon. W. E. Gladstone and to his Government for the ability and conscientiousness which have distinguished their conduct of the measure which has lately become law, and which it trusts will tend to promote the best interests of the Irish nation.

2. "That in view of the changes likely to be effected in the ecclesiastical and social condition of Ireland by the disestablishment of the Protestant Episcopal Church, this assembly expresses the earnest hope that the Protestants of that country, both Episcopalians and Nonconformists, will be fully prepared to avail themselves of the new and hopeful circumstances in which they are now placed, by

adopting vigorous measures for spreading evangelical truth among the population, and more especially that the Nonconformists of this country will be ready to afford to their Irish brethren effective and liberal aid in furtherance of so important an object."

These resolutions were adopted, with the following addition :—

3. "That this assembly desires to express cordial sympathy with our Christian brethren of the disestablished Irish Church in the novel and difficult task of ecclesiastical reconstruction, and, rejoicing in the prospect of welcoming a new and powerful member into the fellowship of free Protestant Churches, earnestly hopes that the future course of the reconstituted Church, freed from State fetters, will be blessed by God to promote the union of Protestant Christians and Churches in the evangelisation of Ireland."

In connection with the question of Church Establishments, it was resolved, on the motion of Mr. S. Mander, of Wolverhampton :—

"That this assembly hereby instructs the Committee of the Congregational Union to prepare, in a form suited for general circulation, a well-considered statement of our views on the question of Church and State, and of the grounds of our objection and opposition to their union, showing how foreign that union is to the genius of Christianity as well as unsupported by Scripture, and how in various ways it interferes with the good government of the nation, inflicts injury on its social life, impedes the progress of education, and raises up obstacles on all sides to the spread of Christian faith and morals."

PUBLIC MEETING.

In the evening, Queen-street Chapel was crowded to hear addresses on topics related to Congregational principles and polity. The Rev. Dr. Halley presided. Dr. Pulsford, of Glasgow, delivered an address on "The Sufficiency of Voluntarism;" the Rev. A. Mackennal, B.A., on "Catholic Unity;" and the Rev. R. D. Wilson on the "Protestantism of Nonconformists."

THE PROPOSED CHAPEL INSURANCE SOCIETY.

On Wednesday the Assembly met in Snow-hill Church, when the Rev. J. C. Gallaway read a report on the proposed Chapel Insurance Society. It was stated that 1,297 returns from chapels had been made in response to the circular sent out by the Committee appointed by the Union, from which it appeared that the total value of all these trust properties was estimated at £3,108,000. The number of fires reported in the 1,297 chapels in the course of their history was twenty-four, and the whole compensation paid by insurance offices was a little more than £3,000, against probably £5,000 paid for premiums. There were 400 chapels from which returns had not been received. In order to form a society on a successful basis, it was proposed to establish a guarantee capital of at least £10,000. A number of gentlemen had sent in their names as guarantors, including Sir Titus Salt, Mr. S. Morley, and Mr. John Crossley. Of the replies received, twenty were adverse, thirty expressed doubts, and 580 were decidedly in favour of the scheme. The profits, after securing the guarantee

capital, might in part be returned to the insurers, and in part be applied in aid of the erection and improvement of places of public worship, and kindred buildings, such appropriation being made through the medium of the denominational chapel-building societies for the time being.

On the motion of Mr. S. Morley, M.P., it was resolved :—

“That this Assembly accepts the report now read, thanks the Committee for their labours, and refers the question for further consideration and report to the Committee of the Union, with the addition for this purpose only of such members of the Insurance Committee as are not members of the General Committee of the Union, in order that as soon as the guarantee fund of £10,000 be secured measures be taken to test the disposition of the Churches to co-operate and so form the society.”

THE PROPOSED MINISTERIAL SUSTENTATION FUND.

The Rev. William Guest brought up a report from the Special Committee which had been appointed in May, in relation to this subject. The Committee were not prepared to propose any scheme to the Assembly, and the question was finally remitted to the Committee of the Union, with an instruction to summon a Conference of the representatives of County Associations as soon as the subject is ripe for their consideration.

TEMPERANCE SOCIETIES.

The Chairman read an address from the Birmingham and Wolverhampton District Association for the Promotion of Temperance, and the Wolverhampton Temperance Society. The address, after offering a hearty welcome to the Union to the metropolis of the Black Country, urged the claims of the temperance cause; recommended the formation of a temperance society and a Band of Hope in connection with every Christian Church, and invited special attention to the Act to be introduced next session for closing places for the sale of intoxicating drinks during the whole of the Lord's-day. The subject having been remitted to a Committee, the following resolution was subsequently brought up and adopted :—

“That this Assembly has received with cordial satisfaction the address of the Birmingham and Wolverhampton District Associations for the promotion of temperance, and the Wolverhampton Temperance Society, and orders it to be printed with the minutes of the session; that it cheerfully recognises the great good which has been accomplished by temperance organisations, and heartily wishes them increasing success, and invites the attention of the Union to any Bills which may be submitted to Parliament for the limitation and suppression of the sale of intoxicating liquors on the Lord's-day, and generally to any measures which may have for their object the lessening of facilities for intemperance and its numerous attendant evils, in the hope that they may be able to give them their support.”

CONSTITUTION OF THE UNION.

On the motion of the Rev. Robert Ann, of Handsworth, seconded by Dr. Gordon, of Walsall, the following resolution was adopted :—

“That the Committee of the Congregational Union be respectfully requested to consider whether any or what form of closer practical relationship shall be estab-

lished between the County Associations of Independent Churches and the Congregational Union than at present exists, and report thereon at the annual meeting of the Union in May next."

THE EVANGELICAL CONTINENTAL SOCIETY.

The Rev. J. Shedlock delivered an address on behalf of this Society. He said the great changes that had recently taken place on the Continent had been marvellously overruled by God for the furtherance of the cause that they used to designate "civil and religious liberty all the world over."

"Ten years ago Belgium and Piedmont were opened to them. France, with its 35,000,000 inhabitants, was then very imperfectly opened. Many Independent chapels and schools were shut, and it was only in 1859 that a decree went forth from the Emperor that the Independent Churches of seven years' standing should be left unmolested. But at the present day Austria, Italy, and Spain, with their 74,000,000 of inhabitants, were open to them; and France was so far open that, although they had not a decree that they were at perfect liberty, they had far more liberty than they had money to make use of. Turning to Spain perhaps it might be thought that all this confusion and fighting foreboded the end of liberty. Three hundred years ago, Spain was in a far worse state; but the Bible is freely circulated there at present, and finds its way into the libraries and into the hearts of learned laymen, into the homes of the bishops, and into the convents.

THE PASTORS' RETIRING FUND.

Mr. G. Baines, of Leicester, introduced this subject to the Assembly. He said the fund had been in existence ten years, and during that period subscriptions had been promised and received amounting to £60,000. This was exclusive of £14,000 expended in the form of annuities. He urged upon the Union the desirability of increasing this fund to £100,000. The present number of annuitants was sixty-six; but the fund was wholly unequal to the claims presented to the managers.

Mr. S. Morley, M.P., thought this a most important movement. He was informed that if the fund were raised to £100,000, an income would be secured which would be a great strength to them in the future. If Dr. Ferguson would secure £19,000 in twelve months, he (Mr. Morley) would add £1,000 to make it £20,000, which would be a great step in advance.

Mr. Baines suggested that each minister should become a life member of the fund by the payment of ten guineas, or that, if the minister was unable so to subscribe, his congregation should make him a life member.

At a subsequent meeting, the Chairman announced that Mr. Morley's promised donation of £1,000 (being his third thousand) had been followed by a similar gift from Mr. Somerville, of Bristol. The following gentlemen had also promised £250 each to the fund:—Mr. W. Spicer and Mr. Henry Wright, of London, and Mr. Crosfield and Mr. James, of Liverpool.

CHAPEL-BUILDING SOCIETIES.

The Rev. J. H. Wilson addressed the Assembly on this subject. He said the Chapel-building Society had assisted in the erection of 315 chapels, with 160,000 sittings, at an estimated cost of £470,000; a vast pro-

portion of these chapels would never have been built at all but for the stimulus communicated by that Society, and a far greater proportion would never have been built as they are. The Society had taught them to depart from the traditional oblong square, without a single feature that could attract the attention of the passer-by, or a single ornament that could distract the attention of the worshipper within. If the Society had an income of £10,000 they would be able to meet every case as it arose, instead of having so often to refuse the applications which came crowding in upon the Society. There were churches to be numbered by hundreds in their denomination which had never made a solitary collection to augment its funds.

SECTIONAL MEETINGS.

On Wednesday afternoon three sectional meetings were held with considerable success. In Snow-hill Lecture-room Mr. Neville Goodman, M.A., read a paper on "How we may best avail ourselves of the Universities of Cambridge and Oxford for the education of our ministers." Mr. W. H. Groser presided. In Snow-hill Church the meeting was presided over by Mr. F. J. Hartley, and a paper was read by the Rev. J. B. Paton, M.A., on "A possible basis of union between Congregationalists and Presbyterians." In Temple-street School-room Mr. H. Wright presided, and the Rev. E. R. Conder, M.A., read a paper on "The Church and the Congregation." Some of these topics will occupy a prominent place in our pages next year.

MEETING FOR WORKING MEN.

On Wednesday evening a meeting for working men was held in the Agricultural Hall, Mr. S. Morley, M.P., in the chair. The hall was crowded, there being probably from three to four thousand present, and the manner in which they joined in the hymn "Oh! for a thousand tongues to sing," showed that many of them were no strangers to such a service. The addresses of the Chairman and other speakers were earnest and telling, and were received by the audience with apparent cordiality, sometimes with enthusiasm. Mr. Henry Lee, of Manchester, spoke on "The Temporal Advantages of Christianity to the Working Classes." The Rev. H. Tarrant, of Leeds, on "The Adaptation of Congregationalism to the interests and usefulness of the Working Classes;" and the Rev. T. Davies, of Darwen, on "Working Men in relation to the present times."

THE ECUMENICAL COUNCIL AND PRAYER FOR ROME.

The Union re-assembled in Snow-hill Church on Thursday morning. After the usual devotional exercises, the Chairman said—

"You are aware that Dr. D'Aubigné has suggested that a general Protestant Council should be held, perhaps at Geneva, after the great Roman Council has been held in Rome. It is not our purpose to invite the expression of any opinion on the part of this assembly as to the desirableness of such a convocation. Dr. D'Aubigné also suggests that, especially during the month of December, the Protestant evan-

gelical ministers of every denomination throughout Europe should call the attention of their people to those great principles from which the life of Protestantism springs, and which constitutes the distinction between ourselves and the Roman Church. I do not know whether among Evangelical Nonconformists, during the last twenty years, there have been frequent references to the great Protestant controversy, but we should understand, I think, that that controversy has not become obsolete. And while I would not suggest that our references to this subject should take a distinctly controversial form, yet it does appear to me a very suitable occasion for giving clear, definite, and elaborate instruction to our people on a few great doctrinal and ecclesiastical questions upon which many of them need instruction. But we should not be satisfied with treating this great subject merely in that way. Surely we should entreat God to grant to devout men in the Roman communion a clearer and fuller knowledge concerning Himself and His truth. I believe we can render far more efficient service to Protestantism by earnest and persistent prayer to God on behalf of Christian men in the Roman communion than in any other way. We have already seen that the bull convening the Council, and the discussion which that bull has awakened, have created considerable excitement in the Roman Church itself. The document, drawn up by certain eminent German theologians, is no doubt very well known to you all, and the remarkable movement of Père Hyacinthe in Paris, has commanded the attention of the Protestant as well as the Catholic world. I suppose that as far as Père Hyacinthe is concerned the difficulties he has felt have arisen mainly from his strong sympathy with the liberal spirit of France in political and social matters; but he has also manifested a very true and deep sense of the violation done to the highest prerogatives of the human soul by such assumptions as the Council may be called upon to sanction. Now I do earnestly trust we shall in our congregations not pray *against* the Roman Church, but *on behalf* of the Roman Church. The Council will first meet, as you are aware, on the 8th of December, the anniversary of the definition by the Pope of the doctrine of the Immaculate Conception; and from that time I trust we shall all of us feel it to be a special duty to entreat God to grant to that Church what He did grant to many of its illustrious members in centuries gone by—the teaching of His own good Spirit. Let us not forget that what of Christian light there was in Europe for many ages was revealed mostly in connection with that communion, and that the grace bestowed on Rome in days gone by may be bestowed again in our own days. And let us hope that the great reformation we desire to see accomplished in that Church may be the result of a development of a deeper and richer and more vigorous life in itself, rather than the result of attacks made on the Church from without. God may use the agency of the Protestant communions in order to give light and freedom to the members of the Roman communion. Let us do our own part, so far as we can, towards the emancipation of our brethren in that Church from the errors and thralldom under which they have been held so long; but let us, above all things, entreat God, by the Spirit of truth, to lead the Roman Church into all truth.”

May we venture to add that, deeply sympathising with these sentiments, we nevertheless believe that the Church of Rome, as such, is to be “destroyed;” and while we pray that the devout in her communion may be enlightened, we must pray likewise for the utter overthrow of a body which, if not “Antichrist” itself, is yet utterly anti-Christian.

THE ELDER SCHOLARS IN OUR SUNDAY SCHOOLS.

Mr. J. A. Cooper, of Birmingham, read a paper upon “Retaining the Elder Scholars in our Sunday Schools,” in the course of which he said that,

in order to retain them, they must as far as possible adapt Sunday-schools to higher uses, and so bring them more into harmony with the feelings and requirements of those who were passing from childhood into men and women. Secondly, they must have separate class-rooms in which to give them instruction. The advantages of that system were numerous, and not only did the scholars prefer it, but the quietness and close attention there secured were very profitable to the teacher's work. Moreover, in separate class-rooms appropriate devotional exercises might be held, and earnest, thoughtful prayers and addresses might be delivered. Thirdly, the elder scholars must be taught by some of the best of their teachers. Again, those classes must be conducted on the "mutual" principle. They must likewise call into existence, and sustain in vigorous operation, external agencies for the mental and moral improvement and instruction of the elder scholars; and, further, they should endeavour to bring their scholars into more intimate connection with the congregation to which the school belonged. Mr. Cooper especially recommended the establishment of early Sunday-morning schools for adults, and mentioned that the Birmingham Society of Friends had established such schools with great success. They contained one thousand six hundred and thirty-seven scholars above the age of fifteen, and the schools were so full that there were upwards of one hundred candidates waiting for admission.

We regret that we cannot find space for other papers and services in connection with this autumnal gathering. The Rev. R. Balgarnie read a devout and earnest paper on "The promotion of Christian life in our Churches, in the altered condition of society." A resolution was passed on the opening of the Universities; a resolution of welcome to delegates from Scotland and Ireland; and a resolution of thanks to the Chairman, and to the people of Wolverhampton. The Rev. John Curwen preached a sermon to children, and the Rev. S. Hebditch a sermon to young men. A sermon was likewise preached by the Rev. Dr. Stoughton, in Francis-road Chapel, Edgbaston, Birmingham. A public meeting was held in the Town-hall, Birmingham, on Wednesday evening, C. Reed, Esq., M.P., in the chair, and was addressed by the Revs. Alexander Thomson, Ll. Bevan, and Dr. Halley. A *conversazione* was held in the Exchange, Wolverhampton, on Thursday evening, and an important meeting was held in Snow-hill Church on Friday morning, mainly to receive from Mr. Dixon, M.P., an exposition of the principles and objects of the National Education League. We should not omit to say that in the course of the meetings the cause of the Colonial Missionary Society was earnestly advocated by the Rev. T. Binney, and of the Home Missionary Society by Mr. Morley. Nor ought we to omit the name of a visitor whom many were pleased to see and to hear—Dr. Park, of Andover, U.S. As one of the editors of the *Bibliotheca Sacra*, Dr. Park has long been known and honoured in England.

COLONIAL MISSIONARY SOCIETY.

Quarterly Record.

THE Committee of the Colonial Missionary Society continue to receive urgent representations from their correspondents in the several Australian Colonies, of the need for special and immediate effort to penetrate the Bush with evangelistic agencies. The Committee feared that the statement which they originally published, setting forth the moral degradation into which Bush society, in many places, was sinking, would be regarded as somewhat extravagant; and they have had evidence from several quarters that this fear was well grounded; but the more they know of the facts of the case, the more fully are they convinced that the representations on which they have relied, so far from being over-coloured, have been strictly and conscientiously moderate. A private correspondent in Sydney, a gentleman occupying a prominent position, and looking at the moral condition of the Colonies from the Christian citizen's rather than the Christian minister's point of view, says: "*Missions for the Bush are the great religious want of the Colonies.*" Another correspondent says: "Ten ministers could at once be advantageously stationed in Northern Queensland alone, and that number, at least, would be required to pay periodical visits to all the stations."

In the last *Quarterly Chronicle* it was stated, that the Rev. T. Jenkyn, of Clermont, had accepted an appointment to labour in the Bush, making Rockhampton, Queensland, his starting-point. The Committee had hoped ere this time to have been able to associate with Mr. Jenkyn another minister, who should alternate with him in pastoral labour in Rockhampton and itinerating labour in the Bush; but in this they have hitherto

been disappointed. There is a likelihood, however, of an agency being supplied to a larger extent than was at first anticipated, from the Colonial College and the membership of the Colonial churches. The friends of the Society in the Colonies, who have an intimate knowledge of Bush life, are of opinion that men who have had the advantage of Colonial training, or at least, an experience of several years of Colonial residence, are more likely to be able to bear the tear and wear of an itinerating ministry in the Bush, and to be able, generally, to enter into the spirit of the whole enterprise, than men who should go forth fresh from our English Colleges, or from quiet pastoral spheres in this country. One correspondent, writing from Sydney, says that "the agents suitable to such work need considerable Colonial experience, and can be more readily procured in this country than in the father-land. Camden College has, during the brief period of its existence, sent forth five young men into the ministry, all of whom are doing important work, and has now nine students in training, some of whom are particularly adapted for the kind of service desired, which is as much required in this Colony as in Queensland. We have large districts in various parts of our Colony, the inhabitants of which seldom or never see a minister of any denomination, and to whom the kind of agency proposed would prove a blessing quite unspeakable." The Committee feel that they will be relieved of a great burden, and that a serious hindrance to the progress of the work which they have so much at heart will be taken out of the way, if the Colonial churches and colleges can supply the

men qualified for this special and peculiar form of labour.

The Committee have received several communications from friends interested in the movement in this country, and also from friends in the Colonies, advocating the employment of lay agency—the agency, that is to say, of Christian men not trained to the ministry, who may be qualified by knowledge, personal devotedness, and courage, for the work. The Committee are quite prepared to believe that such agency may be usefully employed. Mr. Kirby, writing from Dalby, on the borders of an extensive Bush district, expresses the feeling which all who know the circumstances of the case must have, that men are required for this service who have a peculiar fullness of spiritual life; who can live almost alone. Amidst influences hostile to spiritual growth and fidelity, Mr. Kirby says:—"A minister for the Bush will be useless, unless he be a consecrated man. The Divine life should, as it were, overflow in a perennial stream. Christ must be in the man, a well of water ever springing up, or else Christians at home had better keep their money. It strikes me that two or three godly laymen, carrying books, Bibles, tracts, etc., would be better than professed ministers not fitted for the work. I find one of my most efficacious methods of working is book-selling. Cassell's Illustrated Bibles are great blessings. Drawn by the pictures, the people turn again and again to the sacred page. I almost dance for joy when I sell one." This letter points to a form of agency, answering to the colportage of Europe, which may be usefully employed in checking the growth of unbelief and carnality in the settlements which no regular ministry of the Gospel has reached. There is another form of itinerating

service, of which the Committee hope to be able to avail themselves. Ministers, like Mr. Kirby, of Dalby, and Mr. Draper, of Goodna, who have extensive Bush districts in their neighbourhood, might be equipped for and aided in undertaking occasional journeys into the Bush—distributing copies of the Word of God, and religious books and tracts, and, wherever they had opportunity, preaching the Gospel to the settlers. These excellent and zealous men are most eager to be engaged in this service, but they have not the means of giving effect to their desires. They cannot travel in the Bush without horses and a conveyance of some kind. It is under consideration by the Committee at present whether it would not be well to vote a certain sum to these brethren and others similarly situated, with the view of equipping them for occasional missionary journeys into the Bush, and of defraying the costs of such journeys. Mr. Draper in a recent letter says:—"I am not sanguine about the success of any elaborate scheme for attacking the strongholds of sin in the Bush. I am tolerably certain that if a small sum were placed at the disposal of some of our ministers already settled here, mission work of a most satisfactory character would be the result. Brother —, might, I am sure, with the assistance of proper horses, do much, but he could not now keep them. Mr. — could render great services, but he, I think, has been obliged to part with one or two of his horses, from inability to keep them. Had I £20 to purchase a spring-cart, saddle, and bridle, I could also cover a large extent of country to great advantage, and could carry the Gospel to many, very many. I am situated very advantageously for this kind of work. I have a horse, but have been thinking of parting

with him; for the corn I hoped to get from my garden, &c., last year, failed on account of drought, and where I hoped to have 50 or 60 bushels, I only obtained about five. Consequently I have had to buy corn."

The more the peculiar conditions of Bush society comes to be understood by the Committee, they are the more persuaded that a various agency from the regularly sanctioned and well-educated minister of the Gospel, to the mere distributor of religious literature, is needed, if the appalling spiritual destitution which has come to characterise it is to be effectually grappled with. Many of the stations are occupied by men who have been well educated, and who at one time enjoyed religious privileges of no mean order in the mother country, but who, being far from the means of grace, have come to regard them with indifference. If they are to be interested the work must be done by men at least as well-educated as themselves. On the other hand, there is much work which might be better done by an agency of a simpler character, such as is indicated in the extracts above.

The Committee are anxious to be rightly guided in the matter; with this view they are constantly in communication with Christian friends in the Colonies, and they will leave no means untried to give effect to what seem to be the wisest counsels. In the meantime they can do nothing, unless the means be furnished to them by the Christian people at home. The cost of what has been undertaken will severely tax the resources of the Society, while the cost of what ought to be done would go far beyond its whole income. By the last mail an application reached the Committee, from one of the wealthiest of the Colonies, for a vote

of from £300 to £400, in aid of their Bush Mission enterprise. The Committee are sure that the money, if voted, would be well spent; the field is all but boundless—the need of labourers,—many labourers,—most urgent; but if this application were complied with, and similar applications were made for the other Colonies, and these in the event of their being made could not be refused, the Society would not have one shilling left for its ordinary work. They therefore reiterate their appeal to the Churches to give freely of their substance for this most necessary work, long and shamefully delayed. "Long and shamefully delayed." Both the Christians in the Colonies and those in the mother country are to be blamed. It may be true that the Colonists in the towns have been sorely treated, and have to put their energies to the strain to provide for their own things; and it may be said for the mother country that the demands upon her liberality are large, various, and unceasing; but the fact remains that practical heathenism has been allowed to lift its shameless front within the pale of the empire, and that our fellow-citizens are sinking to a degradation, which has perhaps no parallel in English history. So long as the Churches, whether at home or in the Colonies, have means for anything, they cannot be allowed to plead that they have not means to attempt to check this disgraceful and dangerous degeneration. The hearts of the good men who are engaged in the service of Christ in the vicinity of the Bush districts are breaking within them, because of the abounding wickedness which they feel themselves helpless to stem; and they are crying aloud to their privileged brethren in Britain not to leave them without prompt and substantial help. "From my heart," writes one of them, "I

wish we could do battle with the enemy here. Wickedness is really very impudent, and practical atheism of a novel and specious character, is drawing much that would otherwise be good, from the hearts of those who at home were professing Christians. One great feature, however, which presents hope, we find in the fact that very few refuse to hear the Gospel—nay, they absolutely thank you when you carry it in any shape to their houses, whether it is by preaching or by the loan of a book or tract." And he then writes: "If we could send the Gospel into these desolate regions, I believe the Lord

would bless the work to His glory, and to the benefit of those weak creatures now held captive and tormented by the devil at his will."

The following practical hint speaks for itself:—"Copies of the *English Independent* are peculiarly valuable to me—as I give them away, and people become aware of the strength, spirit, and aim of our body. They perceive also that we do not lack knowledge, and discernment of the times. Among the people here I know of nothing which has an equal propagandist power, as distinguished from converting and regenerating power."

NOTICES OF NEW BOOKS.

The Early Years of Christianity. By E. DE PRESSENSÉ, D.D., Author of "Jesus Christ: His Times, Life, and Work." Translated by ANNIE HARWOOD. London: Hodder and Stoughton.

DR. PRESSENSÉ has secured a large share of respectful attention among English readers, and a considerable amount of well-deserved admiration. The present volume will find a hearty welcome from the readers of his previous volumes. It forms a valuable contribution to the history of the early Church. Pressensé's style is lucid and attractive. He does not deal with his subject with the elaborateness and exhaustiveness of many eminent German divines. But when he only touches topics capable of and demanding further development, he at least touches them wisely. If he does not produce a steady and permanent illumination all along the path he traverses, he leaves no part of it in absolute darkness, and often delights us by a sentence which places an old topic in a new and brilliant light. The analysis of the character and theology of St. Paul, St. Peter, and St. John, respectively, are very discriminating. The references to the literature of the subject are copious and valuable. The book as a whole is pre-eminently a suggestive book. The student who reads it carefully may occasionally differ from the author, as we do, but will be very

likely to extend his reading in many useful directions. The perusal will often impel the student to the use of his pencil and note-book, and he will find his study greatly facilitated by the admirable "Index of Subjects" which accompanies the volume.

Words of Comfort for Parents Bereaved of Little Children. Edited by WILLIAM LOGAN. New and Revised Edition. London: James Nisbet and Co.

WE welcome this somewhat abridged and therefore cheaper edition of a work which we highly value, and very earnestly commend. Mr. Logan has done well to abridge—for the work had become rather bulky through its excess of wealth. It has lost nothing, but gained much by the process.

Franconia Stories. By JACOB ABBOTT. Author of the "Young Christian." London: Hodder and Stoughton.

THOSE who are acquainted with Abbott's books for children, will rejoice with us to see this new edition in one compact volume, of stories, which have been long known and appreciated by the juvenile public in England. If we were to characterise these stories in one word, we should say they are eminently wholesome because they are eminently true to nature. The most ordinary domestic scenes in the life of ordinary boys and girls, are sketched with a vividness of outline and exactness of

detail, which at once gains the interest of children; and the moral teaching is all the more powerful that it is inwoven with the texture of the story instead of being directly taught. These stories will always be popular with true children. As to the precocious little men and women who abound in the present generation, they will find food more adapted to their taste in abundance, in the more exciting and sensational class of children's books, both religious and secular, which are also to be found in lamentable abundance.

The Ante-Nicene Library: Translations of the writings of the Fathers, down to A.D. 325. Edited by the Rev. ALEXANDER ROBERTS, D.D., and Rev. JAMES DONALDSON, D.D. Vols. xiii. and xiv. Edinburgh: T. and T. Clark.

THE thirteenth volume of the "Ante-Nicene Library," contains the remainder of the writings of Cyprian, together with the writings of Novatian, Minucius Felix, &c., translated by the Rev. R. E. Wallis, Ph.D., of Wells Cathedral. The fourteenth volume contains the writings of Methodius, Alexander of Lycopolis, and Peter of Alexandria, with several fragments. These are translated by the Rev. D. B. Clark, M.A.; Rev. B. H. Hawkins, M.A.; Rev. B. L. Pratten, and Rev. S. D. Galmond. The learned editors prosecute their work with unabated zeal and care.

Friedrich Wilhelm Krummacher: An Autobiography. Edited by his Daughter. Translated by Rev. M. G. GASTON, A.M., with a Preface by Rev. Professor CAIRNS, D.D. Edinburgh: T. and T. Clark.

THIS volume will, we doubt not, find its way into many circles, and it will not disappoint expectation. It is full of interest relating both to the man and to the times in which he lived. The extracts which we gave lately from the account of his boyhood and youth will give our readers the best idea of its style.

Pastors and People: A Centenary Memorial of Flint Street Congregational Church, Hull. By the Rev. GEORGE THOMAS COSTER. London: Hodder and Stoughton.

THE Centenary of the Fish Street Church was observed by various services in April, 1869. The Rev. George Lambert, one of its pastors, left to his children a diary, in twelve volumes

foolscap quarto, extending from 1781 to his decease in 1816. And on this diary a great part of the volume is based. It is pleasant to find that among the present deacons of the church there are two sons and two grandsons of previous pastors. The interest of the volume is for the most part local. But it is far from being exclusively so. It may be read with interest and profit by those who have never seen the Humber.

Nuts for Boys to Crack. By Rev. JOHN TODD, D.D.

Hints and Thoughts for Christians. By Rev. JOHN TODD, D.D. London: Bembrose and Sons.

ADMIRABLE books, the one for the young, and the other for older people. Dr. Todd needs no introduction to the young or the old. But we do not know that we have met before with anything from his pen so racy and piquant. The extracts we have given in recent numbers will give a good idea of the style and contents.

Jesus,—All in All. By C. R. HOWELL, with a preface by Rev. SAMUEL MARTIN. Third and cheaper edition, Carefully revised. London: The Book Society.

WE have already commended, and do again commend, Mr. Howell's little book most heartily. We are glad to see that it has been so appreciated as to call for a third edition, making, we are told, an issue of 15,000 in all. It is admirably fitted for usefulness among inquirers, and indeed to others who cannot be so reckoned. Pastors and the teachers of senior classes will find it of great service in their work.

Reconciled; or the Story of Hawthorne Hall. By EDWIN HODDER. London: Hodder & Stoughton, 1869.

A STORY for young people told with considerable beauty and pathos. Perhaps the author "preaches" rather too much for a story-teller; and the characters he describes are too obviously the mouth-pieces of his own sentiments, and consequently have an unreal air. This is artistically a defect, but the lessons inculcated are good and useful, and we doubt not the book will find a welcome in many a home circle.

Adrift in a Boat. By W. H. G. KINGSTON. London: Hodder & Stoughton.

THIS tale will be a prime favourite with boys. It tells how two lads got "Adrift in a Boat," and all the adventures which followed. The story is full of incident and spirit.

The Confession of a Sinner. Translated from the Spanish of Dr. Constantino Ponce De La Tuente, a Reformer of the sixteenth century. By JOHN J. BETTS, with a Biographical sketch by BENJAMIN B. WHIFFEN. London: Bell and Daldy.

THIS brief volume, extending over little more than forty pages, contains the most striking utterances of a patient spirit, combined with the fullest and most explicit avowal of a deep-seated evangelical faith. It beautifully illustrates the clear and comprehensive views which the Reformers of the sixteenth century entertained of Gospel truths. Prefixed, is a very admirable sketch of the author, which, in the present state of Spain, will be read with increased interest.

The Life of the Rev. Thos. Collins. By the Rev. SAMUEL COLEY. Second Edition. London: Elliot Stock.

MR. COLLINS was a man of gifts and graces. He was earnest, devoted, self-denying, and efficient in the work to which he had committed himself. In season and out of season he strove to meet the high claims of the ministerial office. Nor did he labour in vain. His character and work are sketched by Mr. Coley with great force, discrimination, and fulness. The book is full of freshness, and cannot fail to impress the reader with admiration of the life and wide-spread activity of the Wesleyan body. We very heartily commend the volume to the notice of our readers.

Quality Fogg's Old Ledger. By WM. PROSSER, author of "The Audries and their Friends," "Ludovic," "Original Tales and Sketches," &c. London: Religious Tract Society.

THIS little tale is natural, spirited, and full of simple dramatic interest. Fogg's self-consciousness, and self-flattery, and eager clinging to his shop and gains, are a mirror in which thousands may see themselves. Davy, Luggett, Mrs. Tucker, and little Tommy, are all admirably sketched, and combine to heighten the interest that gathers around Fogg until it reaches its happy consummation. Quality Fogg, indeed, so wins upon us that, wishing to know something more about his future, after emerging from his great calamity, we feel the termination of the story to be somewhat too abrupt.

SERMONS.

Sermons and Letters. By the late Rev. DAVID SMITH, D.D., Biggar. With a Memoir of the Author by the Rev. David Cairns, Stitchel. Edinburgh: William Oliphant & Co.

DR. DAVID SMITH was a man of great excellence and usefulness in the United Presbyterian Church. He succeeded his brother-in-law, Dr. John Brown, at Biggar, where he was ordained in 1823, and where he laboured till his death, in 1867. And there his influence was such that it became a proverb in the district, that while men could live without Dr. Smith they could not die without him. As a preacher he is thus described by the Rev. John Ker (whose own sermons have recently been welcomed by the best part of the public almost with acclamation): "His preaching was not marked, like that of some men, by the predominance of any one feature, but by the union of a number; a clear, acute, and well-filled mind; a warm, affectionate nature; and a constant endeavour to reach a practical end, either in the doctrine or the precept which he sought to illustrate. In all these respects the man himself came out, in the best sense, not consciously putting himself forward, but felt to be there by his hearers; believing and living all that he was endeavouring to impress upon them. This surrounded his preaching with a great atmosphere of reality, for the man and his utterances were one. It had that persuasive and winning influence, which came from a deep conviction of the truth and value of the message, and a genuine sympathy with and love for those whom he addressed. A clear, lambent light was shed over his discourse, and a glow sent down through it that made it rise, not rarely to the true eloquence of feeling."

Varied Aspects of the Word of Life. Select Sermons. By the Rev. ARCHIBALD JACK, North Shields. London: Hamilton, Adams & Co.

THIS is the Jubilee year of Mr. Jack's ministry, and he has done well to present to his friends this beautiful memorial of it. The volume is affectionately dedicated to the congregation assembling in Duke Street Chapel, Whitehaven, over which its author presided for fifteen years; and to that assembling in St. Andrew's Chapel, North Shields, over which he presided for upwards of thirty-two years. "Having now retired," he says, "from the much loved

business of his life, having also well-nigh completed his eighty-first year, and knowing that he must ere long lay down his earthly tabernacle, he has been prevailed on to issue this volume, as a memorial to the Churches whose pastor he has been, of the kind of teaching they experienced, and as a grateful acknowledgment of the Divine help which he received for so many years." We have read Mr. Jack's discourses with great satisfaction. They are clearly and emphatically evangelical, as all who know their author would expect. But they are not mere iterations of a few first principles to which some would confine the epithet, evangelical. They contain, to use the language of their title-page, "varied," we may say very varied aspects of the word of life. The textual divisions are simple and natural. There is a completeness and symmetry about them for the most part, which make them in some respects models of what sermons ought to be. The style is unambitious but not bald; it is glowing and earnest, and in keeping with the themes. We hope that the book will be treasured in many families long after our honoured friend shall have been gathered to his fathers.

Sermons Preached in the King's Weigh-house Chapel, London. 1829—1869.
By T. BINNEY. Second Edition.
London: Macmillan and Co.

WE are glad to see a cheaper edition of Mr. Binney's sermons. The form in which they are now before us will bring them within the reach of multitudes who could not "attain to" the large and costly octavo. This edition contains likewise the "Forty Years' Review," the sermon in which Mr. Binney bade farewell to his pastorate, on the first Sunday in July. We need say nothing of the character of these sermons. We hope they will be well studied by young preachers, who are apt to confound depth with dimness, and who sometimes imagine that the goodness of a sermon consists in prettinesses, if not in extravagances. "The Forty Years' Review" is published likewise in large octavo, separately, uniform with the first edition.

A Group of Six Sermons. By THOS. T. LYNCH, Minister of Mornington Church, Hampstead Road. London: Elliot Stock.

WHAT a contrast between Mr. Binney and Mr. Lynch! To misunderstand the

one is impossible—to understand the other is almost impossible. At least, we have failed to find out his meaning, where we have been most anxious to find it out—namely, in the sermons entitled, "Sin borne and taken away," and "The Divine Lord." We hope indeed, we do not understand the doctrine of the first of these sermons.

PAMPHLETS.

Church Finance; a Plea for Pure Voluntaryism, the only Scriptural and Efficient Source of Church Sustentation.
By BENJAMIN SCOTT, F.R.A.S. London: Elliot Stock.

THIS is an important pamphlet. It has been published at the solicitation of several friends, who heard it read at a meeting of the Surrey Congregational Union, with a view to promote the discussion of a very important subject. We cannot indicate in a sentence or two how far we agree with or differ from the worthy Chamberlain, and we must therefore reserve comment for a more convenient season.

The Old Man's Story; or, the Rose of Cheriton. A Ballad. By MRS. SEWELL.
Mother's Last Words. A Ballad. By MRS. SEWELL. London: Jarrold and Sons.

THESE belong to the "Household Tracts for the People"—a series which cannot be too heartily recommended.

A Word of Comfort for the Church of God.
A Sermon by THOMAS WATSON. London: E. Marlborough & Co.

THIS sermon was preached a few months before the author's ejection from St. Stephen's, Walbrook, in 1662, and is worthy of republication.

Rules for Christian Living. London: William Wesley.

THIS is a beautifully printed broadsheet, containing a large number of Texts which bear on the Christian temper and the Christian life. The selection is very good.

The Church in Relation to the State.
An Address from the Religious Society of Friends to their Fellow-countrymen. London: Edward Marsh.

THIS is a subject on which the Society of Friends is entitled to be heard.

Four Nonconformist Reasons Why.
Being the substance of a sermon by the Rev. JOSEPH HALSEY. London: Alfred Boot (Printer.)

THIS sermon was preached at Anerley, on occasion of the Disestablishment of

the Irish Church, and we are not surprised that those who heard it requested its publication. We hope it will do good.

The Age and the Churches. An inaugural address spoken at the Autumnal Meeting of the North Staffordshire Congregational Union, held September 7th, 1869. By the Rev. JOHN MILLS, Oakamoor. Leek: W. Clemesha.

A VERY admirable address this is, well deserving the honour of publication. We should like to quote parts of it if our space permitted.

Praying to Christ. A reply to Bishop Colenso. By C. SCHWARTZ, D.D. London: Elliot Stock.

On the 4th of October, 1866, the "Times" contained a letter from Bishop Colenso, wherein it was stated, that "Our Lord Himself and His Apostles *invariably*, in a multitude of instances, instruct us to pray to the *Father*—to the Triune God it may be, but *never* to the Son, *never* to the Spirit." In reply to this assertion, Dr. Schwartz preached two sermons, of which we have the substance in this tractate.

CONGREGATIONAL REGISTER.

October—November.

[To prevent mistakes and delay, all communications for the Register should be addressed to the Editor, 2, Ivy Lane, Paternoster Row, E.C., and marked on the envelope, "For Congregational Register."]

RE-OPENING OF BUNHILL FIELDS CEMETERY.

Oct. 14. By the Right Hon. LORD MAYOR. M.P. Addresses by C. Reed, Esq., M.P.; Lord Shaftesbury; S. Morley, Esq., M.P.

JUBILEE SERVICE.

Nov. 3 and 7. The third Jubilee of the Congregational Church, WARMINSTER, and opening of New Organ. Sermons by Revs. J. Stoughton, D.D., Rev. R. Ashton (former pastor), and Rev. H. M. Gunn, present pastor of the Church.

ASSOCIATION MEETINGS.

Oct. 12, 13. Dorset Association at SHAFESBURY. Sermon by Rev. R. S. Ashton, B.A. Address at Prayer-Meeting, Rev. J. Keynes. Address at Public Meeting on "The need of a higher Christian Life in our Churches," Rev. F. Beckley; on "Power from on High," Rev. S. Williams; "Personal Consecration," Rev. T. Orr.

Oct. 19. Surrey Mission, at STOCKWELL-GREEN. Sermon, Rev. Dr. Parker.

Oct. 23, 24. Hull and East Riding Association, at MARKET WEIGHTON. Sermon, Rev. J. Mitchell. Address on "Church Prosperity," Rev. W. Robinson; "Congregationalism and Evangelism," Rev. J. Parnaby; "Individual Christian Effort," Rev. G. T. Coster.

Oct. 23. Northamptonshire Association. Paper by Mr. W. Toller, of Kettering, on "Responsibility of the Church for the furtherance of the Gospel."

Oct. 28. Bedfordshire Union at DUN-

STABLE. Addresses on "The Adaptation of the Gospel," Rev. J. H. Hitchens; "The Proclamation of the Gospel," Rev. J. Brown, B.A.; "Influence of the Gospel," Rev. T. Cardwell; "Hindrances to Progress," Rev. A. C. Gray; "Prayer," Rev. J. Devine.

Nov. 2. Sussex Home Missionary Society at BRIGHTON. C. Reed, Esq., M.P., Chairman.

Nov. 1, 2. Berks, South Oxon, and South Bucks, at MAIDENHEAD. Sermon, Rev. Dr. Spence. Address by Rev. E. Jukes, on the "Priesthood of Believers;" by Rev. D. Martin on the "Royalty of the Redeemed."

CHAPEL FOUNDATIONS LAID.

Oct. 25. Trinity Congregational Church, WALTHAMSTOW, by J. Spicer, Esq. Prayer, Rev. S. McAll; Reading of Scriptures, Rev. R. Ashton; Address, Rev. A. Hannay.

Oct. 28. Cuckfield, SUSSEX, by H. Wright, Esq. Address. Rev. Dr. Ferguson.

Oct. 28. LEINTWARDINE, by J. O. Hill, Esq. Pastor, Rev. D. W. Ingham. — GRANTHAM, by J. Sidebottom, Esq. Pastor, Rev. W. Goldie.

NEW CHAPELS OPENED.

Oct. 6. BORTH, Cardiganshire, by Rev. E. Stephens, and W. Edwards.

Oct. 13. MINSTER, Sheerness, by Revs. R. Nurse, and J. Sampson.

— MERE, by Rev. S. Martin, H. Quirk, and O. Wilson.

CHAPELS RE-OPENED.

Oct. 17. PILL, near Bristol, by Revs. A. Thomas, and A. S. Richardson.

Nov. 7. Salem Chapel, BRADFORD,
by Rev. J. G. Miall, (pastor) and
Rev. J. R. Campbell, D.D.

SCHOOL ROOMS OPENED.

— OKEHAMPTON, Devon.

ORDINATIONS.

Oct. 12. W. A. MILLS, Castle Helling-
ham. Introductory Discourse, Rev.
J. G. Hughes. Questions, Rev. J. C.
Rook. Prayer, Rev. S. Steer. Charge,
Rev. S. McAll. Sermon to People,
Rev. G. Wilkinson.

Oct. 13. LI. PORTER, Heckmondwike.
Address on Congregational Principles,
Professor Scott. Questions, Rev. R.
Skinner. Prayer, Rev. S. Oddie.
Charge, Professor Newth. Sermon
to people, Rev. W. Thomas.

Oct. 21. G. BAILEY, at Bridlington, as
Missionary to Jamaica. Questions,
Rev. E. L. Adams. Field described,
Rev. G. Wilkinson. Prayer, Rev. S.
Jones. Charge, Rev. J. Dickinson.

Oct. 24. A. PEARSE, Bishop's Hull,
as Missionary to Raiatea. Field de-
scribed by Rev. J. L. Green. Ques-
tions, Rev. S. Bater. Prayer and
Charge, Rev. J. M. Charlton, M.A.

Oct. 26. T. PEARSON, Burton-on-
Trent. Introductory Discourse, Rev.
T. G. Horton. Questions, Rev. G.
Swann. Prayer, Rev. W. Crosbie,
M.A., LL.B. Charge, Rev. Dr. Falding.
Sermon to people, Rev. J. Brown, B.A.

Oct. 28. J. JOHNS, Ystalyfera, Swan-
sea. Introductory Discourse, Rev.
W. Jones. Prayer, Rev. Dr. Rees.
Charge, Professor Morris. Charge to
Church, Rev. E. Griffiths. Sermon,
Rev. B. Williams.

Nov. 4. W. SUMMERS, Southminster.
Introduction, Rev. J. G. Hughes.
Prayer, Rev. S. McAll. Charge,
Rev. E. Mannering. Prayer, Rev. J.
Cole.

RECOGNITIONS.

Oct. 12. Rev. T. CARLISLE, Plais-
tow. Revs. J. Curwen, J. Knaggs,
Dr. Spence, E. Vernon, and J. Ken-
nedy, M.A. &c., took part.

Oct. 18. Rev. L. WEAVER, Ruyton.
Revs. J. Watkins, D. D. Evans, G.
Robinson, and C. Croft, engaged in
the service.

Oct. 5. Rev. W. ROBERTSON, Lea-
mington. Revs. J. Sibree, J. M.
Blackie, LL.B., F. S. Attenborough,
T. J. Cope, W. Bliss, W. Creed, &c.,
took part in the service.

Oct. 21. Rev. E. H. SIMPSON, Bot-

tisham, Cambridgeshire. The Revs.
M. Horton, E. V. Horton, J. Simpson,
G. White, C. C. Burnett, R. Davey,
and H. Cope, officiated on the occa-
sion.

Nov. 1. Rev. J. TROTTER, Countess's
Chapel, Cheltenham. Revs. T. E.
Thoresby, Dr. Murray, J. Herbert,
Morton Brown, LL.D., and F. Jack-
son joined in the engagements.

Oct. 27. Rev. H. R. COOKE, Bourne-
mouth. Sermon, Rev. J. Fletcher.

— Rev. D. JOHNSTONE, Dunedin.
The Rev. Messrs. Stuart, Williams,
Smith, Fitchett, and Sutherland, took
part in the service.

Nov. 5. Rev. Dr. RITCHIE, Liskeard.
Revs. W. Currie, W. M. Beeby, G. S.
Mitchell, and J. Brown, took part in
the service.

CALLS ACCEPTED.

S. R. SYKE, of Brecon College, to Neath.
W. A. KYD, of Edinburgh Theological
Hall, to Amble.

S. ELDRIDGE, of New College, to
Throop.

J. S. WEBBER, of Bristol Institute, to
Totton.

W. BENNETT, of Nottingham Insti-
tute, to Staithes.

R. AUCHTERLONIE, of Edinburgh
Theological Hall, to New Pitsligo.

J. PHYDILL DRIVER, of Didsbury
College, to Dawley.

REMOVALS.

Rev. W. Mc. PHAIL, Wickford, to
Corsham.

Rev. W. PARK, Windermere to South-
port.

RESIGNATIONS.

Rev. A. H. NEW, Barnsbury.

Rev. S. KNELL, Throop.

TESTIMONIALS.

To Rev. W. STATHAM, on leaving
Brompton. Purse.

To Rev. P. C. BARKER, M.A., LL.B.,
on leaving Chester. Purse, &c.

DEATH OF MINISTER.

Oct. 12. Rev. A. LILLIE, D.D., Mon-
treal. Age 66.

DEATH OF MINISTER'S WIFE.

Nov. 7. Mrs. ASHTON, wife of Rev. R.
S. Ashton, B.A., Weymouth.

The **MERCHANTS' LECTURE** will be
delivered at the Weigh-house Chapel,
on Tuesday, 7th December, at Twelve
o'clock, by the Rev. Newman Hall,
LL.B.



